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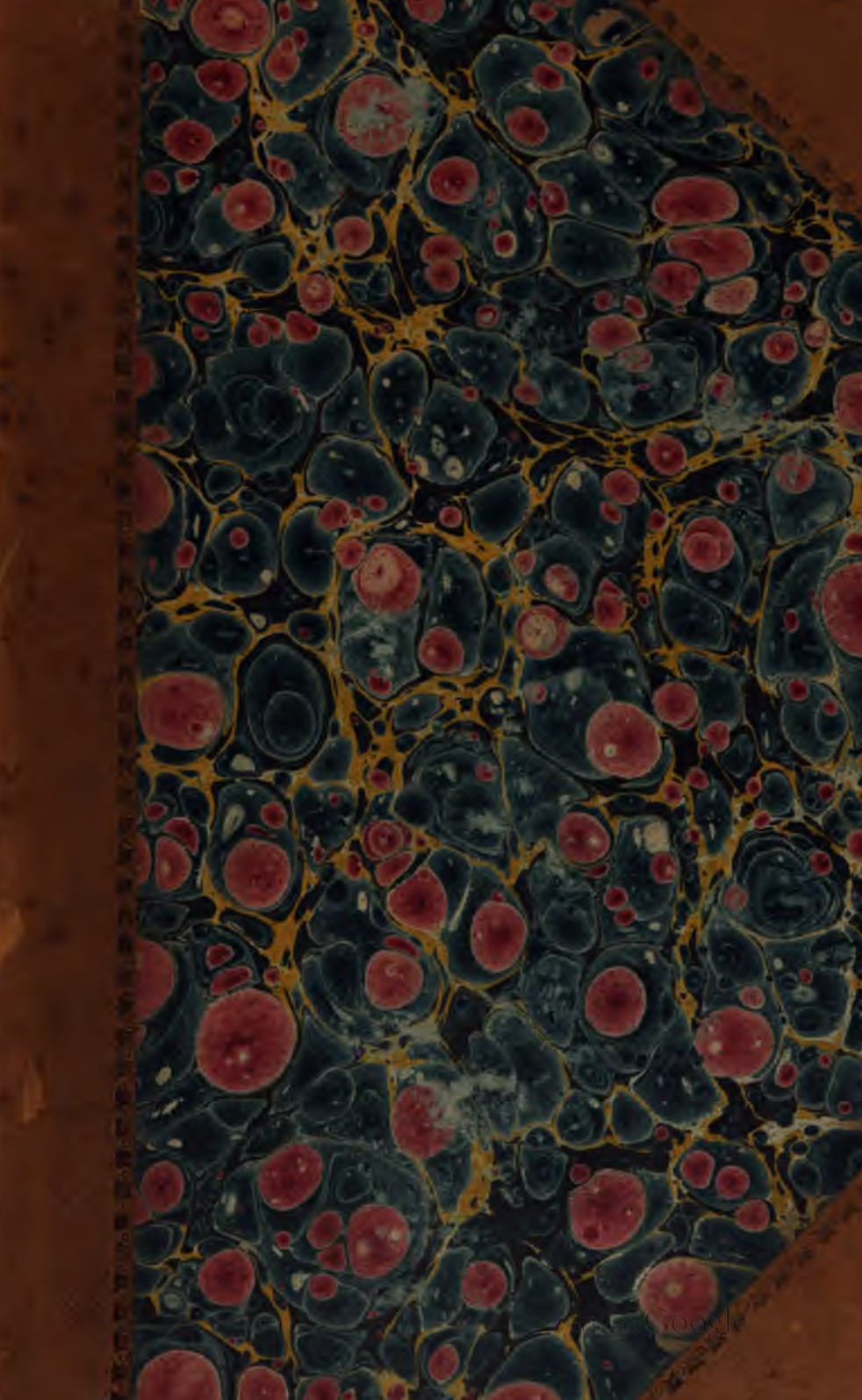
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THE BRITISH
MILLENNIAL HARBINGER,

AND

FAMILY MAGAZINE,

DEVOTED TO THE

SPREAD OF PRIMITIVE CHRISTIANITY.

VOLUME



(VOLUME I. THIRD SERIES.)

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TABLE OF CONTENTS.

	Page.		Page.
ACTION, Eternity of	25	Covenants, Identity of the...	215, 281
Address, by A. Campbell 8, 104, 221, 489, 537		Cupar, Letters from ...	245, 298, 440, 485
Address, by J. Shannon	68	Death in High Station	344
Affliction, Joy in	43	Demonology	221, 257
Anecdotes, Incidents, and Facts ...	379, 410	Dickinson G. Wesleyan Minister, Letter to	436
Annual Meeting at Bethany College.....	488	Discipline	59, 125, 516
Approaching Crisis, the.....	99	Domestic Worship and Government, 464,	577
Arithmetical Governments	43	Dornock, Letters from ...	47, 190, 292, 485
Ashton under Lyne, Letter from ...	391	Dunfermline, Letters from ...	47, 485
Australia, Letter from	191	Dundee, Letters from ...	95, 189, 245, 342
Babylon, Destruction of	174	Editor, Letters to ...	81, 340, 483, 534
Baccalaureate Address, by A. Campbell ...	537	Editor, Letters from ...	244, 484, 534
Banff, Letter from	47, 579	Edinburgh, Letter from	390
Baptist Pamphlet Strictures 83, 82, 133, 169, 272		Ellis B. Baptist Minister, Letter from ...	486
Baptism, Ancient and Modern ...	276	Europe, Letters from 15, 26, 51, 56, 64, 100,	155, 198, 259, 305, 310, 367, 369, 414, 450, 552
Baptism, Infant	215, 281	Events following the Marriage Supper ...	476
Baptism, a Conversation on	820	Family Circle, the	144
Baptism for the Remission of Sins, again .	341	Father's Advice to his Son, the	96
B. B. Letter from	436	Female Education	192
Beadman J. Letter from	141	First Wedding, the	248
Bethany Grave Yard, the	488	Fleming on Prophecy, 289, 326, 376, 429, 472	
Binding of Satan, Thoughts on the	564	Forsyth A. Letter from	437
Bible, the	125	France, Revolution in	191
Bodily Exercise in Early Life	192	Fund, Evangelist	96, 140
British Millennial Harbinger, the	535	Fulness in Christ, the	264
Burrit Elihu	98	Galashields	341
Campbell A. and the Reformation	438	Glasgow Meeting, the ...	392, 437, 440
Campbell v. Robertson	86	Glasgow Meeting, Report of	528
Campbell's Harbinger	96	Glasgow, Letter from	439
Campbell's First Lecture in Edinburgh ...	252	God is Love	271, 545
Christianity, Practical	48	Gospel, the, God's Moral Power	142
Christianity and the Holy Spirit	178	Grangemouth, Letter from	94
Christianity as an Ethical System ...	361	Growth of the Man of Sin, the	547
Christianity as a Metaphysical System ...	394	Hall A. Letter from	243
Christianity, bearings on Natural Theology	455	Happiness	192
Christianity in its affinity with Nature ...	558	Harbottle J. Letter from	79
Christian Union	49, 97, 145	Haydon Bridge, Letter from	138
Christian Religion, the	96	Henshall J. Letter from ...	188, 579
Christian Hope, the	176	Hints to Young Men	54
Christian Mission, the	265, 345	Home	320
Christian Praise	343	How shall I Act my Part	545
Christian Resignation, the	344	Howden, Letters from	190, 390
Christian's Guide to Canaan, the	488	Huddersfield, Letters from ...	190, 293, 391
Christian Baptist, the	536	Hull, Letter from	47
Christ the Oracle of God	253	Hymn Book, the new ...	91, 294, 343
Churches, Difficulties in	186, 218	Important Questions	317
Church Interference, and Note	341	Interpretation of the Scriptures	459
Civil Government, Thoughts on	142	Italy	191
Communion of Sister Churches, the	421	Is Moral Philosophy an Inductive Science?	104
Communion of Sister Churches, Remarks on	513	I will come again	571
Communings in the Sanctuary, 164, 205,		J. F. on Prophecy considered	332
297, 358, 398		Joy in Affliction	43
Coming of the Lord, the	520	Just, Re-union of the	51
Concluding Remarks on the year 1848 ...	579	Kirkaldy	47, 189
Conversion of Men, Influence of the Spirit in	131		
Conversion	355		
Confession and Abjuration of J. Thomas...	524		
Correspondence... ..	385, 383, 481, 533		
Correspondence respecting J. Thomas ...	387		
Co-operation Meetings, J. D. ...	531		

INDEX.

	Page.		Page.
Lancaster C. Letter from	81	Private Offences	318
Leigh	189, 246, 578	Profanity	143
Leith	94	Providence, Mysteries in	87
Letters from A. Campbell, Extracts of	42, 295	Prophetic Department...	173, 238, 284, 321, 371, 424, 469, 520, 564
Letter from M. Winans	257	Protestant Dissenters' Almanack for 1849	575
Letter, Reply to	258	Queries and Replies, 173, 248, 296, 341,	576
Lewisham	190	Questions of the Present Age...	147, 265, 345, 404, 444, 506
Literal Reign of Christ, the	871	Reformation	21, 165, 193, 299, 400, 441
Literary Notices	386, 571	Remarks by Editor, on	
London, Mortality in	47	— Lectures on Revelation	82
Louth	47, 246, 390	— Slavery	154
Love of God, the	365	— Prophetic Department...	176, 242, 288, 324, 373, 428, 476
Lord's Supper, the	818	— Peace and Union	214
Maidstone	140	— Reply to Strictures	354
Man, a	192	— Domestic Worship	468
Mammoth Cave, the	144	— Confession of J. Thomas	527
Maternal Affection	248	Reply to Strictures	128, 207, 348
Marriage Notice	391	Revelations, Dr. Cumming's Lectures on	79
Marriage Supper of the Lamb	424	Roman Catholicism, Lectures on	330, 547
Mexico, Manufactures in	144	Sanquhar	189
Minimum, Letters from	376, 569	Science, Literature, and Art, Address on	3
Montrose	189	Scotch Baptist, Letters from...	335, 383, 481
Moral Societies	803	— Reply to	336, 384, 482
Morals and Manners	96	Second Coming of Christ, the	469, 569
Mother's Tablet, the	32	Sholts Iron Works	139
Nebulæ, the	344	Shrewsbury	246
News, Items of Foreign	45, 141, 191, 295, 487, 536	Slavery	149
News, Items of Domestic	47, 93, 138, 189, 245, 292, 342, 390, 439, 485, 536	Soldier, a	96
New Translation, the	571	Spirit, Influence of the	131
Newcastle-on-Tyne	95, 292, 578	Special Letter, and Reply	243
New Experiment, a	144	St. Andrews	139
Nottingham	190, 246, 292	State Church, the	404, 444, 506
Notes by Editor, 41, 48, 50, 95, 140, 279, 340, 341, 514, 570		Statistics	575
Obituaries, Wycliffe E. Campbell	90	Students at Bethany, Resolution of,	44
— H. Holmes	141	Time	296
— J. Ingles	190	Times we live in, the	387
— H. Jackson	246	The Apostle Peter never was at Rome	462
— M. Shaw	294, 343	Thoughts on Revelation xix.	428
— M. Carter, N. Blackburn	391	— Reply to	428
— C. Spencer	439	Truth and Righteousness, opposition to	96
— Mrs. Heaps	486	Union	302
— Mrs. Howorth	579	Universalism against itself	574
Ohio River, the	144	Vanity	96
Opponents	136	Virtue Embodied	143
Opinionism	509	Water Baptism, and Spiritual Baptism	483
Organs of Perspiration	344	— Reply to	484
Order as respects Sister Churches	515	Wales	190, 245, 342, 440, 578
Passing Events	191, 247, 296	Wakefield	92, 342
Peace and Union	136, 212, 275, 385	War, Address on	489
Pearl of Days, the	573	What has the War cost?	96
Perth	93	What is Necessary	344
Personal Coming of the Lord, the	239	Wear a Smile	192
Popish Infallibility disproved	44	Witch of Endor, the	340
Poetry, 91, 96, 144, 192, 296, 344, 445, 545, 571		Wigan	94, 140, 190, 246, 292, 342, 390, 439, 485, 536, 578
Positive Institutions	279	Young, Education of the	192
Preface	1	Young Men, to	243
Presbyterian Opinions	392		

PREFACE.

IN commencing the year with a new volume—especially one having a different title—a few introductory remarks will be looked for with pleasure by our readers. Lengthened prefaces, besides having become obsolete and unpopular, are seldom read with interest ; and, as it is impossible to say what articles a miscellaneous periodical may contain, a suitable introduction must be somewhat difficult to write. But, whilst in a great measure, we are ignorant of the contents of the volume, we may still entertain correct ideas as to what we intend to be their character, so as to be enabled to present the work in such a form as to excel any of its predecessors.

The topics proposed for discussion and edification, in these days of general inquiry, are so numerous and varied, that the difficulty is what to select, and what to pass by. The important questions of Education—State Education, Church Education, Family Education, and Self-education—demand, and are now engaging, public notice. To these subjects some attention will be paid in our monthly communication to the brethren and the world at large. Hence our first address from the pen of Brother Campbell, which is worthy of the profound attention of all. Other papers, equally important and interesting, are already in our possession, and will appear in due course as the months roll on.

But, our great desire is the conversion of sinners to God, and to engage the minds of sincere and conscientious professors of religion in a more full examination into the claims and beauties of primitive christianity, as delineated in the New Testament. We also desire that our brethren should obtain a more correct knowledge of Christian discipline, training, and congregational edification—that they should delight more in primitive worship and primitive order—that they should be more constantly alive to the duty of assembling themselves on the Lord's day—and that they should render their meetings more interesting to themselves and to the community by whom they are surrounded. These are objects of primary importance, claiming our serious and assiduous attention.

Again, christian righteousness—we mean christian morality and piety—must have more of our particular regard. In this age, and in this enlightened country too, the mass of the people—and even those who profess christianity—have an extremely low standard of morality. It is alarming and portentous. In the counting-house—in the market-place—in the forum—in the tavern—in business contracts, and we may almost say in the church—a man's profession of christianity will not secure him from suspicion of actions dishonorable, unjust, or ungenerous, in the estimation of men of the world. The golden rule, “as ye would that others should do to you, do ye even so to them,” is not personally and calmly considered : this arises from

the undue selfishness of the human heart, which needs to be constantly guarded. The rule is applicable not merely to *one*, but to *every disciple* of Christ. As Christ tasted death for every man, so all men ought to become his disciples, and thus place themselves under *his* heavenly, pure, and heart-penetrating guidance.

What a melancholy change in the Christian world, compared with the times when, to say "I am a Christian," was a passport to the confidence even of the enemies of christianity, for all that was true, just, and generous among men. In such a state of society, a Christian is doubly bound to be an honor to that profession—in all goodness, righteousness, and truth—which, in more auspicious times, would have been—and which, in every age, should be—a sacred ornament and shield to all arrayed under its pure and holy banners.

These are some of the topics which will be adverted to in the forthcoming volume of the **BRITISH MILLENNIAL HARBINGER, AND FAMILY MAGAZINE.**

A word or two, in conclusion, on the change of our name. When two periodicals, of the same name, and putting forth the same pretensions, are in existence, they frequently intercept and cross each other's path. The Episcopalians led the way with their monthly "Christian Messenger." Of this we were not aware, at the time of commencement; but now that we are assuming a more popular form, we deemed it essentially important, to find an appropriate and somewhat attractive title. Whether we have succeeded in our endeavour, so as to give satisfaction to all, we cannot, of course, determine.

The term *millennial*, at present, has a biblical meaning only. What that meaning is, we shall not now attempt to explain. Time, that great revealer of secrets, must do this for the world; and then it will become matter of historical record, to the wonder and admiration of an intelligent universe. And the kingdom and dominion, and the greatness of the kingdom, under the whole heavens, shall be given to the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.

And I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses, the servant of God; and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are Thy ways, thou King of saints! Who shall not fear Thee, oh Lord, and glorify Thy name? for Thou only art holy; for all nations shall come and worship before Thee; for Thy judgments are made manifest.—Rev. xv. 2.

And there was a great voice in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever.

THE BRITISH
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VOL. I.

ADDRESS ON SCIENCE, LITERATURE, AND ART.

BY ALEXANDER CAMPBELL,

PRESIDENT OF BETHANY COLLEGE, VIRGINIA.

YOUNG GENTLEMEN,

WERE I asked what element or attribute of mind confers the greatest lustre on human character, I would not select it from those most conspicuous in the poet, the orator, the philosopher, or the elegant artist ; I would not name any of those endowments which are usually regarded as superlative in adorning the reputation of the man of genius, or of distinguished talent ; I would not call it memory, reason, taste, imagination ; but I would call it *energy*. I am sorry that it has not a more expressive and a more captivating name ; but, gentlemen, that *something*, which we shall call *energy*, is the true *primum mobile*—the real mainspring of all greatness and eminence among men.

Without it, all the rarer and higher powers of our nature are useless, or worse than useless. The genius of a Milton, a Newton, a Locke, or a Franklin, would have languished and

expired without achieving any thing for them, their country, or the human race, but for this peculiar *vis a tergo*—this active, operative, and impulsive ingredient in the human constitution. Sustained and impelled by this impetus or power, endowments very moderate may accomplish—nay, have accomplished more for human kind than the brightest parts have ever done without it. That power, or element of our constitution, which makes humble talents respectable ; respectable talents, commanding ; commanding talents, transcendent ; and without which the most splendid power can effect nothing—may, we presume, be regarded as chief of the elements of human nature.

Were I again asked what power, or art, or habit, most of all accelerates and facilitates the acquisition of knowledge ; which most of all widens, deepens, and enlarges the capacity of the human mind ; feeling myself sus-

tained by the oracles of reason and the decision of experience, with equal promptitude I would allege that it is that undefined and undefinable something, which no one comprehends, but which every one understands, usually called the faculty or art of *attention*—a power, indeed, not often appreciated, not easily cultivated, and never enough commanded, even by the most devoted sons of literature and science. But a small remnant, an elect few of our race, have ever known how to use their eyes, their ears, or their hands in the pursuit and acquisition of useful knowledge, much less to direct and govern the operations of their own minds in the application of it.

Of a great majority it may as truly be said, though not in the identical sense of the Great Teacher, "Eyes they have, but they see not; ears they have, but they hear not; and powers of understanding, but they perceive not." They know not, indeed, how to use their senses, or their reason, or material nature; and, therefore, perform the whole journey of life with a few vague, indistinct, incomplete, and misshapen conceptions; and finally embark for eternity without a clear, definite, or a correct idea of their relations to the universe, or of their responsibilities to Creator or creature.

Some might consider this use of our perceptive powers as what is usually called *observation*. But what is observation? Another name for the attentive application of our minds through the senses, to whatever passes before us in the operations of nature and society. And this again depends upon what the new school of mentalists have agreed to denominate *concentrativeness*. They have discovered, or think they have discovered, that there is a native, original, and distinct power of mind, by which the other powers are concentrated, commanded, or continued on the objects around us. This they have very aptly deno-

minated our concentrativeness. Be this true or false in theory, one thing is evident—that without attention, nothing is perceived, and consequently nothing learned; while by it, all nature and society, as they pass before us, find a way into the chambers of the human mind, and are safely lodged in the spacious apartment of our intellectual nature, whence they diffuse themselves through all the avenues of human life and human action.

And were I still farther interrogated what other habit, art, or power completes the measure of the comparative superiority of individual greatness, I would as decidedly, and, I think as rationally answer, that it is the faculty or habit of classifying our acquisitions and conceptions under proper heads. It is the power of properly labelling every new thought, and of marshalling all our ideas under their proper captains on every emergency. It is the power of generalizing and abstracting whatever is foreign to some grand idea, or some particular system, or law, or principle of nature. Every man will be eminent amongst his compeers in the ratio of his readiness and power to classify the objects of nature, society, art, and religion; or, what is the same thing, his views of them, according to any given attribute or property which they may possess, or according to any end or object he may have in view.

To a person well disciplined and practised in classification, all nature, society, literature, science, art, ever stand rank and file before him, according to his intimacies with them. In the philosophy and skill of the greatest military chieftain that ever lived, *he* can assemble the greatest force to a given point in the shortest time. He, too, superlatively enjoys his own knowledge, just as a prudent mistress of a household, who has a place for everything, and every thing in its place, enjoys all her resources. He also sees order, har-

mony, variety, fitness, beauty, from a thousand points, inaccessible to one destitute of this sovereign art.

He that looks at the universe with a generalizing eye, looks at it with a discriminating perspicacity more individuating than his who rarely ascends from an individual to a species, or from a species to a genius ; for, however paradoxical it may appear, the habit of generalizing is the habit of individuating ; and he who classifies most expertly, individuates most readily ; and therefore, he who best understands the species, most clearly discerns the individual ; and he most clearly perceives the species, who best comprehends the genus under which it stands, just as he whose vision commands the largest horizon, most distinctly discriminates the objects which it contains.

To illustrate and enforce the important point is, gentlemen, a primary object of this address ; and to make it useful as possible, I shall select three generic words as a proper theme for such a development. These are, LITERATURE, SCIENCE, ART. A definition of these terms, their comprehension, mutual dependence, and the connexion of all true science with religion, shall constitute the outlines of my practical remarks at present.

And how shall we define the generic term *literature* ? You anticipate me, gentlemen, and with one accord reply, "*The knowledge of letters.*" It is, gentlemen, neither more nor less than the knowledge of *letters* ; but it is generic, and comprehends all sorts of letters—words, signs, languages. Contra-distinguished from science and art, it simply means language and its laws. These principles or laws may, however, be classified and arranged into the form of a science—such as grammar, logic, rhetoric ; and according to our mode of considering or using them, they become to us either sciences or arts. As subjects of study or contemplation, they are *sciences* ; but as precepts and rules of thought

or of speech, they are *arts*. Hence they are called Sciences or Arts, just as we approach them and use them. We must, however, keep to our definitions ; and having agreed that literature is the knowledge of letters, and that a literary man is only a man of letters, we must hasten to our second definition.

What is *science* ? You answer, "*The knowledge of things.*" You mean the constitution, attributes, operations, and states of all the individual objects on which we think, reason, or discourse. True, very true, gentlemen ; hence we may have sciences based on things themselves, or on their attributes—their operations and relations. Of these we presume not to fix the limits. You can convert any part of speech into a noun by making it the subject of a verb : so you can convert literature, art, or any thing on which you think, contemplate, reason, discourse, into a science. Still, however, science, properly so called, denotes that knowledge of things, their properties, operations, laws, relations, founded upon demonstration or certain and indubitable evidence.

In former and less enlightened ages, we had but "*seven sciences,*" "*four elements,*" and "*ten categories.*" Those ages have, however, been added to the years beyond the flood ; and elements, and categories, and sciences have multiplied exceedingly, and replenished the earth with many valuable and splendid improvements.

In this age of simplification and true science, a *science* means the accurate and certain knowledge of some particular subject. Thus, Astronomy is the knowledge of the heavenly bodies and their laws. But as we cannot be said to have the knowledge of any thing without knowing its laws or the changes to which it is subject, we may simplify still farther, and say that Astronomy is the knowledge of stars ; Geology, the knowledge of the earth ; Mineralogy, the knowledge of

minerals ; Botany, the knowledge of trees and plants ; Zoology, the knowledge of animated beings, &c.

And what is *art* ? Art is the application of science ; or it is the rules of some particular practice or calling, or it is the practice itself. Every science has its own peculiar and corresponding art ; and, indeed, the use and end of all the sciences are the useful and liberal arts to which they give rise, and for the sake of which they are acquired and cultivated. Thus we naturally associate science and art, theory and practice, faith and obedience, as correlate terms—as mutually implying each other ; especially the latter as presupposing the former : for art without science, practice without theory, and obedience without faith, would be as anomalous and unnatural as an effect without a cause, fruit without blossoms, or a child without a parent.

Our terms are now defined. Literature is the knowledge of the signs of thought ; Science, the knowledge of the things of thought ; and Art, the application of these signs and things to the numerous and varied ends of individual and social life. Each of these terms, as already observed, is generic, and represents a class, one grand abstract idea, from which all that is common to other ideas, and not individual, is separated. Literature, therefore, includes all that pertains to language, or signs of ideas, ancient or modern, natural or artificial, from the alphabet of Cadmus down to the *belles lettres* productions of the present day. The arts of reading, writing, speaking, grammar, logic, rhetoric, are but the practice of the theory of literature ; for, like every thing else, literature has both its theory and practice. A mere literary person, however, is conversant only with letters or signs of thought, without regard to science or the useful and liberal arts. Could you, gentlemen, accurately and elegantly speak and write all the languages of the

world, living and dead, ancient and modern, from the hieroglyphics of Egypt to the apocalyptic symbols of unaccomplished prophecy, you would be only literary men, skilled in the names of things, the symbols of the thought, the signs of ideas. It is freely admitted that in so much intercourse with books, so much attention to the signs of thought, much useful knowledge of men and things may be acquired, and that a literary man of high attainments will necessarily possess much valuable information in the study of ancient and modern dialects of thought ; still we must plead that such a person is greatly inferior to the man of science in point of really useful and practical knowledge, as he who can only name a horse in ten languages is greatly inferior in the knowledge of that useful and noble animal to the keeper of a livery stable, who can only name the animal in his vernacular. Believe me, young gentlemen, a man with one language and many sciences, or even useful arts, is much more likely (for he is better prepared) to be a valuable and useful member of society than he who has many languages and only one or two sciences. Except it may be in the departments of a translator or an interpreter, or in preparing others for those services, such persons are greatly overrated in society.

But as science, rather than literature or art, is the burthen of our address ; and as we have more in view than simple definition, combining as far as we can the definitions of important terms with the laws of classification, and thus illustrating and recommending its value—we shall hasten to the classification of Science, properly so called.

The great end to be gained in classification is the proper distribution of all knowledge under proper heads, with a single reference to the easy acquisition and communication of it. A good and rational classification, then, is that which collects all that

appertains to any one subject under a suitable designation, and clearly separates it from all that belongs to another category or subject. There are two great difficulties in perfecting such a classification of science ; one, radical and as yet insuperable is, that no one science is so insular in its position, so separate and distinct from all others, as to be perfectly independent of them—so as never to borrow or lend a single idea. Such a science would be as singular as Robinson Crusoe, or Alexander Selkirk, in the island of Juan Fernandez ; yet even he had his man Friday. A science perfectly isolated is not yet known ; therefore our classifications are not bounded by insuperable barriers or mountain land-marks ; they rather resemble the charters given by the Kings and Queens of England to the principal American colonists, setting forth the eastern, the northern, and southern boundaries, but ending in the vague terms, “thence west to the Pacific Ocean,” “the Lake of the Woods,” or some unknown termini in the midst of Indian tribes. Hence, as our western limits are yet undetermined, so one side of all our sciences is yet unsurveyed. The best classifications yet made are, therefore, imperfect.

The other difficulty is found in the unfortunate fact, that we have not yet acquired a perfect scientific language. All our vocabularies and nomenclatures are defective, and unfit for close and accurate definition or reasoning. Still the best classification of science, in the absence of a perfect one, is that which collects all our knowledge of one subject under the best title, and distinguishes it from every other.

Mr. Locke, the great mental philosopher, was duly sensible of this, and sought to divide the whole world of ideas into provinces separate and distinct from each other. He so generalized ideas as to place them all under three distinct heads. These

three *genera generalissima*, or grand generic ideas, are—*things*, *actions*, *signs* ; that is, *things* as they are in themselves knowable ; *actions*, as depending on us, in reference to our happiness ; and *signs*, as they may be used in reference to our knowledge, as regards both clearness and accuracy. According to this eminent Christian philosopher, all science pertains to these three, or these three engross all the sciences in the world. “For,” says he, “a man can employ his thoughts about nothing but either the contemplation of *things* themselves for the discovery of truth ; or about the things in his own power, which are his own *actions*, for the attainment of his own ends ; or the *signs* he would make use of both in the one and the other, and the right ordering of them for his clearer information.”

The modern schools of Britain have sought to improve upon this view of the matter by reducing all science into two chapters. The head of the one is, “WHAT IS ;” the head of the other is, “WHAT OUGHT TO BE ?” The *what is* and the *what ought to be*, say they, are the sum total of all our knowledge. This is within one step of the ontological abstraction, which makes the word BEING the *genus generalissimum*, the highest and most comprehensive terms in universal language. This is, however, too sublimated for practical purposes. The ontology and the denotology, or the *what is* and the *what ought to be*, of the most approved schools, would, I think, make five chief heads of sciences, or five chapters of sciences ; for we are now seeking not for a particular science, but for a science of sciences. Following both Locke and the moderns, so far as they both can be followed by one person, or, rather putting them together and forming a *tertium quid*, a new compound, we would have five sciences of sciences, or five general sciences, which would include the whole area of human

knowledge ; and if we must continue the old nomenclature, we should call them physics, metaphysics, mechanics, ethics, and symbolics. By *physics* I mean natural truth, or truth in the concrete, as it is found in material nature : by *metaphysics* I mean artificial or abstract truth, or truths not found in nature, but inferred or generalized from nature : by *mechanics* we would denote truths that are simply useful : by *ethics* we intend truths moral and good in their operations : and by *symbolics* we mean the signs which are employed in acquiring and communicating these truths. We would thus represent truth as the matter of all science, and name the science from the nature or character of the truth of which it treats. Thus we would have truth in the concrete, truth in the abstract, truth as connected with simple utility, truth as connected with human happiness, and lastly, the signs of truth ; or particular truths, general truths, useful truths, happyfying truths, and the signs of truth.

But, gentlemen, I will be told that this is too multiform an abstract of science reduced to five chapters, and that the inductive sciences are already well divided into *natural, mental, moral* ; or, to speak more learnedly, into *physical, psychological, and ethical*. With all due deference to the men of enlarged and liberal science, I object to this division as quite indistinct, confused, and defective. We have had physical and metaphysical sciences, natural and moral, speculative and practical, material and mental, and I know not how many other classifications, all, in my judgment, either too indefinite, too defective, or too confused. The best of these, perhaps, is the natural, mental, and moral ; but do not these most wantonly run into each other's territories ? The specific idea, which is as essential to a science of sciences as to a particular science, is lost—as, for instance, do we not

in the natural, and the specific idea of the natural both in the mental and the moral ; and does not this division leave out the science of signs altogether ? If not, wherein does it excel the ontological and the deontological division already defined ?

In the classification of science, as in the arts and business of life, we seek for some generic idea ; and having found it, we arrange all things that have that idea in them, under the term or name which represents the idea. For example, if we contemplate sciences with regard to the subjects on which they treat, we prefix to them the name of that idea. That science which treats of simple being for the sake of discovering general or abstract truth, is properly called *ontology*, because that Greek compound represents the law, or reason, or nature of *being* in general. We call this science sometimes a *speculative* science, because it is a mere exercise of our intellectual power—itself, too, the result of speculative reasoning and discussion upon simple existence, rather as a matter of intellectual or moral gratification, than of practical utility. It is, therefore, purely metaphysical. But those sciences which treat of the masses of matter that compose the universe, the structures and relations of all those parts that compose the immense whole, we properly call the physical sciences, contrasted with the former, which is properly metaphysical. Again, those sciences which treat of *actions* with a reference to *utility*—as to the construction of all the necessities and conveniences of life—are properly called *mechanical* by the mechanicians of the world. Those, however, that contemplate actions in reference to *right*, or human happiness, are called moral, or ethical, from the earliest ages of philosophy. Thus, according to the division now contemplated, we would have two chapters of sciences on *things*, two chapters on *actions*, and one on *signs* ;

and this is, after all, but the perfection of Locke's views.

These five chapters of science—namely, *physics*, *metaphysics*, *mechanics*, *ethics*, and *symbolics*, cover the whole ground of English and American sciences, and are the completion of all the improvements from Locke to the present day. The two first concern being and truth, or things particular and general; the next two contemplate actions as useful and good; and the last one treats of the signs of all our ideas in every department of our knowledge. They are, indeed, dependent on one another as much as the intellectual powers of man are dependent on his active or affective powers, and his active powers upon his intellectual.

We shall now briefly notice the principal sciences that are found under these general heads or classes:—

1. In the science of sciences called *Physics*, or physical sciences, we make seven primary sciences, viz—Astronomy, Geology, Geometry, Mineralogy, Botany, Zoology, Chemistry. Gentlemen, neither approve nor disapprove this division till we have examined it. Our process of thinking and reasoning in making out this distribution is, we think, very *natural*. It is as follows:—In physics the generic idea is material nature. We then proceed to the specific sciences, which are the integral parts of it. This we do in the following manner:—1st. We look at the whole universe as composed of innumerable masses of matter spread out over infinite space, moved and moving by certain powers or laws, and tending to some grand result. The science that treats of all these masses and their laws we call Astronomy. Of these systematic masses we select one, called the Solar system; and of that system we again select one planet, our Earth. Then comes, in the second place, the science of the composition and organization of our Earth, called *Geology*. But we cannot proceed any farther in the study

of the universe without some scaffolding; for the ideas of quantity, extension, magnitude, number, rush upon us and so completely overwhelm us, that we set about measuring our earth that we may measure the universe; and hence arises, just at this point, the science of *Geometry*, a word indicating the measurement of the Earth—for we soon discover, with the ancients, that God has made the universe geometrically, by line, scales, weight, and measure. Geometry, then, although an abstract science, is indispensable to the study of Astronomy, Geology, or even the Geography of the Earth. After the Geology of the Earth came its minerals, vegetables, animals. Each of these become separate and distinct subjects of science. Its minerals occupy the precincts of Mineralogy; its trees, shrubs, plants, flowers, fruits, constitute the science of Botany; and all animated beings become the subject of its Zoology. Finally, the elements and simple substances, which form all its creations, and of which the terraqueous sphere is composed, and all its inhabitants, form the substratum of Chemistry. Chemistry, indeed, is a system of science in itself, and extends its jurisdiction, as a sort of supreme court, over all the physical sciences—Geometry alone excepted. Whatever is not explained or understood in Geology, Mineralogy, Botany, Zoology—whatever *caput mortuum*, whatever *residuum* these sciences leave, are within the jurisdiction of Chemistry, which has for its rich and extensive domains the elements, the simple substance, combinations, and use of all the bodies in or upon this terrestrial or terraqueous ball. Like the Germanic Empire, a cluster of principalities, of little kingdoms, it is a subgeneric which might count almost seven times seven individual sciences—such as the Science of Light, Caloric, Oxygen, Azote, Hydrogen, Carbon, &c. &c.—nay, it disputes the ground with what was formerly called “Mental Philo-

sophy," and claims the old sciences of Optics, Dioptrics, Catoptrics, Pneumatics, Hydrostatics ; it takes the fossils, the minerals, the metals, the earths, the salts, the atmosphere itself, the solids, the gases of our earth, under its care and keeping. Plants and animals are not wholly beyond its assumptions. Such is the seventh of the first series, or the last verse of the first chapter of the science of sciences.

Such, my young friends, is the process of reasoning from which sprang the division of Physics into Astronomy, Geology, Geometry, Mineralogy, Botany, Zoology, and Chemistry. I wish you to bear in mind that *man*, in his physical constitution, belongs to the science of Zoology ; and, under this head, we may, perhaps, contemplate him at some other time.

2. *Metaphysics* are not confined to any kingdom of nature, not even to the material universe ; but in their daring and presumptuous flight, speculate on time, space, and eternity—on being, truth, and goodness—on God, angels, and demons—on moral good and evil—on free agency and necessity—on mind and matter—on thought and language. We have the metaphysics of every science—such as speculative theology, speculative morality, speculative language, speculative philosophy, &c. &c.

3. *Mechanics*.—Trigonometry, Mensuration, Surveying, Navigation, Gauging, Dialling, Architecture, Sculpture, Painting, &c. are chief among the science called Mechanical. Those sciences are often regarded as Arts ; but they are Sciences first, and Arts afterwards.

4. *Ethics* call for the whole science of man, and send us back of Zoology for his animal existence. He is chief of the science of Zoology. Of animated nature he is the end, the consummation as well as the head. But he is not all found in any one department of nature. There is a spiritual system as well as a material system.

The science of Pneumatology, or of spiritual existence, is as comprehensive as Astronomy. But as in Physics, so in Pneumatology. After speaking of Astronomy, we take our earth, on which, and from which, to reason astronomically ; so, after speaking of Pneumatology, we take man, on whom, and from whom, to reason pneumatologically. For in man alone, of all physical beings, is there a distinct and an unequivocal portion of a spiritual system. But this view exhibits man as the subject of many sciences. Of all the physical sciences he is a part and portion, and he is himself the engrossing theme of a respectable number. His animal and human nature, in the hands of the Physician, make him the subject of many sciences—such as anatomy, physiology, osteology, neurology, nosology, pathology, and pharmacology.

Besides these, in the hands of the Jurisconsult he becomes the subject of the science of politics, of jurisprudence, of municipal, civil, and criminal law. In the hands of the Theologian he is also the subject of the canon law, the ecclesiastical law, the moral law, and the Christian law.

His perceptive, reflective, affective, communicative, and mechanical powers, make him the exclusive subject of the science of the sciences of phrenology, grammar, logic, rhetoric, mechanics, ethics, and religion.

From these premises we may easily survey the sciences that properly range under the general head of Ethics. According to our best schools, they are *Natural Theology*, as it is called, or the being and perfections of the Deity, as manifested in all the designs of material nature : *Moral Science*, properly so called : *Political Science*, properly so called : the *Theory of a Future Life*—Human Rights, Wrongs, Obligations and Responsibilities, &c. But, as Christians, we would abandon the doctrine of the schools, and substitute the Bible, the Law, the Gospel, the Adamic, the Abrahamic, and

Christian Institutions, as furnishing not merely a perfect code, but the proper motives and incentives to good morals.

5. *Symbolics*.—This is our fifth and last head, and as might have been inferred from our previous remarks on literature, we would enumerate seven distinct sciences as comprehended under this head. These are Orthography, Orthoepey, Grammar, Prosody, Logic, Rhetoric, and every species of Engraving and Chirography. This is usually the first branch of science taught, but it ought also to be the last. The acquisition and the communication of knowledge being the chief end of education, that part which most subserves this high end ought to be both first, middle, and last.

Gentlemen, after having made the tour of so many sciences, and ranged at large over a field so extensive, we have no time to descant upon the Arts. I will only say, that these are both the useful and the fine or liberal arts. On the useful or mechanical arts, there is no need that I detain you ; and I will only say that the *fine arts* are not contrasted with the useful, as in opposition to them ; but to distinguish them from such as are necessary or useful only. They are generally regarded as six, but I will add one to them. They are poetry, music, painting, sculpture, engraving, architecture of the different orders—to which I will add *good manners*.

There remains but one point to consummate our plan—the connexion of science, all true science, with religion. One might as rationally seek to comprehend an effect without any knowledge of its cause, as to comprehend any part of the science of the universe without some knowledge of its Author. God and his works are the basis of all the science in the world. But as the universe is not without God, nor God now without his universe ; so no science, whether physical or ethical, can be thoroughly learned without the revealed know-

ledge of God. We study man in his works and in his word, and we contemplate our Creator through the medium of what he has done and said.

The works of God are his first and most ancient revelation of himself ; and had not man, by his apostacy, lost the art of reading and studying the works of God, he would not have stood in need of any other medium of knowing him, or of communicating with him, than this wonderful and greatly diversified volume of nature. And even as it is, the intelligent Christian makes the greatest proficiency in studying nature and the Bible, by making them subservient to each other—sometimes interpreting the Bible by nature, and at other times expounding nature by the Bible. They are two voices speaking for God—two witnesses of his being and perfections ; but neither of them is wholly sufficient to all the variety of human circumstances without the other.

But we need no more striking evidence of the intimate connexion between science and the Bible than the well established fact, that all the great masters of science were believers in the Bible, and cherished the hopes which it inspires. Bacon, the founder of the inductive philosophy ; Locke, the great mental and moral philosopher ; and Newton, the interpreter and revealer of nature's secrets, are well known to the religious, as well as to the scientific world, as believers in the Bible, and expounders of its doctrine, its precepts, types, and promises. They are as eminent for their homage to the Bible, as for their devotion to the studies of nature. Philosophy, with them, and Christianity were not at variance.

They saw the immutable and inimitable traces and characters of one and the same Supreme Intelligence clearly and boldly written on every page of the volumes of Creation, Providence, and Redemption. They were persuaded that the still small voice which

whispered in every star and in every flower, speaks aloud in the language of authority and of love in all the precepts and promises of the Law and of the Gospel. Such were the great founders of the reigning philosophy and sciences of the present day. But I speak not of the first class only ; for it seems as if the Father of Lights had vouchsafed all useful sciences, discoveries, and arts to those who acknowledged his being and perfections, and to none else. So general, if not universal, is this feature of his providence, that I know not the name of the founder of any science, or the inventor of any useful art, or the discoverer of any great master truth in any department of human thought, who did not acknowledge the God of the Bible, and cherish the hope of a future life.

I have permitted mind to take a long retrospect into the annals of the great inventions and discoveries, the authors and founders of those sciences and arts that have since the dark ages, new-modelled society and the world, to see if there was any one of them who had divorced nature and religion, or who had rejected the being, perfections, and providence of God, or denied the authenticity and inspiration of his word. By the examination I have been greatly confirmed in my theory, that " the secrets of the Lord are with them that fear him," even the great secrets of nature, as well as of his purposes and will in reference to the future. Beginning with the invention of the mariner's compass, in the early part of the 14th century, by Flavio Giovia, born A.D. 1300, and descending in a direct line down to Sir Humphrey Davy, who but a few years since passed the Jordan of time, I observe that all the sciences and arts that have been introduced or perfected during the last five hundred years—which have made this century so unlike the year 1830—have been given to us by men who looked through Nature, Society, and Art, up to Nature's God.

Of this sort were Dr. Fust, or Faust, a goldsmith of Mentz, who invented the art of printing on wooden blocks, and gave it to the world in 1430 ; Schæffer, his son-in-law, who, in 1442, invented the casting of metallic types ; Christopher Columbus, born at Genoa, 1436, who discovered a new world in 1492 ; Copernicus, born at Thorn, in Prussia, 1472, who displaced the Ptolemaic system of the universe, and suggested the elements of the present demonstrative system ; Tycho Brahe, of Sweden, born in 1546, and Kepler of Wiel, of Wurtemberg, born in 1571, who, though of somewhat conflicting opinions in some branches of the Copernican system, greatly advanced it by their discoveries ; Galileo, born at Florence, 1564, who first discovered the gravity of the air and sundry new astronomical truths, inventor of the pendulum and the cycloid, and an able defender of the Copernican system ; Descartes, too, a native of Tourraine, born 1696, though erroneous in his doctrine of vortices and in some metaphysical speculations, nevertheless in mathematics, algebra, and in his analytics, greatly advanced the cause of science, and became the founder of the Cartesian Philosophy, now reviving in some of its branches in Europe ; Boyle, inventor of the air-pump, born 1626—one of the most retiring and devout philosophers ; Isaac Barrow, the light of the age in mathematics, philosophy, and theology—the instructor of Newton—born in England, 1630. Passing over the famous epocha of Sir Francis Bacon, born 1561 ; Locke, born 1632 ; and Newton, born ten years after, 1642, we can only name Franklin the American sage and distinguished philosopher, born 1706 ; Euler born 1707 ; Ferguson, born 1710 ; Sir William Herschel, born 1738 ; James Watt, LL.D. born 1730, improver of the steam-engine first invented by the Marquis of Worcester, 1660, and author of various useful inventions ; Robert Fulton, the inventor

and constructor, not of the steam-engine, but of the steam-boat, born in Pennsylvania, 1765 ; and Sir Humphrey Davy, born 1778, the enlarger and perfecter of the science of Chemistry—all mighty men of science ; or of the useful arts and discoveries which have really new-modelled the world. These, however, are not all the men of renown that should be mentioned in a full catalogue of public benefactors in science and art. Some, indeed, might plausibly think that we ought to have begun with Roger Bacon, almost a century before the age of Giola, and have given him and Schwartz a conspicuity in this class of renowned and noble spirits—Bacon, for his many new discoveries ; and Schwartz, for his invention of gunpowder ; but we have been rather too particular, our object being only to name the mighty chiefs in each department, and to adduce them in proof of this important point—that true science and religion are most intimately associated both in theory and practice ; otherwise we should have embellished our cloud of witnesses with such men as Harvey, Gall, Spurzheim, &c. &c.

There are but the names of La Place and Franklin concerning whom infidelity itself could have the hardihood to complain. They might say that the Athiest La Place is worthy of a rank amongst the greatest philosophers ; but I ask, What new truth, or science, or new art, did he discover or teach ? Newton opened the door and led the way for him into the study of nature.

“But Franklin,” says the sceptic, “belonged to us.” Strange arrogance, indeed ! Read the epitaph on his tomb-stone, sketched by his own hand, and see his hope of a future life, and his acknowledgment of his Creator and Benefactor unequivocally expressed in it.

It was observed that one of the principal difficulties in the proper classification of science and of human

knowledge is found in the fact, that all the sciences run into each other, and are separated rather by gradations than by clear and prominent lines of demarcation. Now, if this be true in physics or ethics, it is most certainly and evidently true of their connexion and intimacy with religion. In the natural sciences, we cannot advance a single step without the perception of adaptation and design. The cosmical adaptations are so numerous, obvious, and striking, that we are compelled to notice them, and see that, like the leaves that envelope the rose-bud, from the inmost petal that enfolds the germ, to the outermost covering, they are all shaped and fitted, not only to one another, but to the central stamina, for whose protection they seem to have been made. Thus the whole solar system seems to exist for our earth ; our earth for its vegetable and animal productions ; and these again for man. Our earth, however, appears to be adapted to the universe as the universe is to it ; and after it has subserved human existence as its ultimate end, it again repays to the system of nature the aids and advantages furnished it by its neighbouring planets. Thus the whole universe, both in its general laws and in all its particular arrangements, is one immense system of means and ends, suggesting to the true philosopher one great First Cause and one grand Last End, between which all things exist.

It is as impossible, then, to understand any portion of such a system with a clear comprehension, viewed apart from this great First Cause and Last End of all things, as to understand a human finger without a human hand, a hand without an arm, an arm without a body, a human body without a mind, a mind without the Supreme Intelligence.

If it be folly, plain palpable folly, to pronounce an opinion upon a part, when ignorant of the whole to which that part belongs, what shall we say

of his philosophy who dogmatically pronounces upon science in general, who has not studied any one fully ; or of him who has studied but a single chapter in the volume of Nature, and yet presumes to judge the whole library of the universe ! And is not this, gentlemen, his character who would presume to divorce the study of Nature from the knowledge of its First Cause, or from the science of the Bible, on the pretence that it is unnecessary, or, which is the same thing, that any one science may be as fully comprehended without, as with, the knowledge of Him who is himself, his being, perfections, and will, the sum and substance, the Alpha and Omega of them all ?

But who, of unpervverted reason and of uncorrupted affections, could wish to study science without tracing its connection and its intimacies with the most magnificent, sublime, and interesting of all sciences—the knowledge of God, of our own origin, destiny, and duty ? If there be beauty, grandeur, sublimity, immensity, infinity in this stupendous temple of the universe, how infinitely beautiful, lovely, grand, and glorious must be that august and adorable One who had from all eternity the archetypes of every system, and of every creature, existing in his own mind, unexpressed—awaiting the moment which infinite wisdom and benevolence had pitched upon as the most fitting to speak them forth into being. To make the universe and all its science the way, the means to know him, would to us appear the true wisdom and the true happiness of man. He clothes himself with light as with a garment ; nay, he has clothed himself with his own creations, inasmuch that the clear intelligence of them is the clear intelligence of himself.

To me it has ever been a paradox, a mystery, how any one can feast on nature, or luxuriate in the high enjoy-

ment of the arcana which science reveals—how any one can in ecstasy and rapture contemplate the celestial and the terrestrial wonders of creation, and yet be indifferent either to the character or will of Him who is himself still infinitely more wonderful and glorious than they—how any one can admire the developments of the Creator, and forbear himself to adore. Assuredly there is something wrong, some superlative inconsistency or mistake in this matter—else it would be impossible to delight in the works, and neglect or despise the workman.

When education shall be adapted to the human constitution, and conducted in full reference to the rank and dignity of man, then will the connection of science and religion, of nature and God, be made not merely the subject of an occasional lecture, but a constant study ; the universe will then be but a comment on the Supreme Intelligence ; the being, perfections, providence, and will of the Almighty Father will always be the text ; and every science but a practical view of Him in whom we live, and are moved, and have our being, and of our responsibilities and obligations to Him who has endowed us with these noble faculties and powers, on account of which we rejoice and triumph in existence.

Meanwhile, young gentlemen, I would remind you that there is one science, and one art springing from it, which is chief of all the sciences and of all the arts taught in all the schools in these broad heavens. That science, as defined by the Great Teacher, is the knowledge of God and of Jesus Christ whom he has commissioned. This, he says, is eternal life. And that art which springs from it, is the noblest and the finest in the universe ; it is the art of doing justly, of loving mercy, and of walking humbly with our God.

LETTERS FROM EUROPE—No. IV.

NOTTINGHAM, JUNE 15, 1847.

MY DEAR CLARINDA—In my last, per steamer of the 4th inst. you were informed of our safe arrival at the residence of John Davies, Esq. of Mollington, Chester County. This much esteemed and beloved brother and his excellent lady, whom he generally salutes as "Mary Davies," constitute his proper family. In their hospitable mansion I have found a home which has afforded me everything I could desire on earth, save the presence of that family which the Lord has given me. Our brother Davies lives in one of the most beautiful spots, of one of the most beautiful vallies in England. Indeed the valley of the Dee, around the very ancient and venerable city Chester is sometimes called the royal valley of England. From Liverpool to his residence, along a splendid railroad of some seventeen miles, or three quarters of an hour from the city, is a country under the highest state of English cultivation. It rather resembles a continuation of gardens, than of farms or fields, from the Mersey to Mollington. The green hedges of the sweetly scented hawthorn, now in blossom, the emerald fields everywhere sprinkled with flowers of various colors, of which the daisy and buttercup, the innocent white, the golden yellow, and the blushing red predominate and refresh the eye as it luxuriates on all the forms of beauty which nature and art combining, can bestow on a country so uniform as that along the Dee from Chester to the mountains of Wales. There is just enough of forest trees and shrubs scattered over the country to afford all that pleasing variety which good taste requires to relieve and to please the mind of any one who desires to trace the hand of God and the hand of man co-operating in making a country a suitable and delightful abode of man. Still the thistle

rears its intrusive head every where in the meadows and green fields, and the brier occasionally obtrudes upon our path, reminding us that this is neither ancient paradise nor paradise restored.

Our brother Davies is one of the main pillars of the cause of reformation in England, as you are aware, and has done much to introduce and to circulate our writings throughout the length and breadth of this land. At his own expense he stereotyped the new version of the New Testament, and scattered it through England and Wales. Our late friend, the much venerated William Jones, of London, who greatly aided the cause for some years, but through the force of old prejudices, and in consequence of my unintentionally pressing too hard on the darling child of his old age, becoming restive, and taking the alarm that certain dogmata of the much and deservedly admired McLean, of Edinburgh, the father of the Scotch Baptists, were in imminent danger of death at my hands, suddenly made war against the new version, so far as he feared its influence; and after writing an acrimonious preface to it, and making sundry very trifling and insignificant alterations, republished it with my prefaces and general addenda at the end of it, thereby taking the work measurably out of the hands of brother Davies, who, nevertheless, as Paul said of himself concerning certain envious preachers, rejoices that Christ is preached and the new version diffused by a fourth English edition of it, so far as the influence of our much esteemed, though somewhat peevish and fastidious Elder Jones could give it circulation.

Brother Davis having been born in Wales, only, indeed, some ten miles from his present residence, exerts much influence there as well as in England, in the cause of original Christianity.

When brethren like him, of ample pecuniary means, not only labor in word and teaching, but are "willing to distribute," and "ready to communicate" of their abundance to build up the cause of Christ in the world, there is no limiting the wide extent or long enduring influence which they may have in transmitting the blessings of the gospel of Christ to many of our fellow-men ; and thus they lay up in store for themselves a good foundation for the time to come, that they may lay hold of a glorious immortality.

Brother Henshall, soon after our arrival together at Mollington, began to remember that he had a father and five brethren living in this county of Chester, whom he had not seen for more than seventeen years. He became immediately restless, and, after dinner, in the evening, deserted me, and taking the cars, flew off some thirty miles, and made himself known to his father's house. There, and in the environs, he spent one week, occasionally preaching a little, and endeavouring to win over two of his brethren who are preachers among the Methodists. One of his brothers, whom I saw at Mollington, is quite a grave, intelligent, and dignified person. He has almost decided to become one of us. Indeed, I calculate with certainty, that having been immersed on his own profession of the faith, himself and brother will plead in England what our brother James pleads in America.

Meantime, advertisements were printed announcing our arrival, and the next day, being Lord's day, we met in a spacious hall rented for the purpose, in the metropolis of the county Palatine of Cheshire, one of the oldest cities of the English empire. Our audience was respectable for number, and very respectable in appearance. I can scarcely tell you how I felt when ascending the platform ; I could hardly believe that I was in England ; I still felt the waves of the Atlantic in my person. Every

thing around me was perfectly new. Every face was an original one, and myself to them all, equally original. I had to smother the singular and novel emotions and feelings that suddenly and wholly unexpectedly arose within me and quickened into life. This is the fatherland, thought I to myself—and these are the people whence our American family and our American institutions sprang, from whom we have inherited our persons, our language, our laws, and our religion. And why, said I to myself, am I here to-day ? For what purpose have I come ? To speak to them the gospel ? We received it from them ! To develop to them the treasure which they had bestowed on us ! Rather to show them how far we have profited by their instrumentality, and how we have used the talents which we received from them in trust, when expatriating ourselves, they gave us the parting benediction. But it is impossible to embody in language, the reminiscences of the past—the feelings of responsibility and of gratitude, combining with the tides of emotion which, in quick succession, passed through my mind before I arose to address the waiting congregation.

Brother Davis opened the meeting with the usual customs of the church, and, in his very apposite prayer, when mentioning the Queen and the royal family, in obedience to Paul, he opened again in me a new vein of sentiment and feeling.

He read, at my request, for the morning reading, the opening of the letter to the Hebrews. My discourse, being an introductory one to a series of some six or seven lectures, I submitted and discussed sundry and preliminary propositions arising from the assumption of the Apostle, expressed in the first period of the epistle, and afterwards developed to the close of the fifth verse of the second chapter.

In the afternoon the church met ;

we addressed it, and at seven o'clock we lectured to a much larger audience than we had in the morning. We continued the subject introduced in the morning. The topics of the day were—HAS GOD SPOKEN TO MAN? If he have, BY WHOM? and, WHAT HAS HE SAID? The lawgiver, Moses, the angels of the Old Testament, the Messiah, the Prophets, the Apostles, their mission, character, work, &c. came fully before us, and furnished matter, rich and various, for that day. Out of our Lord's day auditory, we made one for the week, which, without much variety or change, continued to meet every evening till Friday night. I delivered, in all, eight lectures in Chester.

The hall in which we met, being constructed rather for music than for oratory, was exceedingly unfavorable for speaking audibly to a large audience. Its vaulted roof, very high, with the whole contour of the room, made it impossible to be heard clearly by those at a distance. Complaints were so numerous, we were constrained to remove to the ancient meeting-house of the celebrated Matthew Henry, for whom it was builded, some 146 years ago. I have had his five folios on my shelf for five and thirty years, but never thought that I should have the pleasure of preaching in his pulpit. I delivered two of my lectures in this old Presbyterian chapel. But, strange to tell, this old and venerable looking building, with most of the ancient Presbyterian meeting-houses in England are now in the hands of the Unitarians!

So far as courtesy indicates merit, they indeed deservedly possess them. For while the Presbyterians almost uniformly refuse us the use of their meeting-houses, the Unitarians as uniformly tender theirs. And they do this, as they did in Chester, knowing that we do not at all sympathize with them in their views of the person, office, and death of Christ. Indeed, they invited us to their house, not

only without restrictions, but assuring us that even if we chose to oppose their doctrines, we might freely use their house. There is an air of confidence in the strength of their theory, and, at the same time, a respect for public accommodation, as well as a tribute to free discussion in this liberality, which are worthy of a better cause.

From Chester, on Lord's day, the 6th of June, Brother Henshall and myself, with Brother Davies, went into Wales, and spent a pleasant day at Wrexham, some fourteen miles distant from Mollington. The ride was most delightful, the morning charming, and our associations with Wales, and reminiscences, were all of a pleasing character. In Chester, at the Lord's table, we broke the loaf of blessing with some 80 brethren. We found here a larger number assembled, and spent with them a very pleasant day. I addressed a crowded house in the morning, brother Henshall in the afternoon. I again addressed the church at the supper. In the evening I spoke in the Baptist church to an audience which our Brother Clare, its Elder, said was the largest he ever saw in it. Our Baptist brethren heard with all candour, and on leaving the house to return to Mollington that evening, while we walked some distance in advance of our carriage, we were accompanied by a very large company of our brethren, both of the Baptists' and of the Disciples' church. I have seldom been so much affected with a parting scene. The crowd that marched along with us down the beautiful declivity of one of the finest roads in the world, with a silent and solemn step, gave every demonstration of unfeigned affection and respect. They took the parting hand with such a grasp of fraternal feeling, that when we bade the last adieu, we had scarcely any more command of our feelings than of the right hand of fellowship. We all seemed to be inspired with the same spirit, and to feel that on earth

we all should never meet again. The whole scene more resembled Paul's embarkation from Miletus to Patara, in Lycia, as reported in the last verse of the 20th of the Acts, than any one I have ever witnessed. Since leaving, we have heard that some efforts have been made at Wrexham to bring the Baptist brethren and the disciples into one weekly communion. May the Lord bless them all, and enable them to maintain unity of spirit in the bonds of peace !

On Monday and Tuesday evening, the 7th and 8th of June, we made our appearance in Liverpool. The brethren in Liverpool are not numerous, and occupy but a small room. The Owenites, *alias* Socialists, of that great city, some years since built a spacious hall, now called "Concert Hall," for their free discussions of the theories of my friend Robert Owen, and other philosophers of the power and charms of circumstances. But as usual, in all such cases, circumstances compelled them to dissolve their meetings, annul their charters, and to turn back again to the walks of common sense, to nature, and the domestic circles of Christian prescription.

Our brethren hired this large amphitheatre, which the keeper says seats 2500 persons. We had it some two-thirds full the first evening, and quite full, indeed crowded, the second evening. We stormed the castle of infidelity the first evening, and gave them a lecture on the Holy Spirit the second evening. By the frequent demonstrations of approbation during our first lecture, we felt that it was not a *church* but a "*Concert Hall*," which contained us ; and also that the audience fully comprehended the discourse, from the points which they selected at which to place their, to us, rather annoying notes of admiration. On the second evening, when commencing, we requested from the audience, no such comments as they were pleased to add to the text of our first discourse—alleging that the subject

of our lecture was too solemn for such indications of approbation, as in their liberality and complaisance they had given us the evening before. With one or two slight deviations from our request, we enjoyed the most profound attention of one of the most intellectual audiences I have seen. After I closed, some person in a remote corner of the room, muttered so loud as to disturb the congregation, often repeating that "he believed in a Holy Spirit that gave men religion right down from heaven, without any instrumentality." But the congregation showing no sympathy with him, he was overpowered with their reprobation, and left the room repeating his favorite dogma.

Intending to spend a few days about Liverpool on my return, my appointments abroad being published over the kingdom, I was compelled to leave Mollington early on Wednesday morning for Shrewsbury, in Shropshire, a very ancient and venerable city, which I felt much interested to visit, it being the place of your mother's nativity, as well as the residence of a few valuable disciples.

I received a very kind and cordial invitation from sister Cook, of the Baptist church, to make her house my home, while in Shrewsbury. She is the sister of our amiable and excellent brother Hawley, of Detroit, with whom you are acquainted. Accompanied by Mr. Samuel Davies, one of the warmest friends of reformation out of the church I have met with, I had a delightful ride of some seventeen miles by railroad, and more than thirty by stage to Shrewsbury.

For the first time in my life, I took an outside passage, that I might see the country. I had a very pleasant ride, upon a very smooth and beautiful turnpike, as all the roads of England are, at the rate of some eight or nine miles an hour, and enjoyed a fine opportunity of noting many things interesting to me, on the agriculture and husbandry of the country, of

which I may say something hereafter.

After dining with brother Thomas Butler, of Castle-street, Shrewsbury, I was conducted to the paradise of sister Cook, immediately out of the city. For all that good taste in the selection and location of shrubbery and flowers, and all that art could achieve in erecting and adorning a very neat, chaste, and beautiful private abode, with adjoining gardens and fields, this is really one of the most delightful spots I have seen. I enjoyed all that I could enjoy of human comfort, in this Christian family. Sister Cook, and her four Christian daughters, seem to live just as much for one another as for themselves, and to enjoy themselves just as they promote the happiness of one another.

The brethren obtained a very convenient and respectable public room for my lectures. I delivered three discourses on the great elements of the Christian religion, received and answered some questions. I formed an acquaintance with some of the "Plymouth brethren" in this place, who, on hearing some of my discourses, expressed a desire for a better acquaintance. They are numerous in many places in England, and truly a spiritually minded and intelligent people. They are more like our brethren than any people I have met with. Some of them have been immersed, and of the few that I have yet seen, (not, indeed, all immersed) I have formed a very favorable opinion. They meet weekly to commemorate the Saviour's death and resurrection, are more devoted to the New Testament than any of the existing sects, and consequently, more self-sacrificing and devoted to the Lord. They have some peculiarities, of which I shall not yet speak, not having fully heard nor considered them.

The whole Christian profession, amongst all the dissenters at Shrewsbury, is at a very low ebb. The few living Baptists were very friendly,

and after my lectures a union was proposed by some of them, with the immersed "Plymouth brethren" and the Disciples. May the Lord unite them on the ancient foundation of one Lord, one faith, one baptism, one body, one spirit, one hope, one God and Father of all.

On visiting the old Baptist church, of which mother Bakewell's father had been a deacon, I found on the left hand, close by the door, two monuments bearing his name, one of which, much defaced, was some of his relatives. I was curious to have the history of this very old Baptist church, and was kindly furnished with the church books, during the evening, by one of the deacons. I found the name of George Bean as early as 1769, and as deacon in concert with Jos. Edgerby, July 1, 1794. This was your mother's grand-father, of whom I heard a good report from some who yet remember him.

The church, it appears from its own record, had lived for a century "at a poor dying rate," frequently almost extinct, sometimes actually dissolved, and then again reviving. At present it is at a very low ebb. The meeting-house is of a very antique construction, with heavy galleries, so that in no one spot, not even in the pulpit (for I stood in it), could the preacher see his whole audience.

On having the sexton to wash one of the tomb-stones near the door, I was able to read, "*Ann Bean, aged 62, Aug. 17, 1800.*"

This and Chester city, Birmingham, and Nottingham, with some intermediate places, shall constitute the subject of my next letter. I arrived here, according to appointment, on Saturday, the 12th instant. On the morning of Lord's day I delivered an address on *miracles*. This was spoken in the chapel which you visited when here. The congregation was just as large as the house could possibly admit, which is not more than some eight hundred persons. The brethren

here have rented the Mechanics' Institute, the finest and largest hall in the city ; it is said to accommodate something over 2000 persons. It was crowded with the most attentive auditors. It has now been occupied three successive evenings, and is still well attended. The subject on Lord's day evening was *the kingdom of heaven* ; on Monday night, *the Holy Spirit* ; on Tuesday night, *the Gospel* ; and to-night it will be *the principles of Christian union*.

I need not tell you that I am residing at brother Wallis's most hospitable abode ; this, of course, you expected : nor need I tell you anything of this most amiable and interesting family. You were here, and I can only say, that your testimony and that of Mr. Pendleton were no exaggeration. I need only say to you, that they are all well, and glad to hear of your improved health, and of everything interesting of which you conversed when here ; and that, of course, I just feel myself as much at home as I could possibly feel myself any where out of Bethany.

" Blest be the tie that binds
Our hearts in Christian love ;
The fellowship of kindred minds
Is like to that above."

I wish that all who are called the enemies of our cause of reformation were both auditors and spectators of all that has been said and done in this Christian family since my arrival here. The whole family are now at home and in excellent health.

If our English brethren have learned something from our side of the Atlantic, our American brethren might learn something from them on this side of the Atlantic. They are much more laborious, incessant, and unwearied in their efforts to impart the blessings of the gospel of Christ to their countrymen than most of our American churches. They spend more time, more money, more effort than we, with a very few exceptions, proportionally devote to primitive

Christianity. Besides many other expenses now incidental and common, they, though having a spacious house of their own, are paying 10 guineas for four evenings' rent of the hall in which I now address the public. These fifty dollars are paid for the enlightenment of their fellow-citizens, and not for themselves. The congregation being so much larger than they or we had any reason to expect, seems to more than compensate their labor and expenditures on this occasion. To succeed in any country in the proclamation of the gospel and the principles of the reformation, it is only necessary to obtain for them a candid and full hearing ; for how shall they believe that do not listen, and how shall they learn who will not apply their minds to that which is taught ?

Brother Henshall labored in Liverpool and in Chester after I left. I did not inform you of the prevailing sickness—a very contagious and mortal typhus fever, which prevails in Liverpool. The poor refugees from famine in Ireland carried it to this and several other cities in England and Scotland. Indeed it prevails more or less in many regions in England. While I was in Liverpool I was informed by a very respectable citizen, that the doctors reported *ten thousand cases*, and that it was still increasing. Brother Henshall, who spoke twice there since I left, informs me that it still increases and is spreading among the citizens. Pestilence generally succeeds famine, and thus the poor become a rod in the hand of the Lord to punish the rich for their neglect of them. He reports favorably of appearances in the fields in which we have been sowing the seed of the kingdom. Though several seem to be convinced, he had only one immersion at Mollington. There are some good indications.

You may expect to hear from me in my next more particularly of the cities and counties through which we

have passed. I have, indeed, little time to write ; but I will redeem as many moments as I can to note whatever I may think to be agreeable and useful to yourself, my family, and my numerous kind and indulgent readers.

In all affection, your father,
A. CAMPBELL.

REFORMATION—No. IV.

THE rejection of human creeds by the originators and promoters of the present reformation, was mainly due to a deep reverence for the Divine Scriptures, a just reward for the supremacy of the Lord Messiah. It was esteemed a desecration of the Sacred Oracles to bring them down to the level of human opinions, or to make them the vehicle through which the dogmas and speculations of men were to be imposed upon the conscience ; and it was regarded a presumptuous usurpation that uninspired and fallible teachers should, in solemn conclave, venture to change the laws of Christ's kingdom, and establish new regulations for the government of his people. Hence originated the strong opposition that has been made to clerical assumption, and the urgent appeal to the word of God itself as the only tribunal to be admitted or acknowledged in the decision of religious questions.

There were various other reasons, however, which co-operated with this veneration for divine authority. The evil effects and tendencies of creeds were so obvious and numerous as to furnish abundant motives to opposition. Some of these we have already particularized, as, the impediment they offer to progress in divine knowledge ; the obstacle they interpose between the human and the divine mind ; the unlawful power which they throw into the hands of the clergy ; and the discredit which they bring upon the fundamental principle of Protestantism—the right of private or individual judgment in respect to the meaning of scripture. Another reason for the opposition to creeds, and one which was at least first in action, if not in influence, was their influence *in producing and perpetuating religious dissensions*. This is the point which we wish now to consider.

It may be asserted, we presume, as a truth at length established by the world's experience, that the various parties or divisions which constitute Christendom can agree only in the general truths and facts of Christianity. To these there has always been a marked and obvious assent. But when we descend to particularize ; to the minutiae which may be described by minds of microscopic intelligence ; to the nice distinctions which may be drawn by the acumen of metaphysicians, we find as marked and striking a contradiction. The history of Christianity, indeed, from its origin until now, might surely suffice to show how utterly vain and hopeless is the attempt to induce the world to adopt any particular set of opinions or system of doctrines which can be devised by human skill. Yet this is a lesson which men have been slow to learn. This is a discovery which the religious world at large appears to have only just now made, if we may take the Evangelical Alliance as an index to its present convictions. It is, however, one of the leading truths urged upon the community from the very commencement of the present effort at reformation.

Were we, indeed, asked to define theoretically, in terms the most brief and expressive, the reformation which we urge, we should denominate it—*A generalization of Christianity*. It is in this character that it presents a basis of Christian union. It is in this

point of view that it lays aside the differences, the peculiarities, the distinctions, which disunite and mark out sects; and retains the agreements, and universalities, the identities which secure harmony and peace. It proposes the *macrocosm* of Deity, as a substitute for the *microcosm* of man. It regards Christianity as a boon designed for all, and fitted to secure the happiness of the entire family of man, and prefers to see blissful influence, like the sun's best radiance, diffused throughout the whole community, rather than to have only a few of its rays concentrated here and there by the *burning-glass* of Secarianism.

We by no means propose, however, as a basis of Christian union, such a generalization as would render Christianity vague and indefinite. To do this, would be to dishonor the human mind, and Christianity itself. It would be to propose a union in doubt, rather than a union in faith. We regard Christianity as a system, infinite, indeed, in its details, yet so complete in itself, so harmonious in all its parts, that it may be comprehended almost in a single thought, and be clearly defined by the simplest terms. And we would propose such a view of it as would permit a union upon the religion itself, without involving controversies about its minutiae or its appendages, and such as would present a clear understanding of its nature, claims, and objects, without any scholastic dogmatism upon particular tenets, and, least of all, upon those remote points, those mysteries inscrutable from their very nature, which are declared, but not explained, and fully within the grasp of Faith, though beyond the power of Intellect.

It is true, indeed, that we earnestly plead for the adoption of the Bible alone, and that we concur with the whole Protestant world in admiring the celebrated saying of Chillingworth, that "the Bible alone is the

religion of Protestants." Yet we are not guilty of such inexactness, and such a want of discrimination, as to propose the Bible as the Christian's creed. The *whole* Bible is certainly to be believed—the Bible *alone* is to be received as the standard and foundation of divine truth; but it is not to be forgotten that the Bible contains much more *than* Christianity, and much more even *of* Christianity itself than is necessary to the object now before us—Christian union and co-operation. To say that the Bible *is* our religion, is true in the sense that the Bible *contains* our religion. But Judaism is as much a religion of the Bible as Christianity; and if we make no just distinctions, circumcision is as *scriptural* as baptism, and flesh as *orthodox* as faith. There needs no more fruitful source of error and confusion than the Bible alone, if every portion of it be regarded as equally binding upon the Christian, and equally important to Christianity. Who does not know that the chief errors of Protestant sects consist in thus confounding things that are different, and in corrupting the New Testament by the Old? And, certainly, there can be no fact more humiliating to the pride of intellect than this, that knowledge itself may be thus converted into ignorance, and that truth may be made the means of perverting truth, just as the rays from two luminous points may, by interference, destroy each other, and result in darkness.

To take the Bible alone, then, in religion, is well; but it will not suffice, if at the same moment we take leave of common sense and common reason. To disregard the distinctions which it makes, based upon the essential differences of things; to lose sight of subjects while poring over words; to form such crude notions of the sacred volume as to suppose it a compilation of texts and proverbs; or to imagine that Christianity, like light from a luminous

centre, shines forth equally from every part of it, is to abandon all just principles of judgment, and involve ourselves in inextricable confusion. The Bible is an illuminated circumference, rather than a luminous centre ; it is an effect, rather than a cause ; it is an expansion, rather than a condensation of divine truth. It is a detailed, and not a general view that it presents ; it does not confine itself to one, but embraces several religions ; and contains such immense and varied stores of divine knowledge as may for ever occupy the loftiest intellect. It was quite natural, then, that Protestants, in mistaking the Bible for a creed, should find it necessary to add their own expositions of its meaning, and their confessions of faith, to let the public know, and to ascertain for themselves, whether they were Patriarchs, Jews, or Christians, or a medley of them all ; and what particular set of opinions they were pleased to adopt by way of distinction, or for the sake of theory. The Bible then ceased to be their only rule of faith and practice, when human dogmas and opinions were engrafted upon its teachings ; and it became an empty boast that "the Bible was their religion ;" when, in consequence of the paramount importance given to these opinions, it contained the smallest and least essential part of their religion.

It was not proposed, in this reformation, to take the Bible alone in the general and indefinite sense of Protestantism. It was not to be regarded as a great creed, requiring commentaries and expositions ; nor as a store-house of proof-texts to sustain any and every doctrine which might be broached by men. It was to be taken as an instructor, a guide-book, a revealer of the secrets of heaven. It was to be approached with reverence as containing the infallible oracles of God, and as being the only authoritative expression of his will. It was to be viewed as divine light

from the Father of lights ; as wisdom from above ; as a book around which all men might assemble to hear and learn the way of salvation. It was to become a common centre of attraction, and consequently of union, as the fountain in the desert to thirsty travellers from every quarter. It was to be a book to be *studied*, and not merely erected as a standard of party. And all men were to gather around it, and unite as learners, as disciples, to aid and assist each other in acquiring a knowledge of divine things. No one was to dogmatise, to theorise, to speculate, to intrude into things unseen, to introduce questions untaught. Nothing, in short, was to be regarded as a matter of faith or duty unless there could be produced for it, from the scriptures themselves, a "Thus saith the Lord," either in express terms, or by approved precedent.

This, then, was not to adopt indefinitely the Bible as "our religion," but to look for our religion in the Bible. It was to "search the scriptures," in order to be made "wise to salvation," "perfect and thoroughly furnished to every good work." It was with this object, and in this spirit, that all were invited to abandon creeds and all human theories of religion, as the causes of dissension, and unite in a diligent search for divine truths, worthy of universal acceptance. And it was this method which led to that sublime and comprehensive view of Christianity, and to those simple and just views of the gospel, which constitute the glory of the Reformation, and its power in the subversion of sectarianism and in the conversion of the world.

As we have before remarked, whenever a community thus discards creeds, and thus receives the Bible alone to direct their way, it may be regarded as fairly engaged in the reformation for which we plead, of which this abandonment to the divine guidance is the primordial element. And under this

guidance, it would not fail gradually to attain those comprehensive, yet definite views of Christianity which may be well proposed as the only just and proper basis of union for Christendom. It would soon be discovered that the sacred volume, amidst its records of the past, contains the history of various institutions, which, as they fulfilled the purposes of their creation, were superseded by fuller developments of the divine character and purposes, and the attention would be at length fixed upon Christianity as the perfection and final end of all. It would be a great matter thus to distinguish clearly from each other the Primitive, the Patriarchal, the Jewish, and the Christian institutions, and to assign to each its peculiar principles and laws—its facts, observances, and promises.* And it would be a still greater achievement, after having thus extricated Christianity from amidst the confusion in which modern theology had involved it, to lay hold of its own grand and comprehensive truth, upon which not only the institution itself is based, but which can constitute the only legitimate *creed* of Christendom, and the only true foundation of Christian union.

There is nothing whatever that will admit of the most rigid scrutiny, and the most exact analysis, better than Christianity. Whether regarded as a unit in its details—whether considered in its principles or in its deductions—its simplicity or its complexity—its internal structure or its external adaptations—it is found to be everywhere perfect, wonderful, and divine. As fitted to man in his varying circumstances and manifold

relations, it must be necessarily complex in its associations; yet as the last of the Divine Institutions, and designed for the whole race of man, Jew and Gentile, bond and free, learned and ignorant, it must be most simple in its elements, and most intelligible in the propositions which it offers for such universal reception. This we find upon examination, to be the case; and we perceive that the divisions of Christendom arise from overlooking this characteristic of Christianity, and from presenting, as bonds of union, in place of its grand, comprehensive, and all-important principles which might be received by all, those minor details and humanized expositions of special doctrines, which, in the very nature of things, can be adopted but by few.

The very abundance of the religious information furnished by the Bible, the multiplicity of its details, the sublime developments of its divine mysteries, seem to have led religious teachers to encumber the gospel with unnecessary aid, to complicate it with remote and refined deductions, and to conceal, at length, its beautiful simplicity beneath the appendages by which they sought to protect or to adorn it. Men seem to have lost sight of the obvious distinction which is to be made between the Bible and the Gospel. As the Bible contains the gospel, and its ancient records are important in elucidating and confirming it, they have become so intimately associated in the mind of the religious public, that they have lost sight of the just distinction between them. The Bible is distributed every where at home, and in foreign lands, as a means of spreading the gospel, and we have reason to bless God for this distribution, and for its blissful results. Yet it might be a very proper inquiry whether the conversion of the world might not be more rapidly and effectually accomplished by presenting, in the first instance, the gospel itself, in its own simple and

* It was quite a novelty in the religious community when Brother Campbell first clearly drew these distinctions in 1828, vol. 28 of Christian Baptist, and it will not soon be forgotten how great an uproar was occasioned amongst the "divines" of that day by his Sermon on the Law, in which he denied their right to combine the Law with the Gospel.

distinct narration, just as prepared by its Divine Author, for universal acceptance. It should never be forgotten that the Apostles and first preachers of the gospel had no Bibles, and not even a New Testament, to distribute; and that there was no such thing among the early Christians as a formal union upon the "Bible alone." Nay, rather, it was a union upon the *Gospel alone*; for in those days the gospel possessed identity, and enjoyed a distinct and determinate character. It was then recognized as the substitute for all previous institutions, as complete in itself, and as being the very "power of God to salvation" to every one who believed it.

There can be no doubt that the gospel should now be regarded in the same light, and be suffered to occupy the same position. The same simplicity which fits it to the understanding of the illiterate, may well secure the admiration of the erudite; and the same comprehensiveness of announcement which involves every thing necessary to Christian faith, fits it to be the basis of Christian union. That alone which saves men, can unite them. That faith which the gospel requires of sinners, is the faith which should unite saints. That confession upon which the believing penitent may be admitted to the blessings which Christianity confers, should be the only authorized test of orthodoxy, and the only rallying cry amongst the hosts of the redeemed. Now the gospel, as defined by Paul, consists of the following facts:—"That Christ

died for our sins according to the scriptures, and that he was buried, and that he rose again according to the scriptures." And it is by receiving and retaining in heart and life these simple facts, so universally accredited by the variant parties, that as he affirms, men are "saved." And the great confession of faith required of the penitent believer, is that of the Treasurer of Queen Candace: "I believe that Jesus Christ is the Son of God." This is the comprehensive saying which involves within it, as it were, the whole of Christianity. This is the Rock on which our Lord declared he would build his church. And why should not all agree as co-workers to build upon this Rock? This is the tried, the sure corner-stone of congregational and Christian union, and all may rest assured that no other foundation can be laid than that which is already laid—Jesus Christ the Lord. Let the "Bible alone" then, be our exhaustless treasury of religious knowledge, and to its sacred pages let us continually resort, that we may be enriched from its accumulated stores of divine truth. Let the Bible be our spiritual library; but let the Gospel be our standard of orthodoxy. Let the Bible be our test of Christian character and perfection; but let the Christian confession be our formula of Christian adoption and of Christian union. In a word, let the Bible be to us every thing designed by its Author; but let "Christ crucified" be not only our peace with God, but our peace with one another. R. R.

ETERNITY OF ACTION.

EXCEPTING freedom from sin, intense, vigorous, untiring action, is the mind's highest pleasure. I would not wish to go to heaven, did I believe that its inhabitants were to sit inactive by purling streams, to be fanned into indolent slumbers by balmy breezes! Heaven, to be a place of happiness must be a place of activity. Has the far-reaching mind of Newton rested from its profound investigations? Have David and

Isaiah hung up their harps, useless as the dusty arms in Westminster Abbey? Has Paul, glowing with god-like enthusiasm, ceased itinerating the universe of God? Are Peter, and Cyprian, and Luther, and Edwards, idling away eternity in mere psalm-singing? Heaven is a place of activity, of never-tiring thought. Reader, press on, you will never get through. An eternity of untiring activity is before you, and the universe of thought your field.

LETTERS FROM EUROPE—No. V.

LONDON, JUNE 26, 1847.

MY DEAR CLARINDA—In the United States we have nothing ancient except the everlasting hills and mountains. These, indeed, are monuments of ancient grandeur; but it is the grandeur of Nature and not of Art. We have also many an ancient river, on whose time-worn banks are inscribed the records of many a flood, which for thousands of years and thousands of miles, carried the rains of heaven and the exuviae of forests and of hills into the shoals and estuaries that have been for ages entrenching upon the dominions of ancient Neptune. We have also many a broad lake, and many a wide extended plain, whose antiquities reach beyond all the epochs of chronology and all the dialects of men. But we have no ruins of ancient temples and palaces—no mouldering altars—no fallen towers—no vanquished castles, on which are written the superstitions of extinct tribes, or the bloody deeds of rival nations contending for the empire of the world. But here it is quite otherwise. Scarce a city whose origin reaches not into the ages of fable and romance, scarce a mountain or a hill on whose surface stands not some monument of ancient superstition, or some memento of battles fought and of victories won.

Having either in my nature or my education, I cannot now find time to decide in which, or whether in both, a certain love of the ancient, a passion or a taste for deeds of former times—developments of ancestral mind, proofs of genius and of art, especially of those from whom I must have derived much of that which reconciles me to myself; much of that on account of which a man would not barter himself for any other self in the world, I have spent my hours of recreation not so much in contemplating what is now, as in searching into that which is old; not so much in admiring the developments of

contemporary minds in the improvements of the current age, as in contemplating the works of our fathers in ages long since passed away. The portion of England through which I have recently passed, I am glad to say, has afforded me much gratification of this sort. In the cities of Chester, Shrewsbury, Nottingham, and Leicester—not now to name this city of many generations, this vast London—I have found something of Roman, and much of British, Saxon, and Norman antiquity. True, these are not as grey and as venerable as those of Roman, Grecian, or Chinese traditions: still to me they are more interesting, because there is more of that important personage, Oneself, in them, than in those of other kindreds, tongues, and people. I will, therefore, give you a few extracts from my memorandum book, being desirous not so much to direct your mind into this channel as that of the younger branches of my family.

And first of Chester, the venerable metropolis of the county palatine of Cheshire, situated on the beautiful bank of the Dee, whose mouth you passed as you marked the boundaries of Wales and England in the Channel while approaching the Mersey and Liverpool. The origin of Chester is lost in the depths of remote antiquity. It is more probably of British than of Roman origin. The Romans called it *Deva*, from the Dee, and afterwards *Cestria*, *Castrum*, a camp, and *Cast-rum Legsonis*, being the camp of the Legion. It was, indeed, the camp of the twentieth Legion, stationed here A. D. 61, called "*The Victorious*." It was certainly a Roman colony before Agricola's expedition to Scotland. There is a tower, or the remains of a tower, yet standing, called Julius Cesar's; more properly, however, as some think, Julius Agricola's. It was relinquished by the Romans in the 6th century, and falling into the

hands of the British princes, continued theirs till about the Saxon conquest in 607.

I will not more than allude to the battles fought here for religion and politics from the year 585, when it became part of the Saxon kingdom, till 886, when it was dissolved by Alfred. Two and twenty kings reigned over it during these three centuries. Henry III. created his eldest son Earl of Chester; Richard II. erected it into a principality, adding to his titles *Princeps Cestria*. It was reduced into a county palatine, again abridged by Henry VIII. and finally abolished.

Christianity was introduced here by the family of Caractacus, who propagated it among the British tribes, several Christians being among the Roman soldiers and citizens. It was, therefore, introduced here sometime in the last half of the first century.

The Saxons drove the British into Wales, whither Christianity receded after their invasion. Because St. Augustine converted the Anglo-Saxons to the Christianity of Rome in the sixth century, it is alleged that the church of Rome first planted Christianity in this island. But this is fabulous. The ancient Britons refused the religion of Augustine, retired into Wales, and never acknowledged his spiritual jurisdiction. Dr. Bird was the first proper Bishop of Chester, who, because of his conformity to the Protestant faith, was deposed by Queen Mary. He was succeeded by the persecuting Cotis and by Cuthbert Scott, who had a hand in burning Bucer's bones at Cambridge. Queen Elizabeth deposed Scott, Cotis having, after he had washed his hands in the blood of one martyr, soon made his exit.

From these notices of the ancient history of Chester, we enter its venerable walls. It is entirely surrounded with a very antique wall, on which is a flagged walk, some six feet wide. The whole circuit is one mile three

quarters, and one hundred and twenty-one yards. This, I learn, "is the only entire specimen of ancient fortification in Great Britain." The present form of the walls is strictly Roman. They are carefully preserved by the corporation of the city. They attest their Roman origin. Their sides have yet the Roman *propugnaculum*, or *bastion*, to annoy an entering army; and between them stands the *porticulis*, or cataract, ready to drop in case an enemy should force the gates.

Every thing about here is built of red sand-stone, and that of a very brittle character. This gives to Chester and its walls, its battlements, its towers, and its churches, a very ancient and venerable appearance. The four gates of the city, looking to the four cardinal points, have, with some of their very ancient churches, been re-built, as I learn from their Roman inscriptions, within more or less than one century. Every where you see the mouldering ruins of ancient magnificence.

Were it not foreign to my purpose, I would attempt the description of the churches of this ancient city. But since at Chester, I see so much of antiquity and of ruins, that I dare not attempt it. My notes would not be so interesting or so useful. Their time and water-worn dilapidated condition and appearance, occasioned indeed by the frail texture of the red sandstone of this country, would lead one to think that instead of hundreds they were thousands of years old. The oldest ruins of church architecture in Chester is that of St. John. I spent an hour in wandering through its extensive walls and prostrate splendour. It was founded, according to Girardus, A.D. 509, by Etheldred, King of Mercia; and without the portions of it yet standing and used for worship, I saw some of the finest specimens of Saxon architecture in the kingdom.

The cathedral, indeed, demands a

passing notice. It is an immense Saxon pile. Its external length is 372 feet ; its internal 350 feet. Its nave, or broad aisle, 175 feet ; its choir, 110 ; the height of its ceiling, 73 ; and its tower, 127 feet high. Its vestry is of Norman style. Its choir stands separated from the nave by a rich Gothic stone screen, above which is placed the organ. Yet so furrowed and wasted are its outside walls and whole exterior, as if torrents had for ages run down its sides, that one of large caution would, with some hesitancy, for the first time at least, commit his person within its massive roof and mouldering towers.

But in noticing the dilapidated remains of ecclesiastic architecture, in every ruin of which around Chester an antiquary will find something to interest him, I must not omit to note the Castle of Chester, said to have been founded by William the Conqueror in 1016. It was formerly the palace of the local monarchs, and their strong hold of defence. Within the precincts yet stand several towers of Norman architecture. Of these, the most handsome and interesting is called Julius Cæsar's Tower. Its entrance is through a Gothic door of more recent workmanship. It stands, indeed, in humble contrast with the chaste and classic specimens of modern architecture around it. The Castle of Chester is now as much distinguished for its fine display of varied architecture, as for its ancient remains of Saxon and Norman magnificence. In approaching it, one might imagine he was about to enter the *Acropolis of Athens*. The entrance, more than one hundred feet by thirty-five, is the finest specimen of the purest *Doric*. Opposite to it stands the *shire hall*, whose splendid front, with its massive pillars and splendid portico, of the most chaste and beautiful *Ionic* style, splendidly ornamented in stucco, together with the side buildings for the civil and military institutions of the country, with their *Corinthian* co-

lumns and spacious fronts, in symmetrical correspondence with each other and with the whole, produce the finest effect, and constrain the most skilful and tasteful amateurs to give it the preference to any thing of the kind in the kingdom.

But a few notices of its history is more important and more full of instruction than any thing we could say of its architecture. Chester is famous in history for the visits of the kings of England, and the visitations of the King of kings.

The Welsh prince *Llewellyn*, one of whose family has been pressman in my printing-office for some fifteen years, as early as 1255, with his Welsh army, marched to the gates of Chester, carrying the unacceptable offerings of fire and sword to the citizens. Prince Edward the next year made a more acceptable visit. In 1264, in the wars with the Barons, the city and castle fell into their hands. In 1276 and 1277, Edward I. visited it ; but neither then would the stern *Llewellyn*, then Prince of Wales, do him homage. Edward visits it again for a whole month in 1282. He brought his Queen with him, and spent a few days in 1283, and twice afterwards called at Chester. In 1312, Edward II. met Piers de Gaveston at this city. In 1390, Henry of Lancaster, at war with Richard II. placed his army under its walls. Henry VII. with his Queen and mother, visited Chester in 1494. In 1617, James I. made a splendid visit to Chester. In 1642, Charles, who, on the 25th of August, this year, hoisted his standard at Nottingham, visited this ancient city. In 1687, James II. and in 1690 king William sojourned in Chester. William was then on his way to reduce Ireland. In 1810, the Prince of Orange, and in 1817, the Grand Duke Nicholas of Russia, visited this city.

But the sword, pestilence, and famine have also visited Chester. In 1465 a dreadful slaughter of the peo-

people of Chester and of Wales occurred here because of misunderstandings between them and Reginald ap Griffith ap Bleddwyn, who, after carrying the day, took prisoner the Mayor of Chester and hung him in the Tower. In 1507 a pestilence, called "*the sweating sickness*," broke out amongst the males of Chester. Ninety-one householders fell in three days, and yet only four females died of the disease during the visitation. This plague again broke out in 1517. Such was the mortality, that the city was in a great measure deserted of its inhabitants, insomuch that "the grass grew a foot high at the Cross, and in other streets of the city." In 1550 the same "*sweating sickness*" again visited Chester, and was followed by a great scarcity of food—corn selling at 16s. (or four dollars per bushel.) This plague returned in 1602, and continued to the end of 1605, with few intermissions. Not less than six hundred and fifty died of this pestilence in 1603, and in the next year nine hundred and eighty-six—fifty-five dying weekly. Siege and the pestilence in 1647 again depopulated the city. Two thousand and ninety-nine died of the plague, and the multitude fled, so that again the streets were covered with grass, and desolation triumphed. From that day to the present the pestilence has not visited Chester.

Such are a few of the dispensations of Providence preserved in the history of Chester. From these we may learn that nations and cities, like private families, in a series of years, pass through numerous and various changes, indicative of the instability of all human affairs, and of a very special providence presiding over the destinies of man. Had we as detailed and as protracted a history of almost any city in this kingdom as we have of Chester, what a fund of useful material for grave reflection would it afford to those that are curious to learn and comprehend the ways of

God to man, and the effect of men's actions upon themselves and their families.

As an instance of a very special providence found in the annals of Chester, I will relate a well authenticated story found in the records of Chester:—"In the year 1558, Dr. Henry Cole, Dean of St. Paul's, was charged by Queen Mary, of bloody memory and of Papistical piety, with a commission to the Council of Ireland, which had for its object the persecution of the Irish Protestants. The Doctor stopped for a night at Chester, on his way to Dublin, and put up at the BLUE POSTS, a house now occupied by W. Brittain. This house was then kept by a Mrs. Mottershead. In this house he was visited by the Mayor, to whom, in the course of conversation, he related his errand to Dublin; in confirmation of which he took out of his cloak bag a leather box, exclaiming in a tone of exultation, "Here is what will lash the heretics of Ireland!" This announcement was caught by the landlady, who had a brother in Dublin; and while the commissioner was escorting His Worship down stairs, the good woman, prompted by an affectionate regard for the safety of her brother, opened the box, took out the commission, and placed in lieu thereof a pack of cards, with the knave of clubs uppermost. This the Doctor packed up without suspecting the transformation of his commission; nor was the deception discovered till his arrival in the presence of the Lord Deputy and Privy Council at the Castle of Dublin. The surprise of the whole assembly, on opening the supposed commission, may be more easily imagined than described. The Doctor, in short, was immediately sent back for a more satisfactory authority; but before he could return to Ireland, Queen Mary had breathed her last. It is added that the ingenuity and affectionate zeal of the landlady were rewarded by Elizabeth with a pension

of forty pounds sterling per annum. Thus "the Lord taketh the wise in their own craftiness," and converts their wisdom into folly.

Having dwelt so long on this place, I will only add a brief narrative of my visit to Eaton Hall, the palace of the Marquis of Westminster, some four miles from the city. Accompanied by my friend Mr. Samuel Davies, and sister Mary Davies, of Mollington, I spent, by way of recreation, one of the most pleasant days in surveying this most magnificent palace, and its most elegantly arranged and adorned grounds—the second, if, indeed, not the first in the kingdom. The Marquis of Westminster is probably, with one or two exceptions, the richest nobleman in Great Britain. He owns whole streets of palaces in London, called Grosvenor-square, Belgrave-square, Eaton-square, Wilton-crescent, &c. from which, and from other estates, he derives an income of, say *one thousand pounds a day*—some half million sterling, or two and a half million dollars per year. So matters go in the English aristocracy. The present Richard Grosvenor—now Marquis of Westminster, represents a very ancient and venerable family, of Norman extraction, and occupies some five or six other estates in the country besides that of Eaton Hall. His palace in London, in exterior grandeur, though not in extent, excels that of Buckingham, in which Her Majesty at present resides. But to my visit to Eaton Hall.

The lodges and avenues leading to this palace are six in number, passing in different directions through the pleasure grounds, whose whole extent is 800 acres. In a portion of these grounds is a park enclosed by an iron fence, eight feet high, in which we saw some three hundred deer, of every variety of size and color peculiar to the species. The river Dee passing through a portion of these grounds, affords the means of beautifying them with all the charms that fish-ponds,

lakes, and canals, with their tenantry of swans and water-fowl of every species, can bestow. To add variety and enhance the beauty of this paradise, the late Marquis, at the trifling expense of forty thousand dollars, erected a light and elegant iron bridge, of 150 feet span, over the Dee, in one splendid arch.

As we approach the palace by the east lodge, through a well-assorted forest of the most beautiful of English varieties of trees and shrubbery, amongst which the elm, maple, beech, copper-beech, cedar, white pine, oak, common ash, Norway fir, Irish yew, Italian poplar, mountain ash, common ash, beech, juniper, liburnum, horse chesnut, holly, laurel, bay, willow, white thorn, &c. are abundant—the grounds expand into beautiful parks, ornamented with clumps of trees and wide-spreading oaks, at proper distances. The sides of the smooth well-formed roads are adorned with all manner of shrubbery, deciduous and evergreen, still more and more chastened into neatness and beauty as we approach the palace, which, all of a sudden, at last presents its Gothic magnificence with grand effect on the eye of him that can relish and admire the happiest combinations of Nature and Art. The palace consists of three stories, finished with octagonal turrets, which, by stately intermediate towers, are connected with the main building. These are adorned by buttresses, niches, pinnacles, enriched by exquisitely carved heraldic designs, fret work, and foliage, surmounted with a splendid embattlement.

The grand entrance is on the west front, for it has an east and a west front. The portico, of three arches, with an exquisitely grained ceiling, is supported on clustered pillars, of the most exquisite workmanship, through which we ascend by a flight of easy steps to a massive bronzed door, admitting us into a magnificent hall of splendid proportions, with a vaulted

ceiling, the various compartments of which, branching in all directions, meet in a richly-carved and pierced pendant, from which is suspended a huge lantern of antique design. The pavement is of checkered marble, and was covered with some twelve or fourteen exquisite statues, from the best masters, and of the purest marble. The walls, too, are adorned with some of the richest pictures which the Italian art could furnish.

But I will not describe farther the interior of this palace. We passed into a saloon furnished with regal magnificence, and walked through sundry rooms of unsurpassed beauty and magnificence. All that groined and fretted ceilings, decorated with endless ramifications of fan-work tracery, could do—all that the varieties of Gothic foliage, brilliant colours, rich emblazonry, and costly furniture could bestow, have been united in this palace to please the lusts of the eye, and to minister to the pride of life. All that walls hung with lute-string of richest hues, or Genoa velvet, receiving and reflecting still more brilliant beauties from sunbeams streaming through painted glass, can effect—all that paintings of unsurpassed excellence, chandeliers of elaborate workmanship, furniture in form and quality corresponding with the architecture of the palace—all that cabinets of ivory, mosaic, and mother of pearl—all that golden vases, sparkling in exquisite niches, can contribute to inflate, intoxicate, and delude the owner, has been lavished upon this princely residence. I could not describe in a volume all that I saw in two hours in the state-rooms, dining-hall, parlours, saloons, &c.; and yet I saw but a part—for the palace is being partially re-modelled, and certain rooms only could be seen. Indeed, it was at this time a particular favour to be admitted at all—and to which favour being an American citizen contributed no little. I was, however, shown the state bed-

chamber, with all its furniture, occupied by the Duchess of Kent and her daughter Queen Victoria, when on a visit here, and at the same time informed that the hall leading to the bed-chamber was 475 feet long. This, it must be remembered, is but one of some six or seven residences furnished and occupied as taste or caprice may dictate, by the Marquis of Westminster.

But I have said nothing of some twelve ancient Knights, clad in their ancient mail, with all their armor on, standing in their respective niches; nor of mirrors which cost 8000 dollars each, nor have I spoken of the pictures of "Cromwell dissolving his Parliament,"—of "the landing of Charles II."—of "the Angel descending with a great chain in one hand and a sword in the other, placing his right foot on the head of the Dragon"—of "Christ taken from the Cross"—of "presentation of the Baptist's head by Herodias" &c.; nor have I spoken of the splendid gardens east of the palace—of a single terrace, 350 feet in length, laid out in Gothic compartments, each filled with rare and beautiful flowers, and surrounded with a rich ballustrade, carved in Gothic style; nor of the pleasure grounds and flower gardens, green houses extending over *forty-two acres*, exclusive of a seven-acre kitchen garden; nor of a Gothic conservatory or temple, the latter erected for the reception of a Roman altar exhumed not far from Chester in 1821; nor of its mosaic pavement found in the palace of Tiberius Cesar, and brought from the island of Capri by Robert Grosvenor, Esq. I say, I have not dilated upon, nor even narrated in detail, these displays of exuberant grandeur with which this palace and its gardens and pleasure grounds abound. Nor do I notice this subject at all in commendation nor in admiration of it, as worthy of man—as worthy of praise, or as characteristic of real greatness. Why, then, I may be asked, occupy time, place,

attention with such a display ! I answer—

1st. For the reason that I have visited other palaces and seats of great resort—that *I may see, and feel, and show the littleness of human greatness.* This world, in all its wealth and honors, never makes any man better, but generally makes him worse.

2nd. Immense wealth does but diminish even the pleasures of sense. I opine that the Marquis never derived so much pleasure from a walk in his domains as I did. I saw and relished all the beauties with as keen a zest as he. I could not call them *mine*. He, it is true, could call them *his*. But *his*, too, were the *cares* to keep them what they are, and his too, the *weary*, the *grief*, and the *expense*, when anything was injured, defaced, or destroyed. The verdant parks—the pleasant walks, their delightful bowers, alcoves, and retreats—their rare tenantry, the deer, the fawn, the hare—the varied shrubbery, the splendid gardens, and delicious odors, were as sweet a repast to me as to him. But he saw them often—daily while at home. I but once. But who admires that which is as familiar as the sun, as constant as the moon, and as universal as the verdant face of spring ! The words *mine*, and *thine*, are mere magic. *Mine*, too, is full of pleasure and of pain ; and *thine*, too, just as full. Roses have their thorns, and thistles have the impudence to rise up in thousands

and declare war against His Grace the Marquis of Westminster.

3rd. But then comes the responsibility. What pauperism abounds in England ! What squalid poverty and wretchedness ! These immense estates are the effects of spoliation consecrated by law. The machinery of British society all works in one direction. It creates Peers, Lords, Nobles, Prelates, Archbishops, and Kings ; and it creates for every one of these *myriads of paupers*—poor, starved, uneducated wretches.

His Grace is not free from anxiety for his children in such a world as this. Already he feels they cannot all inherit equal wealth and grandeur with himself. Twelve of them must be comparatively poor, that one of the thirteen may be exuberantly rich. Again, he must see dangers in advance—he must anticipate an end to this legalized aristocracy. It is too glaring. The contrast is too strong. Human nature cannot always endure. Men may keep silence for a time, but they will speak at last ; from words they advance to blows ; and then, alas for him that has to fight alone against a thousand ! But as *Æsop*, or some other fabulist, has made Reynard say to his collared cousin—a sleek dog—as he heard him tell how well he fared while he wore the collar, so say I—

“ Give me again my hollow tree,
My crust of bread and liberty ! ”

Your affectionate Father,

A. CAMPBELL.

THE MOTHER'S TABLET.

The mother writes with a pen of steel on the tablet of the young heart of her child, and these characters are deep, original, and indelible. They are hardened by time, and exert an influence with the power of first lessons. Through the long vista of receding years, that mother is seen by the eye of filial affection. Onward through coming time the same image is presented like a bright star at the beginning and end of life. Oh, a mother's love ! It conquers all. It is identified in the mind with its first knowledge of God. She is contemplated as with God. Next to the divine efficiency, her influence is all-per-

vading and most powerful. Such is the pious mother, who has made right impressions on the minds of her babes, and been to them the messenger and minister of God. For weal or for woe, she writes a page, teaches a lesson, and moulds the mind into durable forms. Such, says a clergyman, was the mother of my children. Her influence is still visible, palpable, controlling. Her lessons are written in living lines, and the “ sentiments of my mother ” are the law of her children. How hallowed the recollection of such a mother ! how controlling the rules she gave ! how well remembered and treasured in their hearts !

STRICTURES ON A BAPTIST PAMPHLET.

DEAR SIR—An esteemed lady who thrice enjoyed Mr. Campbell's company during his visit, has handed me a small pamphlet to inform me where in certain Baptists differ from Mr. C. and his brethren. I have read it as requested. It is intitled "Strictures on the leading doctrines contained in a work of Mr. A. Campbell, of America, called the Christian system," &c. (printed by Backhouse, Liverpool.) Its motto is excellent—"To the law and to the testimony ; if they speak not according to this word, it is because there is no light in them." Would that the practice agreed with the precept !

It professes to come from "members of a Baptist church," who, if one may judge of their magnanimity and courtesy by this specimen, compose an unlovely society indeed. Mr. Campbell, it seems, can scarcely say or do anything to please them. He is not totally enough depraved : his faith and repentance are too doing, and his baptism too availing : he does not look for the Holy Spirit early enough : he does not limit the atonement to their liking : his remission and regeneration interfere with faith and grace : and his Christian union is too external. In short, on him and his doctrines they pour wrathful vials—beginning with describing him as a deceptive perverter of the gospel, and ending with declaring that in his Christianity they "very clearly discern the form of the Man of Sin."

One thing is, however, pretty plain, by comparing dates, (Mr. Campbell having sailed on the 5th October, and this pamphlet being dated the 23rd) that the *valiant* writer took good care Mr. Campbell should be out of sight and hearing before he loaded and primed—nor, in firing, did he exhibit less of the "better part of valor," his goodly name not being adventured.

It is not for me to defend Mr. Campbell—he can defend himself. But, with the view of preventing evil effects, I may point out some of the errors,

misapplications, and perversions contained in this little work.

Error 1st.—"Justification by faith alone in the all perfect work of the Redeemer," (preface, page 4.) This the writer calls "the great doctrine." He forgets, however, to tell us where, in the divine book, this great doctrine is found ; and is probably unaware that it is not there at all, but is wholly a human excogitation. "The all perfect work of the Redeemer" is not a scriptural expression ; nor is "faith in the perfect work ;" and as to "justification by faith alone," it is, according to the Apostle James, justification by dead faith.

Error 2nd.—"If the scriptures assert men to be under the absolute power and reign of sin, the theory of human ability absolutely falls to the ground," (p. 7.) This doctrine of total-depravity-~~therefore~~-total-inability is, it seems, the very basis of these members' religion. Every thing must be bended and twisted to fit upon this. It is, however, an ice foundation which melts under the heavenly rays. For, 1st. It is an imaginary one, there being no such things as total depravity and inability named in the divine word. 2nd. It has been well said, "it is as irrational to speak of a state of total or partial depravity, as of a state of total or partial marriage." 3rd. The scriptures may assert that man is under sin, without human ability necessarily falling to the ground, for the Romans (vi. 17) had been slaves of sin ; yet (hearing the gospel) they *obeyed from the heart* the form of doctrine, and were then made free from sin. As a man found guilty and under sentence of death (dead in law) is yet able to receive the Queen's pardon—so the dead may hear the voice of the Son of God, and they who hearken may live. In one of this author's supposed proofs (p. 8) St. Paul says, "So then with the mind I myself serve the law of God, but with the flesh the law of sin." Did his flesh (slave-like)

serve the law of sin, while his mind served the law of God? Then ability remained, although his flesh was subject to sin. 4. Is it revolting to hear asserted that the unoffending babe is as depraved as the villain who has robbed the house, ravished the wife, and murdered the husband—yea, as the devil himself? So it surely is religious insanity to assert that man who “is the image and glory of God,” is unable to attend when the Heavenly Father speaks to him, and incapable of receiving pardon and life when graciously presented. 5th. The Father speaks differently as to “human ability” (Isa. xlix. 9)—“I will give thee for a covenant of the people, that thou mayest *say* to the prisoners *go forth*.”—a full proof of ability to *hear* and *go*. The Son speaks differently (Luke iv. 18)—He hath sent me—to *preach* deliverance to the captives—proof that the captives could hear, understand, and accept. The Holy Spirit speaks differently (Acts ii. 40)—“*Save yourselves* from this untoward generation”—a proof that even blood-guilty ones were able to save themselves by fleeing to Christ. Paul “*persuaded* the Jews and the Greeks”—they were, then, in his estimation persuadable: and Apollos “*mightily convinced* the Jews.” But this was before total depravity and total inability were invented.

Error 3rd. “Both faith and repentance are the gifts of God” (page 12.) Again, “That there are commands to repent and believe, we fully admit, but that they imply any power in man to obey we deny” (page 14.) Such is the Baptism of these “members”—at once absurd, injurious, and blasphemous! Absurd, because it assumes that man has power to credit this nonsense, but none to believe the record or testimony God has given concerning his Son, nor to trust and hope in the Lord Jesus through the Apostles’ word—injurious, because instead of directing men to at once confide in, turn to, and obey the Lord, it leads

them in miserable uncertainty to say, “I have not yet obtained faith or repentance; I pray and wait for them, and hope God will grant them”—blasphemous, because it gives the Heavenly Father a character which an honest man would be ashamed of—that he calls the creatures of his love to believe on his Son, and even commands all men every where to repent, knowing, same time, that not one of them has power either to repent or believe! The fact that all *are* so called and commanded, coupled with the additional fact that all are warned of the eternal consequences of not coming and not obeying, must, to every truly candid mind, be proof positive that men *are* divinely deemed capable on the one hand of believing, repenting, and obeying, and on the other of giving God the lie by their unbelief, and that they will be saved or condemned accordingly. The writer, on Rom. v. 17, (“They who receive abundance of grace and of the gift of righteousness, shall reign,” &c.) says, he thinks it should decide “about faith and repentance being the gift of God.” And verily I think so too; for as it is God’s amazingly great part to *give* justification and “the overflowings of favor”—so it is man’s minutely little part to *receive* *thankfully* these invaluable blessings in the appointed way, the merit (if an eagle-eye can discern any) being that of a famishing beggar receiving alms. God gave to Israel the manna: this none else could do, or help to do; but they had to gather and eat, or die—for this God did not do for them. God might, indeed, as easily have put his manna in their stomachs as at their doors, but what the little man *could* do, he had to do. The Father now gives us the true bread from heaven; but Jesus says, “*except you eat, you have no life*.” Man, therefore, not only *can*, but *must partake* of freedom and life through faith and obedience, or must perish for ever. I labor this matter, because error here is poison at the source,

whence, instead of the pure streams of confidence and joy, proceed the turbid currents of doubt and dread.

There is something so childish in the writer's over-anxiety to find an error in Mr. Campbell's words, "baptism is one of the things we must do for ourselves," (meaning "which God has not done for us," as per previous sentence) that disproof would be childish too. His petty manœuvre, which changes "we must do" into "we do," and removes the emphasis from "must" to ourselves, is equally despicable. The whole paragraph is just killing his man of straw.

Error 4th. In conversion there is "an influence or agency of the Spirit along with the word"—"a display of divine power similar to that which he wrought in Christ when he raised him from the dead," (p. 19.) This is another leading doctrine with these Baptists, and to maintain it they string together a number of isolated passages, as boys do egg-shells—supposing perhaps, that although *separately* not one of them sustains the doctrine, they may *collectively*, as showy ciphers be thought to amount to a unit of proof. 1st. Nothing is said in the holy book of "influence or agency of the Spirit along with the word;" nor of any divine power in conversion besides the Holy Spirit's testimony concerning Christ. This may seem a bold assertion, but if such things *are* said they can be produced. 2nd. The divine power displayed in conversion is "the gospel of Christ," which is *THE power of God* unto salvation to every one that believeth. By this power even a once injurious Saul could open sinners' eyes—turn them from darkness to light, and from Satan to God. 3rd. The scriptures contain neither promise for, nor narrative of the gift of the Holy Spirit to other than Old Testament or New Testament *believers*: old Simeon, Anna, Lydia, and Cornelius being of the former class, and converts at Jerusalem, Ephesus, Corinth, and Rome, of the latter. 4th. There

is abundant testimony that to obedient believers the Holy Spirit was both promised and given. Take a few instances:—John vii. 39, "This spoke he of the Spirit, which *they that believe on him* should receive. Acts v. 32, "So (a witness) is also the Holy Spirit, whom God hath given to *them that obey him*." Gal. iii. 2, "Received ye the Spirit by the works of the law, or *by the hearing*" (the obedience W. Jones) "of faith." Gal. iv. 6, "*Because you ARE sons*; God hath sent forth the Spirit of his Son into your hearts." Eph. i. 13, "AFTER *that ye believed* ye were sealed with that holy spirit of promise." Now, these are direct and explicit testimonies, founded on fact. Many more could be produced, but first our Baptists should either fairly dispose of these, or (to be consistent) cry "how fallacious" at the author of them. St. Paul, at Ephesus, clearly indicates the "mind of the Lord" on this matter, by asking, "Have ye received the Holy Spirit *since* ye believed?" Had the Ephesian disciples been as "enlightened" as our Baptist members, they would have denounced this as a "dangerous error" of the apostle.

Error 5th. *The atonement is limited to a part of mankind*; this is contended for, p. 20. The word atonement occurs but once in the New Testament, and ought there to be "reconciliation," as rendered in other places. The reconciliation is, therefore, supposed to be limited to a certain number of sinners. Now, 1st. This is a reflection on the goodness and integrity of God!—On his goodness, because it exhibits Him who is LOVE as exhausting his compassion on particular persons, and shutting up his bowels of pity against all others!—On his integrity, because, although professing to love all mankind, yea, to have so *loved the world* as to give his only begotten; yet, after all, it was a mere part of the world he loved, if he unmercifully left a large proportion to their doom!

2nd. It is contrary to the other dealings of God with men, for he makes his sun to shine on the evil as well as on the good, and sends his fructifying showers equally on the lands of the just and the unjust. And it is contradicted by Jesus's injunctions to his disciples—to bless those who had cursed, and do good to those who hated them, and even to pray for those who maliciously persecuted them, in order that they might truly be God's children—in these respects resembling their Father in heaven.

3rd. It is contrary to divine testimony, for we are there informed, "God was in Christ reconciling *the world* to himself," not reckoning to them their trespasses. And by his authority and in his name his heralds proclaim, "As though God did beseech you (the world) by us, we pray you, in Christ's stead, **BE YE RECONCILED TO GOD.**"

4th. These Baptists seem to suppose that, by showing Christ died for believers, they prove he died for none else! Now, who doubts that Jesus "laid his life down for the sheep," or that his people truly sing, "Thou hast redeemed us to God by thy blood?" But the questions here are, did he not die for all? Did he not taste death for every man? Did he not give himself a ransom for

all? And is he not a propitiation—not for believers' sins only, but also for the sins of the whole world? Even Baptist members must answer these questions in the affirmative.

5th. I may conclude this head and this communication by noticing a curiosity in its way. Baptists sometimes talk of "the extent of the atonement," meaning that its benefits are confined to certain persons. This Mr. Campbell meets by saying, "The atonement, or propitiation, has no extent," embracing as it does all mankind. And the writer of this pamphlet rejoins, "To say the atonement has no extent, is to say Christ died for no man." This is, indeed, a poser. Philosophy itself might be puzzled to know how this conclusion could be arrived at from the premises. It is just saying, If Christ died for all, he died for none! The serpent was lifted up for all Israel; therefore it was lifted up for none! Blessed be God, the son of man has been also lifted up, filled with health and life for all, without exception—that **WHOSOEVER** believes on him may not perish, but have eternal life.

Misapplications, &c. next month, D.V.

In all benevolence,

J. D.

CAMPBELL v. ROBERTSON.

Judgment in this case, the particulars of which have appeared in our pages, was given by the Lords Justices, in the Court of Session, Edinburgh, on the 20th of November last. It will be remembered that the Rev. James Robertson, through his legal advisers, applied to the Sheriff of Lanark for a warrant to apprehend the Rev. Alexander Campbell, on the ground that he (Mr. Campbell) having published "false and scandalous" statements respecting Mr. Robertson, was about to leave Scotland. The

damages were *modestly* set down at £5000, but subsequently reduced to £200! The Sheriff of Lanark, approving of this application, issued a warrant for the apprehension of Mr. Campbell, who was accordingly incarcerated in Glasgow. Application was thereupon made by the friends of Mr. Campbell to the Lord Ordinary (Murray) who declared the warrant by authority of which Mr. Campbell had been imprisoned to be illegal, and directed his immediate liberation. It was now sought by the Respondent,

Mr. Robertson, to set aside the decision of the Lord Ordinary, and obtain damages against the Suspender, Mr. Campbell. It will be seen by our report, that the Lords Justices affirmed the decision of the Lord Ordinary, thereby establishing the illegality of the warrant by which Mr. Campbell was imprisoned. Lord Jeffrey—a celebrated contributor to the *Edinburgh Review*, and perhaps the most distinguished ornament of the Scottish bench—pronounced the application for the warrant to be an extraordinary course, “affecting the liberty of the subject,” and “at least rash and erroneous.”

REPORT.

On the 31st August 1847, the Rev. James Robertson presented a petition to the Sheriff of Lanarkshire, shewing, “That the Rev. Alexander Campbell, president of the Bethany College, Virginia, United States, America, on the 25th of August current, published in the newspaper published in Edinburgh of that date, called the ‘Edinburgh Journal,’ a letter addressed to the editor of the said journal, containing a number of false and slanderous statements highly prejudicial to the private character of the petitioner, and calculated to injure his usefulness as a minister of the gospel: That a copy of the said newspaper is herewith produced: That the said Rev. Alexander Campbell, at different places, both in public and in private, has made statements regarding the petitioner of a slanderous and calumnious nature, and calculated to injure him, both privately and as a minister: That the petitioner estimates the damage which he has sustained as aforesaid to the sum of £5000 sterling: That the said petitioner is in course of raising an action for damages and for *solatium* against the Rev. Alexander Campbell for injury sus-

tained from said slanderous and defamatory statements.”

The petitioner then stated his belief of Mr. Campbell’s intention to leave Scotland, and the prayer concluded for warrant for the apprehension of the Rev. Alexander Campbell as in *meditationes fugæ*, and his imprisonment until he should find caution, “to abide the issue of any action to be instituted at the petitioner’s instance for damages and *solatium* for said false, slanderous, and defamatory statements.”

The petitioner, in his oath, deponed, “That the Rev. Alexander Campbell complained upon, is justly due and addebted to the deponent a sum of £5000 of damages, for the injury the deponent has sustained at the hands of the said Rev. Alexander Campbell by the published letter referred to, and by statements made in lectures in Scotland.”

Mr. Campbell, on being brought up for examination, proposed several objections to the competency of the application, the nature of which will be seen from the interlocutor of the Sheriff-substitute:—

“*Glasgow, 3rd September, 1847.*
—Having considered the foregoing objections and answers, and heard parties’ procurators thereon, and resumed consideration of the petition, and whole procedure, in respect the petition and oath sets forth that a debt exists; that it has been contracted by the defender since he last came to Scotland; that it arises from slanderous and calumnious statements made in Scotland, both in writing and verbally; and that it amounts to the specific sum of £5000, in respect it is settled that a foreigner is subject to the operation of a *meditatio fugæ* warrant, and liable to be attached for Scotch debts, if contracted since his last arrival, in respect the newspaper

containing the alleged written calumny referred to, and founded on in the petition, has been produced therewith, and in respect it was decided in the case of Wright, 6th February, 1782 ; Mor. 5853, that it is sufficient for a party appearing for a *fugæ* warrant to make oath that a claim exists, and that he thinks it well founded, and that it is not necessary to produce with such petition evidence of the debt to justify the application ; repels the preliminary objections, and appoints the judicial examination of the defender to be proceeded with."

The petitioner having, by minute dated 4th September, restricted the caution to be found by Mr. Campbell to the sum of £200, the Sheriff adhered to the interlocutor of his Substitute, and warrant of apprehension and committal was granted accordingly. Mr. Campbell then presented a note of suspension and liberation to the Lord Ordinary on the Bills (Murray), on which his Lordship pronounced the following interlocutor :—

"13th September, 1847.—The Lord Ordinary having heard counsel for the parties, and considered the note, passes the note, and grants warrant of liberation as craved.

"*Note.*—It appears to the Lord Ordinary that there is no such specification of debt as entitles the party to obtain a *meditatio fugæ* warrant. The oath says, that Mr. Campbell, the person complained upon, is indebted to the deponent a sum of £5000 of damages for injury sustained by the published letter referred to, and by statements made in lectures in Scotland. This published letter referred to is said in the petition to contain 'a number of false and slanderous statements highly prejudicial to the private character of the petitioner.' This leaves it perfectly vague and matter of inquiry, what were the particular false and slanderous statements, or what had been said in the

lectures which constituted the injury and debt ; whether, in any case, a *meditatio fugæ* warrant might issue on account of damages due for any slanders specified in the oath or petition, is a question which the Lord Ordinary does not feel himself called upon to decide ; but he conceives that any statement so general as to make it matter of conjecture and examination, what are the particular slanders which form the ground of debt, cannot authorise such proceedings. In the case of Pratt v. Fleet, (30 June 1826) there was some thing more nearly approaching to a specification of particulars of debt than in the present case."

The respondent reclaimed, and *pleaded*—That there is no incompetency in a *meditatio fugæ* warrant, founded on a claim for damages. There was here sufficient specification of the debt ; the newspaper was produced—and it must have been evident to any sheriff that the letter published in it contained actionable matter. The caution required had been limited to £200, so as to obviate any undue oppression ; and an action for damages at the instance of the respondent had now been raised.

The suspender *answered*—That it is not necessary to discuss the general matter of competency, the only question being whether there was sufficient specification of the debt ? The suspender's letter filled a whole column of the newspaper, and except from the summons of damages since raised, it was impossible to distinguish the particular slanders referred to ; while the statements as to the slanders contained in lectures in various parts of the country, were too loose to found any thing upon.

Lord Justice-General.—This is undoubtedly a very delicate question.

But I have always thought that, in proceedings or warrants of this kind, the utmost care must be taken that every thing be perfect and complete. Now, has every thing been done here according to the rules of the law ? The petition sets forth, that the suspender published in the Edinburgh Journal a letter, "containing a number of false and slanderous statements, highly prejudicial to the private character of the petitioner, and calculated to injure his usefulness as a minister of the Gospel." But it does not stop here ; it goes on to state, "That the said Reverend Alexander Campbell, at different places, both in public and in private, has made statements regarding the petitioner of a slanderous and calumnious nature, and calculated to injure him, both privately and as a minister ;" and the damage is estimated at £5000. In this estimate, the respondent founds, not only on the statements contained in the letters, but on all the statements taken together. Then the oath is to the effect, that the suspender "is justly due and addebted to the deponent a sum of £5000 of damages, for the injury the deponent has sustained at the hands of the said Reverend Alexander Campbell, by the published letter referred to, and by statements made in lectures in Scotland." The respondent, no doubt, does not require caution to that amount ; but the whole effect of his minute restricting the caution is strictly to limit that ludicrous and extravagant claim to £200. The action of damages, it must be remembered, was not yet brought. Well, then, Mr. Campbell presents his note of suspension, and the Lord Ordinary grants warrant of liberation, as craved. In these circumstances, I am decidedly of opinion, that, even if your Lordships were to hold that the specification of debt, as founded on the claim for damages, on account of the slanders contained in the letter, was sufficient ; yet the statements as to slanders uttered in

various places in the course of lectures, did not furnish good ground for applying for a *meditatio fugæ* warrant. I conceive that much more specification—much more detail than is here presented—is necessary in such a proceeding as this. So then, I cannot but hold, that, although in one corner of this petition there may be set forth sufficient ground, yet, since this warrant was granted on all these claims together—the greater part of which cannot support it—it was granted on wrong grounds.

Lord Mackenzie.—I agree altogether with your Lordship, that this warrant is quite indefensible, so far as it proceeds on the claim of damages for slanders uttered at the various times and places referred to in the petition ; and if the circumstance, that these statements are there, has the effect of destroying altogether the competency of the petition, I agree also that it must be dismissed. But I doubt that. Are we, in such an application as this, unable to make any separation ? If it is competent for the Sheriff to make a separation—to sustain one portion of the petition, and reject another—is it not so for us also ? Suppose a man presents an application for a warrant as in *meditatione fugæ* founding on two bills, one of which is stamped and the other is not ; cannot the Sheriff refuse his application on the bill which is invalid—the unstamped one—and grant it on the other ? In the present case, then, this application, so far as it relates to those other charges, was undoubtedly altogether incompetent, and ought to have been dismissed by the Sheriff. But, then, the petitioner produces the newspaper containing the letter, for which he claims damages, and founds upon it. There is the question, indeed, whether it was enough to produce the letter, without specifying the particular sentences on which he founds ? but, on the whole, I think that the production of the letter was sufficient. So, then, I am

inclined to hold, that if the petition had stood on this point alone, the specification would have been sufficient, though I am not without doubt in some respects. Well, then, would not the Sheriff have been justified in sustaining the petition in so far as it relates to the letter, and dismissing it as to the rest? When we say that the warrant, as granted, is too broad, must we necessarily hold that it must be dismissed altogether? I should propose, then, that we remit to the Lord Ordinary to proceed as on those separate portions; and the caution may also be divided—say reduced to one-half.

Lord Fullarton.—I agree with your Lordship in the chair. The case is peculiar in every view, because there is here no claim, properly speaking, for debt. There is a claim, no doubt, for damages; but then damages are of two kinds. 1st. There are losses by slanderous statements, which may be reduced to a calculation of pounds, shillings, and pence. In such cases, we must have the exact sum set forth. The other kind are those in which nothing more can be done than make a rude estimate of the injury to one's feelings. The present is a case of the latter sort. Now, in such a case, though I am not prepared to state that a *meditatio fugæ* warrant is entirely incompetent, yet the whole proceeding requires to be very narrowly watched, since the whole debt is left to be fixed by the statement of the party himself. Then as to Professor Bell's test, as to trial for perjury on the falsity of the oath (Bell's Com. vol. 2, p. 559), it is plain that the operation of that principle is excluded altogether, and it surely is not unreasonable, in such a case, to say, that the petitioner is bound to state the specific facts, from which the damages are to be estimated. In the present instance, I think the Lord Ordinary right in holding that the respondent must state the particular slander on which

he founds. Now, has the vagueness of this petition been in any way remedied by the interlocutor of the Sheriff? This is not a case of two separate bills or debts, like that alluded to by my Lord Mackenzie, but the whole case of the respondent is slumped together. (Reads oath.) It is impossible to make any separation here; it is a *cumulo* statement of the whole damages, claimed upon all the various slanders. As to the minute restricting the caution to £200, that limits the amount of caution, no doubt; but it does not pass from the claim of damages founded on the injurious statements in different lectures; in fact, to have done so, would have required quite a different oath. So, then, I conceive we cannot make any separation of the two parts of the case.

Lord Jeffrey.—There is certainly something novel, as well as something extremely painful in this case, but after due consideration I cannot say that I have any hesitation in concurring with your Lordship in the chair, and substantially with the Lord Ordinary. I shall not express any opinion as to the general competency of anything so novel, as this application for a *meditatio fugæ* warrant, found on a claim of damages for slander. But assuming that the statement might have been so specific as to render it competent, yet we are all agreed that this application for a warrant of so peculiar a nature, this *remedium extraordinarium* so directly affecting the liberty of the subject, was in part, at least, rash and erroneous, in so far as the grounds of debt were set forth generally, and without specification. Now, as to the proposal of Lord Mackenzie—to remit to the Lord Ordinary, to separate the two parts of the petition—I think that in a case of this description, it is no part of our business, or our duty, to come to the aid of a pursuer, and in order to the incarceration of a debtor, to help a party or an inferior judge out

of the awkwardness, into which they have fallen by their own error. In a common summons, in a civil action, where there is a plain incompetency in some parts, which does not necessarily destroy the whole, this principle, no doubt, may often be given effect to; but even there, when the body and the mass of the libel is so incorrectly framed and so inaptly deduced, as to put the defender to disadvantage, the ordinary course is, and it is fully warranted by the judicature act, entirely to dismiss the action, and allow the party to bring another summons, containing those portions which are competent. Even in that case, however, all the arrestments and poidings, dependant on the rejected summons, would fall. But in such an application as the present, much more care is necessary; and though the letter be produced, yet I cannot help thinking, *tota re perspecta*, that that letter is the least important part of the respondent's case; and that he would, in the way of damages, have got more for the repeated slanders contained in the lectures, than for this polemic challenge, in which one or two such expressions as those read to us are to be found. For the former statement of Mr. Campbell's travelling through the country, disseminating slanders on every hand, implies a much greater amount of injury, and shews a far greater *animus injuriandi* than this one letter, published in a single journal. Indeed, I have some doubts as to the relevancy of that letter at all as a ground for damages. The expression as to Mr. Robertson's flying the contest "dishonorably," seems to me scarcely actionable. Then there is the statement that the suspender will meet any one, "even James Robertson, provided it be not *that* James Robertson who was dismissed from the Secession Church;" and it is said that this is an indirect averment that the respondent is the same James Robertson. Now this may, or may

not, be found to be such an *inuendo*: but if he be the man, I am inclined to think that such a proceeding of a public church court might, in the heat of controversy, be warrantably enough referred to; and if he be not, where is the calumny against him? But if this be the head and gravamen of the written charge, the real point of the slander must lie in the other charges—of repeated calumnies uttered in various parts of the country, in the course of lectures and otherwise. Then, all that the applicant for this warrant does, is to take his oath generally, that on all these charges together, a sum of £5000 is due to him as damages. But here we cannot give the applicant the benefit of a common civil suit, where one portion of the summons is competent, and another not competent. This is one of those cases, where the court is not called on to help out the party or the inferior Judge. The incarceration proceeded on a warrant which, vague as it was, was illegal, inasmuch as it proceeded on what was not a legal ground; and, therefore, I think the liberation was properly granted.

Lord Mackenzie.—I have no doubt that the former incarceration was incompetent; my only doubt was, whether we could not now remedy the defect in this proceeding?

Their Lordships *adhered* to the Lord Ordinary's interlocutor, and found no expenses due.

NOTE BY THE EDITOR.

Some of our readers in Scotland seem to object to the idea of Mr. Campbell being persecuted and imprisoned for righteousness sake, &c. Their sympathies appear to be all on the side of the Anti-Slavery Society. Now the question is—why, and for what purpose, was Mr. Campbell interfered with at all by these men? Is there any class of men, as by law established, or self-constituted, who

have a just right to interfere with any man who, peaceably passing through the country, proclaims what he believes to be the true and primitive gospel of Jesus Christ? We think not. And as neither Mr. Campbell nor any of his friends interfered with the Anti-slavery Society, or any other society in the kingdom, no party could, with impunity, interfere with him, or stop him in his progress.

When the infuriated mob at Philippi drew Paul and Silas before the magistrates, they charged them with troubling the city, and with "*teaching customs*" which Romans ought not to observe; but it must be obvious to all, that the secret and moving CAUSE of their opposition was, that they had taken away the hope of their gain, by casting out a spirit of divination from one who had brought them much gain by *sooth-saying*! So in the present case, the ostensible cause of action is *slander* and libel; but have we not good reason to believe, from the persecuting spirit shown towards Mr. Campbell from city to city, that there was a *cause* or principle moving the leaders in this case, which they never openly avowed? Mr. Campbell is no slave-holder, dealer, or man-stealer; on the contrary, he is a firm abolition-

ist, but not in their way of doing it. These men know the power of truth, when fully and fairly brought in contact with error—that it would put an end to their own sooth-saying, whereby they bewitch the people, and, consequently, uphold the distinction between clergy and laity, even to the middle of this nineteenth century. Why was Jesus maltreated, condemned, and crucified by the rulers and the people? Ostensibly, because he was a slanderer and blasphemer. But the question is, was he so? Why was Paul thrown to the wild beasts at Ephesus? Ostensibly, because he committed *libel* on their city, and slandered the *good* and *immaculate* Demetrius, with the craftsmen and soothsayers of that age. But the question is, did he this? Or did he simply, but nevertheless powerfully, contend that the people should turn from the worship and services of these gods-many, lords-many, and priests-many, to serve and worship the one-living and true God, and Jesus Christ whom he hath sent? Similar, we believe, is the present case, and hope, before we have done with it, to make this statement plain to every candid reader.

J. W.

EXTRACT OF A LETTER FROM A. CAMPBELL.

[It will be gratifying to our readers to learn, that Mr. Campbell arrived safely at home on the 23d of October, having been only seventeen days and a half in travelling from Liverpool to Bethany.]

Bethany, Virginia, Nov. 25, 1847.

BROTHER WALLIS—My very dear Sir—Having written you from Halifax, and having on my arrival at Boston received the melancholy intelligence of the death of my son Wickliffe, and on arriving at home found my wife greatly afflicted and disconsolate,

I could not bring myself to write to any one for some time: and when preparing to write, I was, according to my custom, counting on the 19th day instead of the 16th day of the month, for the regular steamers, and in this way I could not write by the proper mail. Meantime I have but little to communicate to you and sister Wallis, that can be interesting, except that which concerns myself and family, in which I know you take great interest. You have, no doubt, seen an account of the great loss we have sustained in

the death of a very amiable and promising son, who was most unexpectedly snatched from us in an hour, and in a manner the least of all to be expected. To me, indeed to us all, it has been a most afflictive, as well as a most mysterious providence. Although inured to afflictions, with loss of many children, on all former occasions, our minds were gradually prepared for it, by the slow and doubtful advances of a lingering decline. But in this case we were taken by surprise. A son, too, who gave much promise, and on whom clustered many a hope of future usefulness—greatly devoted to his bible, pious and most exemplary in his behaviour, fond of learning and of books. We had nothing to fear, but every thing to hope from him. No youth of ten years could have been more universally admired and beloved by all who knew him than he. This made the bereavement the more distressing and afflictive. His mother's heart was bound up in him, and he was, as I often said to her, like her shadow, always by her side. To her, then, it was a sad bereavement, and almost insupportable shock, too much for flesh and blood. She is, indeed, but very gradually recovering from it, and I fear will not for some time become her former self. It is in this case peculiarly hard to say, "the Lord gave, and the Lord hath taken away, blessed be the name of the Lord." But, indeed, there are but few of us that can feel that our children, and all else we call our own, belong to Heaven's Great Lord. Still we must, and do endea-

vour to acquiesce in this affliction, believing that the Lord has done it for sound, wise, and kind, though to us a mysterious purpose. But I must refer you to the December number of the Millennial Harbinger for a more full account of this painful matter, and our reflections upon it. It will, I trust, not be without a blessing to us all, in weaning our affections off things seen and mortal, and in placing them on things unseen and immortal.

The rest of my family are in usual health. Our college is going on with much pleasure and comfort, having a very excellent class of young men in attendance this year, of much promise.

The Anti-Slavery proceedings against me in Edinburgh have gone the round of all our States, and are, if not universally, very generally reprobated in strong terms by all parties. The affair has caused no little excitement, and will, I think, do much good. Abolitionists here in many places condemn their transatlantic brethren in no very choice terms.

Mrs. Campbell, Clarinda, Mr. Pendleton, desire to be most affectionately remembered to you, sister Wallis, and your whole family. Clarinda is in tolerable good health, as is Mr. Pendleton.

Remember me most affectionately to Brother Hine, and your brother with his family. In all Christian affection and esteem, I remain, dear brother, ever yours in the hope of everlasting life,

A. CAMPBELL.

JOY IN AFFLICTION.—I have been all my life like a child whose father wishes to fix his undivided attention. At first the child runs about the room, but his father ties up his feet: he then plays with his hands, but they also are tied. Thus he continues to do till he is completely tied up; then, when he can do nothing else, he will attend to his father. Just so God has been dealing with me, to induce me to place my happiness in him alone. But I blindly continued to look for it here, and God has kept cutting off one source of enjoyment after another, till I find that I can do without them all, and yet enjoy more happiness than ever in my life before. It sounds so flat when people tell me it is just for God to afflict me, as if justice did not require infinitely more. I can find no

words to express my happiness. I seem to be swimming in a river of pleasure which is carrying me on to the great fountain.—

Dr. Payson.

ARITHMETICAL GOVERNMENTS.—Potentates and princes, now-a-days, when they take in hand an enterprise, do not pray before they begin, but set to work calculating—three times three make nine, twice seven are fourteen; so-and-so will do so-and-so; in this manner will the business surely take effect; but our Lord God says unto them—for whom, then, do ye hold me? for a cypher? Do I sit here above in vain, and to no purpose? You shall know that I will twist your accounts about finely, and make them all false reckonings.—*Familiar Discourse of Martin Luther.*

RESOLUTIONS OF THE STUDENTS AT BETHANY.

UPON the circumstances connected with the imprisonment of Mr. Campbell, in Scotland, becoming known to the students of Bethany College, U.S. they immediately assembled in the college-hall, when, having appointed a chairman, a committee of four persons was nominated, to draw up resolutions expressive of the feelings of the students in relation to the persecution of their President. The committee subsequently presented a report of the circumstances connected with the incarceration of Mr. Campbell, (the particulars embodied in which appear in another page) and then adopted the following resolutions:—

Resolved, That in view of the above facts, we feel it our duty to our President, to ourselves, and the American people, to express our feelings freely and fully.

Resolved, That we sympathize with Mr. CAMPBELL in his having to endure an illegal imprisonment in a distant land.

Resolved, That Mr. Campbell's conduct in refusing the proffered security for his appearance before Lord Murray, in giving himself up to the disposal of his persecutors, in deliberately entering jail, and remaining a prisoner, was truly magnanimous and worthy of himself, worthy of the cause of truth which he was on a mission to promulgate, and worthy of that exalted position he has long occupied in the eyes of the *American people*; and that his behaviour, under all the circumstances connected with his unjust imprisonment, has supplied whatever was wanting in his eventful career, to associate his name with the memory of all the great and good.

Resolved, That the illegal imprisonment

of ALEXANDER CAMPBELL, an *American Citizen* and a *Christian Preacher*, while on a peaceful mission, was a most extraordinary event; and, on the part of his persecutors, was a violation of the rights of hospitality and the principles of religious toleration, and was in direct opposition to the philanthropic professions of the Anti-Slavery Society of Scotland.

Resolved, That our President, in his firm and unyielding course, has taught us an emphatic lesson, and set us an example which we consider worthy of our imitation; and we shall henceforward value more highly the excellency of that Christian intrepidity for which he has been so long and so often distinguished; and which, in this instance, prompted him to prefer imprisonment to purchased liberty.

Resolved, That while we entertain not a feeling of resentment towards the Anti-Slavery Society of Scotland, nor their applauded Secretary and Agent, Rev. *James Robertson*, and would not characterize *either* by the opprobrious epithets they have so liberally bestowed upon others; yet we do, in all calmness, believe that they *both*, by their insidious and unjust persecution of one of the greatest and best men of the age, for mere *difference of opinion*, have deserved the contempt of all the judicious and pious of this and all other *enlightened nations*.

Resolved, That a copy of these resolutions be transmitted for publication to the Editors of the *Harbinger*, *Protestant Unionist*, *Edinburgh Journal*, and the principal papers in the United States; and that a thousand copies be printed for gratuitous distribution.

POPISH INFALLIBILITY DISPROVED BY THE PRINTER.—From 1478 to 1589 the Bible had been printed in the Spanish, German, English, French, Swedish, Danish, Russian, and Hungarian languages. The Pope Sixtus V. found it necessary to follow this flood of light, and in 1590 had an edition published, and personally superintended the correction of the press. To this work he appended a severe anathema against any one who should alter, in the smallest degree, the immaculate work published under his infallible eye; yet it contained upwards of two

thousand typographical errors! and his successor, Clement VII. without any regard to the anathema of his predecessor, had the whole revised and corrected! A printer's apprentice boy has just as much claim to infallibility as the Pope of Rome.

"Riches will bear out folly." The rich fool is frequently permitted to play those mischievous pranks with impunity, which, if committed by one in an inferior station, would meet not only with that derision they should excite, but also with the infliction of that punishment they merit.

ITEMS OF INTELLIGENCE.

*Foreign.**Nashville, Ten. March 1, 1847.*

We have a gradual increase of the congregation in this city. Three were immersed on last Lord's day. I believe also, that the influence of our religion is extending both over the congregation and the world in our midst. May Jehovah cause our efforts to prosper!

J. B. FERGUSON.

Fort Wayne, Indiana, April 1, 1847.

The truth is making its own impression in this place. We began here in November with six members—our present number is fifty, twenty-five by confession and immersion—twenty-two had been immersed—some from the Baptists, some from the Methodists, and some from the Christian churches. Our opponents use the same arguments that were common eighteen hundred years ago. They say that you and we deny the influence of the Holy Spirit, a change of heart, and the divinity of the Christ; all false, you know, and so proved a thousand times: but the truth is making a good impression in this place, although men and devils oppose, because it opposes them. Mr. Jesse L. Williams, old school Presbyterian, said he would not join the Christian church—it was not popular. A mighty argument with the lovers of this world. I send my love to all the holy brethren. Brethren pray for us.

J. B. NEW.

Kentucky River, May 22, 1847.

There have been six or eight additions to the church at Union, Clark co. Ia. by letter and immersion. Also, five additions, one from the Methodists, and one from the Presbyterians, by immersion, at Olive Branch C. C. Ia. all under the labours of brethren Wright and Chambers.

S. W. LEONARD.

Fort Wayne, Indiana, May 26, 1847.

I preached five days at Wabashtown, Indiana, embracing the second Lord's day in this month, and we immersed six believers in the Lord. At Huntington we preached six days, including the third Lord's day, and had eight additions, four by immersion, and four that had been immersed; one from the Baptists, the Baptist preacher's wife, of Huntington, and we expect him soon. Since my last to you I immersed a school teacher

in this place, who had been an Episcopal preacher. He has begun to teach the ancient gospel. Our present number in this place is fifty.

J. B. NEW.

Orange County, Indiana, May 10, 1847.

The church is in peace and prosperity in this part of the world, with few exceptions. Many of her members are "seeking for glory, honor, and immortality:" knowing "that they have no continuing city here," therefore "they seek one to come, which has foundations, whose maker and builder is God." There have been four additions made to the church in this vicinity the last month—two made to the congregation at Liberty, and two made to the congregation at Mount Pisgah, of which I am a member. O that every professor of religion could but fully realize the inestimable value of his own soul, and the value of the souls of his fellow mortals! I do think that if we all realized fully the value of these imperishable treasures, there would be more serious and candid self-examination amongst us than there is at present. Are we doing as much for the cause of Christ as we might do? Do we walk with God as did Enoch, that although we may have to pass through "the valley and shadow of death," "we may not taste it." Let us carefully consider these things, and live in this world but to serve God and benefit man, and we shall certainly meet in heaven, where parting will be no more.

ISAAC HEADLY.

County of San Augustine, Texas, April 3, 1847.

Religion is very cold in this region; whole churches of different denomination are become nothing; yet many are seeking for the truth, but tradition and superstition are hard to shake off. Many persons wish to read your books, and have come to me to know if I could get any brought on. If you will send some here, they will sell readily, and do much good.

I have been imposed upon by some who profess the faith. I have no love for a hypocrite if I know him. I wish you to give a notice in the Harbinger to any preacher coming to this country, to call and see me. I live 12 miles from Milani, 7 miles from San Augustin, 1 mile north of the road leading from Milani to San Augustine. Now if any

faithful preacher will come and stay among us, he shall see that he shall not suffer for any thing.

There have been about eighty immersed into the Christian church in this section, but they are like sheep without a shepherd, gone astray. Oh, that the good Lord would send some faithful one to plead his cause! I am here alone, and not able to do much for the cause. Now is the time that much good may be done.—Now may the blessed God grant you many more years in this world to improve the talent you have, in the great cause of the blessed Saviour.

WILLIAM DEFEE.

*Parkhurst, Scott County, Iowa,
June 9, 1847.*

The disciples of our Lord and Master meeting here (in a neat brick house, built as a house of worship, at the town of Le Claire) numbering about twenty, meet for the purposes of worship and breaking the loaf, as well as spending an hour or two as Bible students, or in Bible class, every first day. We have received great benefit from the Bible class, and hope that many may pursue the same course. During part of last year we had Brother D. Gatchell as proclaimer, but are now destitute, and much desire to have a teaching brother amongst us—not for our own gratification alone, but that, holding forth the principles of the ancient gospel, he may induce others to glorify God by yielding submission to his righteous will.

MILO M. POLLOCK.

Boon County, Missouri, July 5, 1847.

I have been almost constantly in the field of labor since the 1st of May. At Hannibal we had five additions. At Brush creek, in Franklin county, Brother George E. Taylor and I held an interesting meeting the last of May: ten were obtained—one from the Baptists, and nine heard, believed, and were baptized, one of them being an intelligent Presbyterian lady. At Dover, La Fayette county, there were five additions. In Howard we have recently had some twenty to obey the Lord: at Mount Pleasant, on the Monitor, and at Lafayette. Yesterday we had four additions in Columbia. T. M. ALLEN.

Howard County, Indiana, July 18, 1847.

In my poverty and affliction I settled here in the woods, in the fall of 1843, and found here some five brethren and sisters. We

soon organized a church of nine members, and commenced operations, keeping the Lord's house in order, as first in importance, and then to convert the world. The Lord has blessed us till we now number twenty-six, and have happy prospects. Four of us proclaim the word at home and in the adjoining settlements with considerable success. Several churches have been organized in the Reserve, and I never saw better prospects in my life. Sectarianism is on the decline, as far as my knowledge extends, and may the good Lord grant that truth and practical holiness may take possession of this "great Miami region," that was so lately a wilderness. Logansport and Cass, and Kohorns and Howard, present a great field of future prospects and usefulness for the young students of Bethany college, and other brethren who either wish to be useful or get homes for their families.

May the Lord bless all the holy brethren and preserve us all from evil, and keep us from disorder and contention! Amen.

GEORGE W. SMITH.

Euclid, Ohio, June 18, 1847.

I have just returned from the yearly meeting in Garrettsville, Portage county, and that in Auburn, Geauga county. There was a pretty good attendance both of the preaching brethren and others, indicating a very good interest in the progress of the cause and in the success of the meetings. The brethren are endeavouring to obtain a report at the meetings of the state, of the cause in the several churches that compose the district of the meeting. The reports have been but partial; but it is hoped that full and accurate statements will be made by each church at all our next meetings. Five obeyed the gospel at Garrettsville, and seven at Auburn.

Please correct—*Twenty* obeyed the gospel this spring in Euclid—not *seventy*.

A. S. HAYDEN.

Logan, Indiana, June 16, 1847.

I am itinerating in this wilderness. Five have obeyed the King in the last month. I do not travel far; but am "setting in order the things that are wanting."

W. P. SHOCKEY.

*San Augustine County, Texas,
July 22, 1847.*

I have just returned from Shelby county,

Texas, that notable place for *wickedness*, for '*regulating*,' and *poisoning*. Brother M. R. Withers and myself preached on last Sunday, and we organized a church at Richard Hooper's house. He has been a Baptist, his wife a Presbyterian; they both joined the church! The church is called Zion. It is the first *Christian* church ever organized in that country. We organized it with 8 members—four males and four females. Several others have been immersed for the remission of sins—two on the same day. The following is the constitution of the church, viz.—

"We the Christians of the Church called Zion, have met together this day, the 18th of July, 1847, and give each other our hearts and hands, and all agree to take the *Bible* as the only infallible rule of faith and practice." We had a meeting twelve days ago, in a Sabine county, with brothers Peter Eldridge and G. W. Slaughter, Baptist preachers, on *union and creeds*, and agreed to unite on "one Lord, one faith, one baptism for remission of sins."

We want you to do all in your power to send a preacher well recommended, to set

things in order. Much good might be done now in these parts.

WILLIAM DEFEE.

Cincinnati, Ohio, July 15, 1847.

At a recent meeting at St. Louis, thirty-three or four persons were induced to unite with the congregation; twenty-two of whom confessed the Lord. I spoke also at Jacksonville and Springfield, Ill. At the latter place two turned to the Lord.

Brother L. Jameson informs me that at Crawfordsville, Ind. he and brother O'Kane persuaded seventy-five to enlist in the good cause. The fields are white, but the laborers are few. Let us pray the Lord of the harvest to send out from the schools, and academies, and colleges—from the dental rooms, and doctors' shops, and lawyers offices—from the exchange brokers—from the workshop, and the farm, and the counting room, *laborers into the field*; for alas! many, Demas-like, having loved the present world, have gone, if not to Thessalonica, we know not where. He that warreth should not entangle himself with the affairs of this world.

JAS. CHALLEN.

Domestic.

LOUTH.—There are eleven disciples in this place, who are living in peace and love, and who meet every first day of the week to keep the commandments of Jesus.

W. KIRK.

KIRKALDY.—The number of brethren here who assemble in the public buildings to show forth the Lord's death, is twenty-four. We cordially approve of co-operation for evangelical purposes, and propose giving one day's contribution in every quarter in aid of the object.

JAMES WISHART.

DORNORK, December, 1847.—Favor and peace be with you and all the saints. The number who meet here every first day of the week, in honor of our common Lord, is six—truly a small number at present, still comprehended in the promises of our Lord.—(Matt. xviii. 19, 20.)

J. FERGUSON.

HULL.—The disciples who meet here every first day of the week to break the loaf, and thus show forth the Lord's death till he come, is at present fifteen. We are about to remove from our present place of meeting—we think it not worth while to mention it.

W. GODSON.

BANFF, December 13, 1847.—The number composing the congregation of disciples here is twenty; but being much scattered, we seldom muster more than fifteen or sixteen on the first day of the week.

A. CAMERON.

DUNFERMLINE, December 17, 1847.—Agreeably to your request in the November Messenger, we beg to say that the number of members in the church here is thirty-two.

WM. RAMSAY.

MORTALITY IN LONDON.—We learn from authentic records that fever and influenza are now prevalent and fatal in the metropolis. From the 1st to the 21st of December, it appears by the Registrar's report, that 201 per day above the average have died in London.

We are more speedily and fatally corrupted by domestic examples of vice, and particularly when impressed on our minds as from authority. Such is the pernicious effect of bad example, held forth in the conduct of a father or mother to their children.

NOTE BY THE EDITOR.

DURING the past month, a circular has been issued, informing the brethren that the Editor, for some purpose or other, has been on a tour to some of the principal churches of the Reformation. A sufficient refutation of this statement will be found in the fact, that no churches in England, Scotland, or Wales, have seen him during that period. He has, indeed, been from home for nine days on private business, but during that time he visited no church in the United Kingdom. It is true, he sat down at the table of the Lord on the 5th ult. with about twenty disciples in the vicinity of Dungannon; beyond this his visits to brethren did not extend.

It will perhaps be thought somewhat mysterious that this periodical is no longer printed at the Borough office, Nottingham. The simple fact is, the proprietor of that office states, that Mr. Campbell, when here, gave him full liberty to print any or all of his Essays, Addresses, &c. in an independent form, for his own private and personal benefit—for which purpose, and to enable him to carry out this object, he ordered all Mr. Campbell's works, and the *Millennial Harbinger* monthly.

This being the case, it was not for us to dictate or control in this matter. It appeared quite incompatible with reason and common sense—indeed, utterly impracticable—for two parties to print at the same office, and issue at one and the same time the writings of the same author. We, therefore, now publish at another office; and so long as the brethren and the public support us, we shall proceed on our even course, endeavouring to disseminate light and truth on every hand.

We are now in possession of sixteen letters addressed by Brother Campbell, from Europe, to his daughter Clarinda: five of them are already published. It is our intention to give the remainder as soon as possible. We have also Articles on Discipline, from the pen of our highly-esteemed Brother Pendleton, which will shortly appear, and be read with interest by all. If the Brethren will support and recommend *THE BRITISH MILLENNIAL HARBINGER, AND FAMILY MAGAZINE*, no exertions shall be wanting on our part to render its pages at once interesting, instructive, and edifying to all our readers.

PRACTICAL CHRISTIANITY.

The most striking instance of self-devotedness in the cause of Christ of which I ever heard, in these days of deadness, I was told of lately by an English minister. It has been printed, and therefore I will relate it to you just as I heard it, to stir up our cold hearts, that we may give ourselves to the Lord. The awful disease of leprosy still exists in Africa. Whether it be the same leprosy as that mentioned in the Bible, I do not know: but it is regarded as perfectly incurable, and so infectious that no one dares to come near the leper. In the south of Africa there is a lazaret-house for lepers. It is an immense space, enclosed by a very high wall, and containing fields which lepers cultivate. There is only one entrance, which is strictly guarded. Whenever any one is found with the marks of leprosy upon him, he is brought to this gate, and obliged to enter in, never to return. No one who enters in by that awful gate is allowed to come out again! Within this abode of misery there are multitudes of lepers in all stages of disease. Dr. Halbeck, a missionary of the Church of England, from

the top of a neighbouring mountain, saw them at work. He noticed two particularly sowing peas in the field. The one had no hands, the other had no feet—these members being destroyed by the disease. The one who wanted the hands was carrying the other who wanted the feet upon his back, and he again carried in his hands the bag of seeds, and dropped a pea now and then, which the other pressed into the ground with his foot, and so they managed the work of one man between the two. Ah! how little we know of the misery that is in the world! Such is this prison-house of disease. But you will ask—Who cares for the souls of the hapless inmates? Who will venture in at this gate, never to return? Who will forsake father and mother, houses and lands, to carry the message of a Saviour to these poor lepers? Two Moravian missionaries, impelled by a divine love for souls, have chosen the lazaret-house as their field of labor. They entered in, never to come out again, and as soon as these die other Moravians are ready to enter.—*M^r Cheyne.*

E. RENALS, PRINTER, NOTTINGHAM.

THE BRITISH
MILLENNIAL HARBINGER,
AND
Family Magazine.

NO. II.

FEBRUARY, 1848.

VOL. I.

CHRISTIAN UNION.

UNION, love, and social bliss, are only three ways of expressing the same idea. The glory that Christ gave his disciples, is union with him, as sons of God, and joint-heirs with himself. "The glory which thou gavest me I have given them, that they may be one as we are, (I in them and thou in me) that they may be perfect in one." Who that thinks of heaven, of eternal peace and love, can refrain from pleading the union, concert, and co-operation of all the sincere followers of the Lamb of God? Oh, that all the sons and daughters of our Father in Heaven were as children of one family, cordially, firmly, and visibly united *in one profession*—all striving to honour and magnify the common Saviour, and seeking to convert the world to Christ!

Union in truth amongst all the baptised followers of the Prince of Peace, has been advocated by us from the day of our Christian nativity till now. We not only pray for it, but we speak, write, and labour for it, as a consummation devoutly to be sought.

There is but one body of Christ—one spirit, and one hope—as there is but one God and Father of all: and one Lord, one faith, and one baptism, are the bases of this sacred incorporation. We are all baptised into one body by one spirit—whether we be Jews or Gentiles, whether we be slaves or free-men, we are all made to drink into one spirit. Christians, then, are radically, essentially, spiritually one; and ought not their union to be visible and manifest to all?

For this are to be given up three things—pride of party, or pride of understanding—the traditions of the fathers—and our own opinions, so far as they are bonds of union or communion. *In all these there is neither faith, piety, nor morality*; for all faith, piety, and morality are anterior to, distant from, and independent of, opinionism, whether in the form of our own inferences and speculations, or in that of human traditions or ecclesiastical canons. No truth of the bible is necessarily to be sacrificed for union: errors, opinions, and traditions are, indeed, to be abandoned, and a becoming humility and defe-

rence to the opinions of others must be cultivated and displayed.

But what shall be done with Christian baptism? The advocates of union in all parties ask this question with profound interest and feeling. The unionists of the present day are very sensitive and full of speculation on this point. Baptism, in its relative aspects, will become as important to Christendom, as in its *intrinsic value* and signification. There are three schemes before the public. One class of unionists are spiritualists—(Quakers, in fact, on this point.) The other class are the indifferent Methodists, Presbyterians, Independents, &c. They say *sprinkle, pour, or dip*. The third are for one baptism, and only one.

Now which of these three systems is best adapted to the union of all men who believe the gospel, is a question of much practical importance. On that I shall offer but two arguments at present.

1st. The Quakers and Methodists have tried their schemes of *spiritualism* and *indifferentism* for a considerable time, and the experiment shows that the Christian party in all parties cannot unite, never will unite on the one or the other of these two bases. They both, in fact, annihilate the ordinance as a *divine* institution, and convert it into a human expedient of little or no value.

2nd. The conscientious and God-fearing, in all parties, never can give up a *believing immersion into Christ's gospel*. In proof of this see the thousands and tens of thousands in America annually taken from the best portions of Pædo-baptism—I mean the most conscientious and intelligent of them. They who lay a scriptural emphasis on baptism, outstrip all parties in their permanent and vigorous growth, and therefore the most logical conclusion is, that of the three—the spiritualists, the literalists, and the compromisers—the literal believers and practisers of believers'

immersion will, as a union party, be more successful than either of the others. The reason is obvious to persons of reflection. So long as it is written, there is but *one baptism*, the intelligent and conscientious will not accept a substitute for it; nor will they allow that a divine precept can be a matter of indifference to any man who expects to give an account of himself to God.

The Pædobaptist union party may be appealed to in proof of the justness of our reasonings and inferences on this momentous question. They can never succeed in effecting a union of any extent or permanence amongst believers—amongst those who tremble at the word of the Lord of Hosts. As then an expedient to effect the union of all good men in the bonds of one universal co-operation to build up the walls of Zion, and to restore peace and prosperity to all her habitations, I argue it is the duty of all the true-hearted and loyal friends of Jesus, to preach and teach one Lord, one faith, and one immersion into Christ, for the remission of sins: Acts ii. 38. *For twelve hundred years after Christ, immersion for the remission of sins was the practice of the whole Christian world—Hebrews, Greeks, and Romans.*

A. C.

NOTE.—Such is the magnanimous and Christian spirit manifested by A. C. in reference to union and co-operation amongst all immersed believers of the Lord. This spirit, while maintaining firm hold, and embracing comprehensively the facts and institutions of Christianity, exhibits entire freedom from that tyranny of opinionism, narrow-mindedness, and party pride, which so lamentably characterize the present age. If the Son, by his truth, make you free, then shall you be free indeed.—ED.

RE-UNION OF THE JUST.

ON THE RE-UNION OF GOOD MEN IN A
FUTURE STATE.

IF the mere conception of the re-union of good men in a future state infused a momentary rapture into the mind of Tully ; if an airy speculation, (for there is reason to fear it had little hold on his convictions) could inspire with such delight, what may they be expected to feel who are assured of such an event by *the true sayings of God!* How should we rejoice in the prospect of spending a blissful eternity with those whom we loved on earth, of seeing them emerge from the ruins of the tomb, and the deeper ruins of the fall, not uninjured, but refined and perfected, "with every tear wiped from their eyes," standing before the throne of God and the Lamb. What delight will it afford to renew the sweet counsel we have taken together, to recount the toils of combat, and the labour of the way, and to approach the throne of God, in company, in order to join in the symphonies of heavenly voices, and lose ourselves amidst the splendours and fruitions of the beatific vision ?

To that state all the pious on earth are tending, and if there is a law from whose operation none are exempt, which irresistibly conveys their bodies to darkness and to dust, there is another, not less certain or less powerful, which conducts their spirits to the abode of bliss, the bosom of their Father and their God. The wheels of nature are not made to roll backward ; every thing presses on towards eternity ; from the birth of time an impetuous current has set in, which bears all the sons of men towards that interminable ocean. Meanwhile heaven is attracting to itself whatever is congenial to its nature, is enriching itself by the spoils of earth, and collecting within its capacious bosom whatever is pure, permanent and divine, leaving nothing

for the last fire to consume but the objects and the slaves of concupiscence.

LETTERS FROM EUROPE.

No. VI.

LONDON, June 28, 1847.

MY DEAR CLARINDA—In the World's Metropolis I attempt to gather up the reminiscences of the last few days, before, in the municipality of objects around me, they fade away from my memory. Ere this reaches you, I hope you have received my last from Nottingham. I continued there until the 2nd ult. making but one visit to Newark, where I delivered one lecture in the City Hall. I had the pleasure of forming many valuable acquaintances during my very pleasant sojourn of nine days in the ancient city of Nottingham. I think I informed you of my begun labors, both in the chapel owned by our brethren, which admits some eight hundred persons ; and also in the Mechanics' Hall, the largest room in the city, which is said to seat some two thousand five hundred persons. In this splendid Hall I delivered in all five lectures, to very large and attentive audiences. We had, indeed, very attentive, as well as crowded audiences in the Chapel, as well as in the Hall. To these I delivered three discourses, making in all, eight discourses in Nottingham.

To these crowded assemblies, after having laid down the evangelical premises, I adopted a method of soliciting confessions of faith, which I think preferable to that generally practised in the United States. It seems more simple, rational, and practicable, than that of calling upon persons to come forward in the midst of singing ; or singing for the purpose of giving an opportunity to come forward. When I presumed the audience had sufficient data and sufficient evidence before them, I called upon such as had never publicly, or

at all, confessed their faith in Christ or his gospel, to rise up in their place, and openly avow their faith in him and their purpose of heart to obey him in all things. We then made a solemn pause. I desired them to try their faith and repentance, exhorting them to express their own language, their convictions and purposes of submission to the Lord. On the first occasion three persons arose. The confession on which the Lord Jesus said he would *build his church*, was the only we could receive in order to baptism. It was therefore submitted. A solemn stillness prevailed while three persons declared in turn, "I believe that Jesus is the Christ, the Son of God." These terms having been fully developed, the professors were acknowledged as proper subjects of baptism. We afterwards repeated this in every discourse. We always had one or more to confess at every meeting. Six were immersed the last evening, and six at our previous meetings. Some other immersed persons joined the brethren during our stay.

We left brother Henshall at Nottingham. On his arrival here he informs us that some six or seven more have been immersed during his addresses there ; so that some twenty or more have been added to the brethren in Nottingham, and the prospects are very favourable for more. It is only, however, where churches already exist and are known to the public, and are of fair reputation, that any thing can be done in the way of making immediate additions. I would as soon expect to change the current of the Thames by two or three discourses in London, or in any city of the twentieth part of its inhabitants, as by simply addressing it two or three times on any Christian topic, to found a new church, or build up one hitherto unknown or unapproved by the community in which it may be located. Paul, with all his gifts of miracles, knowledge, and tongues, could not

do it. He must spend months and years in Corinth, Rome, and Ephesus, before he could do any thing so great as to found a church. In Athens, where he spent but a few days, only a lady, called Damaris, and a few others, associated with that great Apostle. True, indeed, the seed may be sown in a few discourses, and some of it may take root in good and honest hearts ; but that any immediate harvest can be gathered, is no more rationally to be looked for than that we should both sow and reap in the same day.

My last meeting in Nottingham was, indeed, a very interesting one. We appointed it for the purpose of receiving in writing or otherwise any difficulties or objections in the minds of those desirous to become Christians, that we might assist them in removing them. We received several, and it was during and after these explanations that some four persons then confessed the Lord.

The baptistry in the Chapel is very convenient. It is immediately under the desk, and admits of an easy descent, without the necessity of any person going into it with the candidate. Our brother Wallis, on my last evening, with great solemnity, in my presence and in that of a very deeply impressed audience, immersed six men, the only baptisms I have yet witnessed in England. I could not attend the other baptisms.

More confessed their faith than were baptized during my stay in that city. I ascertained the reason in two cases. One of the candidates desired to stipulate that he might have the privilege of "worshipping in another congregation." He was informed that we could not baptize him, or any one else, into disobedience. If that community, to which he had been accustomed to resort, kept the ordinances, we had no objection ; but if, on the contrary, they did not, we could not encourage him in making the Christian profession. Another

lady, making the same request, was answered in the same manner. We ought not, when any one stipulates for a licence to disobey the Lord by willingly absenting himself from the assembly of the saints, to give him any encouragement. On the contrary, he ought to be faithfully dealt with, and shown the error of his way. Indeed, any such proposition must be understood as an indication of a want of a clear and full understanding of the import of the Christian profession. Such persons certainly need to be taught the way of the Lord more perfectly.

Before leaving Nottingham I resolved to visit Newstead Abbey, the celebrated residence of the greatly-gifted but unhappy Lord Byron. We fixed on Monday the 21st ult. for that visit. Our company consisted of brother and sister Wallis, and their four eldest daughters, son Thomas, brother Coop of Wigan, brother Henshall, and myself. We filled two phætons; and passing through Sherwood Forest, the celebrated theatre of "Robin Hood," "Little John," and his "merry men all," we safely arrived at the hotel near the broad spreading oak, under whose shade you stood—whose sculptured bark, faithful to the penknife, gave to me a token that you once were there, about ten o'clock in the morning. We walked down to the Abbey, and were courteously received by the house-keeper, Colonel Wildman and his lady being gone to London to celebrate the Waterloo victory. The house was in fine order. I need not describe to you the rooms through which we passed, nor the antique furniture, nor the bed-rooms of the different kings of England that sojourned there on visits; nor of Queen Elizabeth's mirrors, nor of the most elegant state-room, with all its "boasts of heraldry and pomp of power;" nor of Lord Byron's *bed-chamber* and old-fashioned furniture, nor of the *haunted room* close by it, nor of the silver-embroi-

dered *skull-cap*, nor the *stone coffin* dug out of the Abbey, nor of the monkish chapel and its furniture, nor of all the old pictures, nor even of the things around the fish-ponds, the gardens, the pleasure-grounds, the cottages, and summer-houses; the devil's deep dark wood, Byron's monument to his faithful dog, and the hundred charms which Art has thrown around this venerated spot, as you saw them all and admired them all. I will only tell you that everything has improved since you were here, and that the old gardener, Mr. Parr, is still the *Magnus Apollo* of the premises, to whom I gave your flower-seeds which you promised him, and which he received with many thanks and compliments too long to tell.

But for the benefit of those who have not been here I will add, that "Newstead Abbey was founded by Henry II. soon after the murder of Thomas-a-Becket, and was one of the pious acts he performed to atone for the slaughter of that prelate. The priory is dedicated to the Virgin Mary. At the dissolution of the monasteries by Henry VIII. the monks were compelled to abandon it, and the monarch conferred it upon Sir John Byron. Newstead sustained a considerable siege in the war between Charles I. and his Parliament. Lord Byron, in whose possession it then was, held with his brother, Sir William, high command in the royal army. Newstead, in the reign of Charles II. again enjoyed peace. It then passed down in a line, until the late Sir George Gordon Byron became its possessor, the last and most illustrious of his race."

With some traveller who lately visited Byron's residence, I will say: "Shade of Byron! were it possible I would recall thee to this earth again, and teach thee to devote thy talents at the shrine of religion, and thy life to the practice of virtue. But, alas! to teach thee is impossible—to pity thee is useless; yet when I view thy monument, and the stone that covers

thy remains, I will drop a tear and exclaim, Alas for pride without humility ! for true genius without religion and morality !”

When we returned to our carriages it began to rain. Brother and sister Wallis and daughters Mrs. Frost, Sarah-Ann, and Priscilla, with Brother Henshall (who had to speak at Loughbro’ that evening) started in the rain. As they returned by the phaeton and horse by which myself and brother Henshall had come to Newstead, and had almost reached the city, the mischievous horse, displeased with something, suddenly became furious, galloped off, and kicking most wickedly, had well-nigh crippled those within. Brother Henshall leaped out at great hazard to himself. Sister Wallis narrowly escaped a fractured limb, and by a most remarkable providence all escaped without material injury, except the disasters to the phaeton. The scene was very frightful, sufficient to appal any man. This unhappy incident seemed likely to throw a deep shade over the pleasures of the day ; but as it terminated without serious injury to any one, it only served to make our visit to Newstead more memorable, and all of us more grateful and thankful to God our Father, who keepeth the path of his saints, and shieldeth them from every harm and danger. To him be the honor and praise for ever ! My company waiting till the rain was over, did not arrive at Nottingham till some hours after, and were happily exempt from even witnessing a disaster so full of peril.

On Tuesday morning we took the parting hand, and bade a painful adieu to one of the most amiable and interesting Christian families it has been my happy lot to become acquainted with. While in Nottingham I enjoyed the hospitality of Father Hine, one of the main pillars of the church in Nottingham—a man full of faith and zeal, greatly devoted to the peace, union, and good order of the

Christian church. To bid this venerable brother a long, indeed a last adieu, was really an affecting scene. I formed a very pleasant acquaintance with Brother Greenwell, the Evangelist, and other brethren, of whom I cannot now speak particularly. Brother Greenwell is a strong argumentative speaker, and delivers himself with great clearness and power. He is well qualified to edify a Christian community.

On Tuesday the 22nd, accompanied by Sister Henrietta Bakewell, of Stafford, a lady of very elegant attainments, the cousin of your mother, who came up to attend our meeting at Nottingham, I left for Leicester, some thirty miles distant, and safely arrived at the residence of Mr. Manning, who received us courteously—another connection, an old and highly respectable citizen, and member of the late Robert Hall’s congregation, of that city. But of Leicester and Shrewsbury I must write in my next.

Affectionately,

A. CAMPBELL.

HINTS TO YOUNG MEN.

No. III.

WE judge of men, in all cases, by their habits, and consequently it is important to form good habits, if we wish to be useful in society. I would inculcate upon all young men, but especially upon all young preachers, the necessity of employing their time usefully, either in learning something, or in teaching something. A lazy, loitering habit should be avoided as the certain forerunner of inanity. Many waste their time in this way (when they should be reading, or reflecting in a prayerful spirit that they may preach to the profit of the hearer), and the consequence is, that neither saints nor sinners are benefited.

Above all things, cultivate the heart. Meditate much with yourself, and commune with your own thoughts.

Be not a stranger to yourself. Rigorously and without mercy, scan your own motives before God ; that is, under a consciousness that his eye is upon you, examine all your ways. Be not in a hurry to get away from the searchings of conscience. If a man flinches here, he is guilty. Labor to acquire the habit of speaking *carefully* on all subjects. Never be over positive. The wisest of men have been mistaken. Speak of things as they are. Never say any thing to excite wonder, or to astonish, or to surprise a company ; because these react upon you, and may cause you to go beyond the truth to feed the flame yourself has kindled.

Be not in a hurry to give your judgment on men and books. Say not of a book that it is good, unless you have read it. Do your own understanding justice, by always giving your own judgment of things. It is cousin to a falsehood to say *I think*, and then give the thoughts of another, without due acknowledgment. It leadeth to vexation in the hearer, if, after hearing you, and thinking you profound, he findeth out that lo ! it was *Blair* or *Bentham* ! Mortification cometh of the dead speaking through the living, or he that is far off, through him that is near ! Uninspired thoughts, uttered by uninspired men, though beautifully clothed in sweet sentences, make poor food for hungry men ; they want the bread of life. No sentiment has been so expressed by sage or logician, but the Seers of Israel have said it better than he. Therefore, brethren, do your digging in this mine. He that digs for silver here may get gold, but he will not be disappointed with *tin*.

In preaching, you must "rightly divide the Word of Truth," and "give to every man his portion in his season." One meeting is a season ; therefore do not scatter all sorts of seed on the ground at one season, or there will be confusion in the crop. Plough the ground, sow the seed, harrow it in,

and leave a clear water-furrow, and you may expect a crop if the soil is good. One hour is one season for preaching. It may be, in some cases, that the season may be longer, when the land is rooty, and there are many brambles to be burnt. But take care that you waste not time in fighting fire, which rapidly paceth among broom straw. Of this labor cometh perspiration, and a smutty face.

Do not go through the labor and trouble of a new introduction of every new paragraph, saying, "*My friends*," "*My dear hearers*," or "*My attentive audience*," &c. &c. Because, sometimes you may have some hearers who would object to being considered your "*friends* ;" others might be *asleep*, and would not, therefore, be your "*hearers* ;" and others might be scratching the name of a friend on the back of a pew, and therefore could not be called very "*attentive*." In preaching, never aim to *say* any thing, nor to *do* anything, but to impress the truth upon the people. Whenever you aim to do any thing else, you miss it ; for nature is true to nature, heart to heart, feeling to feeling. You might as well say to an audience, "I am now going to be pathetic," or "I now want to make you weep," &c. &c.

If ever you should feel at a loss on a subject, think of Calvary. It matters not what your subject may be, where you started from, nor where you were when you got lost, whether you were in the coasts of Egypt, in Chaldea, on the mountains, or in the valleys, near the school of the prophets, or near to the walls of Zion, think of Christ on the Cross, and the glory that has followed, and all will soon be right.

Be not in too great a hurry in your speaking. Many seem to think that unless they speak fast, and run the risk of breaking the limbs of articulation, that the people will think they have nothing to say ; whereas they have to say a great deal in most cases,

before their hearers are convinced of this. Take your time is the word. By this it is not meant that you should drole out your sentences as if you felt no interest in what you were saying. This is the other extreme. The safe course is equi-distant from extremes.

Religion is a grave and solemn subject, and does not admit of lightness or levity. Care must be taken that no ludicrous comparisons be made, which always provoke to laughter and light feeling. Nothing low nor mean should be used by way of proof or illustration of any religious subject.

Above all, let the sects alone! We have had too many "wind-mill" battles at the sects. It is rather unhandsome to argue a cause against a person *in his absence*. The sects are never present. The man who wars against the sects makes recruits to that war rather than *disciples* to Christ; and this is seen in the fact that these soldiers stand up during the war, but when peace is declared, they droop and die. A man is rarely ever won by a preacher who fights the sect in which he has been brought up; but should the preacher brow-beat a sect he has been brought up to despise, he is apt to be ensnared by his prejudices. The Sadducees were pleased when the Saviour exposed the Pharisees, and *vice versa*. It was not because they loved the Saviour, or the doctrine which he taught, but because they hated each other!

J. H.

LETTERS FROM EUROPE.

No. VII.

LONDON, July 1, 1847.

MY DEAR CLARINDA—I have not got up to my present dates. My visit to Shrewsbury you have yet but in part. I promised you some notices of this very ancient city and its environs. Of it I cannot, indeed, say

much. Shrewsbury is beautifully located on the banks of the Severn, and is an ancient walled town, of much celebrity. Its present population is about 30,000. Along the banks of the Severn is decidedly the most beautiful walk I have yet seen in England. Indeed, travellers hesitate not to say that the most stately rows of elms in Great Britain are those that overshadow the walks on the margin of this delightful stream. They stand in different rows, about 365 in number, averaging some sixty feet in height, and encompass a fine park in the midst of them. Beginning at Col. Leighton's, and descending to the river, and thence to the bridge, if any one can relish shade, or seeks for morning and evening meditations, if he cannot find them here, I know not where to send him.

From this walk I visited Samuel Chaid's church, and surveyed the font at which Bishop Heber was baptized. A lad of 7 or 10 years might, indeed, be immersed in it. But as it was removed here from a church in the country, and as I saw no basin in it, or near to it, I cannot say whether the great Heber was sprinkled *out of it* or immersed *in it*. In this church are many splendid paintings—Simeon blessing the Babe in the Temple—the Saviour taken down from the Cross; and, very apropos, the Saviour paying tribute to Cesar! I could not find time to visit the St. Mary's, St. Julian's, St. Michael's, St. Giles', or St. Alkmund's, nor even the Abbey Church. Indeed, I was peculiarly unwell during my visit to Shrewsbury.

In tracing its history I could find little assurance either as to its name or its origin. The Saxons called it *Scrobbesby rig*, because when first made a camp it was filled with *alder*, and was often called *Salop*. To this the following ancient doggerel bears witness—

"Built on a hill, fair Salop greets the eye,
While Severn like an eel curves gently by,
Two bridges cross the bark-conveying stream,
And British alder gave the town a name."

But the city occupies much space in English history. The following summary will suggest much to the student of English history :—Edward I. resided here in 1277. David, the last of the princes of ancient Britons, was imprisoned here in 1282. Richard II. held his Parliament here in 1397-8. This was called the "Great Parliament." Shakespere makes memorable the great battle between the Earl of Northumberland and Henry IV. which occurred here July 22, 1403. The Cambrian chieftain, Glendower, not arriving with his 12,000 men, in proper time to sustain the Earl, 40,000 persons only engaged in it. His Hotspur was killed here amongst 2000 nobles and 6000 privates. This famous battle was fought a short distance from Shrewsbury.

Here were born the second and third sons of Edward IV.—Richard and George Plantagenet. Henry VII. held a great feast here in St. Chaid's Church, in 1490, and revisited it in 1495. This was the favorite retreat of Charles I. Here he exhibited a mint and kept his courts. Here also he kept an army in 1642. The town was taken by storm in 1644-5. James II. held a court here in 1687, "when the conduits flowed with wine." From these political facts the town of Shrewsbury derives a portion of its fame.

In ecclesiastic annals, too, it is conspicuous. Rev. John Bryan and Rev. Francis Tallents were ejected from their livings here by the Act of Uniformity, in 1662. Job Ortin was preacher here, and the Baptists founded a church in Cromwell's times in this city. But all the Presbyterian churches here, as every where else in England, have become Unitarians. This, too, is the county of Richard Baxter.

Several old wooden houses, of a very singular architecture, yet stand in this city. They are curious for their architecture, and venerable for their antiquity. I was shown the

house in which Ireland, the brother-in-law of Cromwell, lived. It is still in good keeping, as are many other houses of the same architecture and material.

In all these old towns the streets are generally narrow ; many of them are so narrow that two horses can scarcely pass in any kind of vehicle. Indeed, I saw in London the other day, one street but *seven feet* wide. Many are not more than twenty, and frequently balconies and porticos above project so far over, that those on one side of the street can shake hands with those on the other, without much inconvenience. We are pleased to see a very great improvement in all the new streets of London, and indeed in all other towns.

I learned the other day, that the mother of the Rothschilds, the three greatest bankers in the world, yet lives in one of this class of streets, and in a very humble dwelling, in Frankfort-on-the-Maine. There was a portion of that city allotted the Jews in the times of their greatest political disabilities and oppression, out of which they were not allowed to live. Of course it was not a very eligible part that was thus allotted a people so despised as they then were, and still are. This good old Jewess, the mother of these three richest men in the world, still resides in the old house in which her husband died, and esteems it her greatest honor to wear this badge of her faith and of her persecution for Moses' sake. Her sons, time after time, have offered to build her a palace in England, France, or Germany—any where—and of any style that she pleases ; but they cannot induce her to leave a house made dear to her by the sufferings of her own oppressed and down-trodden people. How few Christians, under such circumstances, and with such temptations, could or would so pertinaciously adhere to a badge of their persecution for Christ's sake ! The Jews are always a great and a firm

people—great in their origin—once great in their palmy days in all national greatness—great in their talents, great in their piety, great in their faith ; now great in their unbelief, as they are great in their ruin, dispersion, and long endurance of misfortune. Will they not yet be great in their restoration, and great in their admiration of their long rejected Messiah, and in their labors of love and toils for his name's sake ! May the Lord soon have mercy upon them, and make their recovery as life from the dead !

Before dismissing these old towns of Chester and Shrewsbury, as I do not intend hereafter to write much of this sort of history, but to use these as illustrations of other places and scenes of the olden times, I must observe that I did not see, so far as I remember, one brick laid, or about to be laid, in the towns of Chester and Shrewsbury. I did, indeed, see one brick-kiln in progress in the environs of Chester, but no other preparation for house-building or for house-repairing in brick or stone. These cities are as perfect and complete as the demands of the country require. Liverpool and London, these greatest of emporiums in this empire, are, indeed, growing and increasing much, especially London ; but it is the influx of foreigners, of the nobility and gentry of the country, and because the sons of affluence can live better and enjoy more in London than in the country.

Railroad travelling is all the passion here, and this, too, is making London and Liverpool still greater, as these great thoroughfares impart a sort of ubiquity to the people of this island. They can live here and carry on business in the interior with considerable saving in many branches of labour and trade. We move along in railcars, on the great routes of travel, only at the easy motion of forty miles an hour. True, accidents sometimes happen—seldom, however, compared

with the number of travellers, and with the distances daily passed over. But two accidents have occurred since my arrival on the roads along which we have travelled. One of these was occasioned by the breaking down of an iron bridge over the river Dee, near Chester, a few days before my arrival there. The other at Wolverton, on the way here, some 45 miles from London, by the collision of cars. Some six or seven persons only were killed at each of these points.

England is the Old Country—most emphatically the Old Country. She is overbuilt, or builded all over, with cities, towns, villages, and hamlets. She complains of the continual loss of her territory by the thousands of acres appropriated to railroads. The ground for them is often bought at immense rates per acre. She complains of the loss of territory by the growth of the beautiful green hawthorn hedges ; I think she will yet cut many of them down to enlarge her ploughlands. She complains that the new houses builded in some few of her cities and towns, are also reducing her plough and pasture grounds. She complains that she is too fruitful in sons and daughters, and yet she only increases one thousand per day.

When I see and hear all these things—and especially when I see a great multitude as good as begging for bread—and so much wretchedness amidst so much wealth and grandeur, I am more and more thankful that my family is in a large and roomy country ; that my children and their posterity, for years to come, are heirs in common of a vast patrimonial inheritance, of which new states and territories are yet to be cleared out and made the large and fruitful home of unborn millions of our race. The people here, I mean the multitude, have very inadequate conceptions of our country—of its extent, its mineral wealth, its vast resources. We appear as talking in romance when we speak

of states and territories, of lakes, mountains, and rivers of such dimensions and of such amplitude as those which now compose the American Union. When we talk of Virginia as being larger than all England, and of her yet unsettled and uncultivated millions of acres—herself, too, one of the oldest states in our Union—they know not how to realize it. One thing, however, is very evident—that, if myriads here had a few more sovereigns in their purses, they would soon try the realities of the New World, and leave the land of their fathers the legacy of their room.

I am not yet up to London in my notes, although now a week in this city. My visit to Leicester is yet wanting to complete my notes and memorabilia to this place. We have commenced house-keeping in the metropolis; have very comfortable rooms in Surrey-street, near the Strand, and are quite central in our position as respects the whole city. I have not yet felt the heart of a stranger in England. I was conducted from Chester to Shrewsbury by my very cordial friend, Mr. Samuel Davies, brother of John Davies, at Mollington. From Shrewsbury I had to Nottingham the company of a young brother Whalley, a relative of the Davies family. From Nottingham to Leicester I had the company of sister Henrietta Bakewell; and from Leicester to London, some hundred miles, is the only journey I have taken wholly by myself from Baltimore here. Brother Wallis, of Nottingham, had come down here before me to make arrangements for our preaching—brother Henshall supplying his place at Nottingham. I was met at the railroad dépôt, on my arrival here, by brother Wallis, by brother John Davies, who met me at Liverpool on landing, and a relative of his, sister Whalley, of London, mistress of the Duke of Norfolk's household, who has most kindly taken us under her special providence.

Both Davies being on some business at Parliament, we enjoyed his company for several days after our arrival. I have delivered five discourses in London since my arrival, of which, and other matters here, I have not room to go into details.

Parliament is yet in session. I have been much gratified in several particulars. I have been very courteously received by our American Minister, Mr. Bancroft, through Mr. Clay's letter. I got, through him, an introduction to the House of Lords. I had also the pleasure of spending an evening with our Envoy, and several American gentlemen, at his residence. You know my respect for the talents and learning of Lord Brougham. I had the good fortune of hearing a formal speech from him on my first introduction to the House of Lords. It was just such a rational, argumentative, and substantial speech as I expected, delivered in a plain, but animated style, commanding, indeed, the marked attention of the House. I am again to attend the House of Lords this evening. I have also an introduction to the House of Commons, but cannot yet find time to visit it. My love to all the family.

Affectionately your father,

A. CAMPBELL.

DISCIPLINE.—No. I.

HOWEVER lightly it may by some be regarded, the excommunication of a member of the church of Christ is, in reality, one of the most solemn and affecting events we can well be called to consider. Men attach disgrace to the member of a social club, who, in his misconduct, is expelled from the enjoyment of its privileges; and the convict, who, unworthy of the land which gave him birth, is doomed to be exported to some remote and wild region of the universe, where his baseness may be matched by a worse barbarism, receives at once the pity and contempt of the virtuous and the

good ;—but the excommunicated Christian often walks with as bold a front, as uncowed an eye and unblushing face, as though no stain had spread upon his soul and polluted the temple of the Spirit. The reason of this is found in the religious darkness of society. The change, which has occurred in the relations of the being, whom they recognise as the same flesh and blood, is not perceived. The link that bound him to the throne of God, was never seen, and now that it is severed and he is left adrift upon an ocean where ruin is inevitable, he seems to ride as securely and sit as calmly as before.

Nor do Christians seem to feel the solemn import of this sentence. When the thread of life is cut and we stand as mourners around the sober bier, the cry of anguish rises amidst our falling tears, and we seem to realize that a loved being is severed from us and the objects once dear to him. We can see the workings of disease, watch the slow ravages of decline, and dial down the moment when the mysterious union of body and spirit, which constitutes a man, is broken for ever on earth, and we fear, tremble, and weep through the progress ; but we are too carnal, too little lifted up in the contemplation of things spiritual, too unpractised in the high gift of looking familiarly at the unseen and eternal, to watch the steps of a spirit's fall, to see, one by one, the tendrils of a Saviour's love torn from it, and its pure essence encroached upon by the rank and rankling parasites of sin, till it sinks into the blackness of darkness and is severed for ever from God. Were our vision clearer, could we gaze with a steadier and less clouded eye upon the spiritual process of a soul's excision from God, and see him in the dreadful lapse, passing from the bright and joyous realms of day, to the gloomy and wailful regions of eternal night, and hear, through all the bright hosts of the pure, that appalling cry,

Fallen ! Fallen ! Fallen ! rising around him—methinks we would regard the unhappy subject of discipline with a far different interest, and betray in our demeanor towards him a feeling widely unlike that careless indifference too often manifested, and scarcely reminds even the apostate of his fall.

And herein is a great error—an indication of an unwholesome state of the church. Would that disciples could see it ! 'Tis spiritual darkness even in the temple of the Spirit ; and this is paradoxical ; yet it is true. We need reformation here—reformation in the views and feelings which we entertain towards the unhappy subjects of church discipline ; and to reach it we must turn us to the Word—look away from the earth, purify our hearts, abstract our minds, and raise ourselves to the height of a pure and spiritual vision. Then, and not till then, will we be enabled properly to appreciate the import of a sentence, and better qualified either to give or receive it, for its main consequences are all in the unseen world, and spiritual. It imposes no civil disability upon any one—it inflicts no corporeal punishment upon any one, (that is, among Protestants)—and, unfortunately, it attaches, in the estimation of the world, and very often in that of Christians, but a very slight and short-lived disgrace to its subject. Its bearings and consequences are almost wholly spiritual, and are only to be discerned by the medium of the word, and with an eye made single or achromatic by the truth. It is only thus that we can realize the solemn process of severing the apostate from the church and delivering him over to Satan.

In thus presenting to the reader a few general remarks upon the import of a sentence of excommunication, and the general want there is of a proper spiritual discernment of its consequences, we have taken for granted several points, which some indeed have denied

—to wit, that *there is in the church the power to inflict this punishment, and that it is a solemn duty resting upon each congregation to exercise it for its own peace and good order.*

The injunction of our Saviour, "Judge not that ye be not judged," Matth. vii. 1. and kindred precepts, both by Paul and James, are construed by some into a general prohibition against all judicial, and consequently executive power, by the church; for as judgment must precede execution, where there is no power to pronounce the sentence, there can evidently be no infliction of the penalty. The passages referred to, occur in Rom. ii. 1; xiv. 3-13; 1 Cor. iv. 3-5; and James iv. 11, 12, and some include the parable of the Wheat and Tares, recorded in the 13th chapter of Matthew. Adverting to these, in the order of their statement, we shall find that they are all inapplicable to the case we are considering, and not only were not designed to give, but really do not furnish us with, a rule for *church* action. The precept of our Saviour was given evidently before a *Christian* church was ever organized; and as he had not as yet gathered about him in any very definite form an *ecclesia* or assembly, we can scarcely presume that he intended, so early, to give, even prospectively, rules for the government and regulation of such a body, afterwards to be organized. He was evidently addressing the disciples as individuals, and not as an organized body, and giving a rule for the regulation of their feelings and practices towards one another, in their usual social intercourse. It does not say, Judge not a *brother* disciple; but the precept is broad and universal—"Judge not" any, whether friend or foe, disciple or alien.

But while the rule is universal as to its application, it is restricted in its scope. It applies properly to our conduct towards *all men*, but not in reference to *all matters*. It does not

prohibit us from judging in all cases, for this would make the Saviour contradict himself. In the 15th verse of this same chapter, and while addressing the same audience, he says, "Beware of false prophets which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall *know* them by their fruits." Here we are required to exercise our judgment in deciding upon the character of deceivers. The injunction, then, "Judge not," must be understood in a qualified sense; and when viewed in full connexion with other scriptures, can be made to signify nothing more than a precept against "evil surmising," an illiberal and unwarranted suspicion of men's motives, and a captious and uncharitable interpretation of their actions. The clause which follows evidently corroborates this view of the precept; for the consequences of the judgment against which the Saviour speaks, are only such as flow from a license and indulgence of this kind. This passage, then, it must be conceded, was not only not addressed to the church, as an *organized body*; but even if it had been, cannot be construed to mean the kind of judgment which a church is called upon to exercise. It is freely granted, indeed, that whether addressed to a church or not, the precept, when properly interpreted, is one which a church, no more than an individual may violate.

When we examine the other passages in their context, we shall find them all, in a measure, subject to similar restrictions to the one on which we have been animadverting. The 2nd of Romans, indeed, is not a precept against judging at all, but an ingenious turn of the Apostle, an *argumentum ad hominem*, whereby he proves the Gentile inexcusable upon the score of ignorance, for in judging another he shows himself acquainted with the guilt of actions; and consequently, by his own decision, must be condemned himself, when, with his

eyes open to their true nature, he still perpetrates them. The inexcusable sin is not in judging another, but in doing the things which his own judgment has decided, in the case of another, to be wrong. Slightly different is the case found in the 14th of Romans, where the Apostle is reproving both Jews and Gentiles for judging one another in matters of *opinion*—for, says he, (verse 5) “One man esteemeth (KRINEI, *thinketh*) one day more holy than another: another esteemeth, or *think-eth*, every day *alike*,” and in reference to matters of this kind, he continues, verse 13, “Let us not, therefore, judge one another any more.” We would by no means attempt to weaken the force and authority of this injunction. On the contrary, we regret that it has not been efficient to restrain that tyrannical exercise of judgment which has made opinions *heresy*, and raised up in the chair of a charity which thinketh no evil—which suffers long and is kind—a bigotry that frowns upon every free effort of the mind, even when legitimately exercised upon the word of God, as the beginning of schism, and smites to silence the first whispers for reformation, as blasphemy against its own assumed infallibility.

In the 4th chapter of 1st Corinthians, we have the Apostle Paul repudiating the judgment of his Corinthian brethren concerning him, and claiming for himself the right of exemption till the Lord come; but this, as Dr. Macnight very justly says, “is one of those general expressions of which there are a number in scripture, which must be limited by the subject to which they are applied.” The context, therefore, must be considered, before we can ascertain the extent to which the Apostle denied the judgment of the Corinthians. From the preceding chapters, it appears that some false teacher had represented the Apostle either as ignorant or unfaithful, because he had

given them milk only, and not meat—had taught them the first principles of Christ only, and not the more difficult doctrines of the gospel. And thus arraigned, and for this offence, it seems the Corinthians were disposed to think lightly of Paul, and discard him from their confidence as a spiritual instructor. This was deeply distressing to Paul, and led him to a remonstrance, in which he aims to place both himself and his cause towards the disciples at Corinth in their true light. After denying all claim to human wisdom, and on the authority of Job and David, proving it to be but vanity, he confesses himself but a *servant* of Christ and a *steward* of the mysteries of God; and that in respect to these, it is required of him by his master, Christ, that he be faithful in dispensing them. Yet as these mysteries had been specially revealed to him by the Lord, and were therefore best known to himself, none but the Lord and his own conscience could judge of his faithfulness in proclaiming them. It was a small matter, therefore, to Paul, that he should be condemned by *human* judgment, in a case where the unassisted *human* reason was so vain and incompetent. He feels himself in the relation of a superior, acting not under the authority of the church, but of Christ—teaching no lesson which they had communicated to him, but which he had received directly from the Lord—responsible not to the church for his faithfulness in preaching, for he was not commissioned by them, neither were they, from the very nature of the case, competent to judge, for they were as yet properly under his tutelage—but bound unto Christ, to whom alone he looked for wisdom and authority in his course. It was, therefore, most evidently high presumption in these Corinthians to sit in judgment upon Paul, who was acting as the Apostle of Christ, and in the superior relation of a dispenser of mysteries to the world.

The passage in the 4th chapter of James, verse 11, next claims our attention. This epistle was addressed to the twelve tribes in the dispersion—to those Jews who, from the times of the Assyrian and Babylonian Captivity, had been sojourners among the Gentiles, and through whom God in his providence had extended some knowledge of his being and attributes, even to the lands of darkest Paganism. Many of these—"devout men of every nation under heaven"—were present at Jerusalem on the day of Pentecost, and had taken with them, into the lands of their dispersion, the knowledge of Christ and him crucified. These are the persons, then, the Apostle is addressing; and in the passage before us, it is plain that, like our Saviour on the Mount, he is speaking to them as individuals, and giving them a precept for their government in reference to one another. The character of the precept is also restricted by its terms. It is speaking against a brother, contrary to the law. The ninth commandment says, "Thou shalt not bear false witness against thy neighbour;" and the 19th chapter of Leviticus, and 16th verse, the law speaketh on this wise, "Thou shalt not go up and down as a tale-bearer among thy people; neither shalt thou stand against the blood of thy neighbour: I am the Lord. Thou shalt not hate thy brother in thine heart." Concurrent with this is the law of love, as more fully enforced in the New Testament. The precept, then, is not against the legitimate exercise of church authority, but that unlawful judgment assumed over men's motives and consciences, which is too often claimed in sectarian assumptions, and which cannot be too forcibly rebuked. It would be as reasonable to say that the Mosaic enactments against censorious and malicious judging in the law, abrogated all judicial authority in that dispensation, as that the passages we have been considering are inconsistent

with such a tribunal in the Christian church.

The only position we have yet to examine is that which fortifies itself behind the parable of the wheat and tares. A brief examination of this shall close the present number. It will be observed that there are two sowers, the Son of man and the devil—two seeds, the good and the bad, the wheat and the tares—but only *one* field. This field is declared to be, not the *church*, but the *world*. Whatever, therefore, is said about the eradication of the tares, is applicable to the *world*, but not to the *church*. It does not, then, touch the case of church discipline, but was intended, in the series of parables with which it is found connected, as a lesson upon the true relation the church, while in the world, sustains to it. There was to be no war of extermination waged by the church upon these tares, the wicked of the earth; they were to be borne with until the great harvest, when the Lord would send forth his strong reapers, the destroying angels, and they should be gathered together and bound for the burning. Every effort to extend the kingdom of God by the sword, by the strong arm of power, and to subdue the rebellion of the nations by wars of conquest or extermination, has been a violation of this principle; but those lawful and laudable exertions which individual congregations or churches are making, and have ever made, to maintain their purity, and preserve themselves from reproach, come no way under the condemnation of this parable. It was designed to regulate, not the conduct of the church towards its members, but towards the world, a part of which they are themselves declared, equally with the tares, to occupy.

We have thus briefly noticed the principal passages relied upon by those who would weaken the arm of the church in maintaining its own purity against the corruptions of the

world, and attempted to show, that while they do impose restrictions upon a licentious and unbridled use of authority, both on the part of individuals and churches in the exercise of a censorious and illegal judgment, they by no means teach the false doctrine of no judgment at all ; but, on the contrary, by the specification of particular inhibitions, leave the inference, that in other matters, judgment is allowable.

We shall attempt, in another number, to show that impartial and prompt discipline is among the most solemn duties of the church, and enter upon an inquiry into the proper method of administering it.

W. K. P.

LETTERS FROM EUROPE.

No. VIII.

PARIS, July 14, 1847.

MY DEAR CLARINDA—While tradition and poetry assign to Leicester an origin older than the New Testament, authentic record only assumes for it a foundation anterior to the invasion of the island by the Romans. Antiquaries derive its ancient name, *Ratne*, from the Celtic *Rath*, "a cleared space," a Latinized form of a British term. It paid a regular stipend to the Roman government while possessed by its soldiery and occupied as a Roman camp. It finally became a walled town, with gates and bulwarks, a seat of temples, a forum, and princely dwellings, with tessellated pavements.

As early as 658 a cathedral and bishop's palace are said to have been founded in this city. From the invasion of the Saxons down to the times of Edmund Ironsides, 1016, and during the Norman conquest it was the theatre of numerous conflicts, of triumphs, and defeats.

An Abbey was founded here in 1137, by Robert Bossu, the second Norman Earl of Leicester. Assem-

blies of Barons and Parliaments were here occasionally convened, connected with various important events—such as the obtaining of *Magna Charta*, and the framing statutes against the Lollards and other heretics, down to 1414.—This, too, was the seat of the famous "Parliament of Bats," wearing staves and bludgeons, instead of swords and weapons of war. Here Richard III. had his last sleep on the night before the fatal battle of Aug. 22, 1485. Here Cardinal Wolsey died in the Abbey in 1530. Here, in 1556, Thomas Moore was burnt to death for denying that the bread and wine used in "the sacrament" were the real body and blood of Christ. Here, too, "one Mother Cook" was burned for being a witch, not long after the unfortunate Thomas Moore ; and as late as July, 1616, nine other poor women were burned under the charge of witchcraft.

Leicester has had the honor of being often visited by English Kings. Queen Anne, consort of James I. Prince Henry, Charles I. visited it ; but for these visits, the last, indeed, being a visitation, it paid a large price in the blood of its citizens. Puritanism was every where active. Some of the Leicester Puritans led jack-asses before the altars of the churches in ridicule of the ordinance of baptism about the middle of the 17th century. Many other important incidents, political and ecclesiastical, are related in the details of the history of this venerable city, of which I cannot now speak particularly.

I spent three days in Leicester, but being much fatigued with our protracted meetings in Nottingham, I was able to deliver but two lectures during my sojourn. They were both heard by large and attentive auditories, in one of its most spacious halls. Meantime I was curious to visit some ancient celebrated spots. Amongst these were the celebrated Abbey and its beautiful gardens above alluded to, made more interesting to me by

the death of Cardinal Wolsey. The gateway still stands through which the Cardinal entered, and the spot of ground at the door of the lodge is still known where the Cardinal stood when addressing the Father Abbot he pronounced the humiliating confession, "Had I served my God with half the zeal I have served my King, he would not thus have deserted my grey hairs." Shakspeare tells the story thus—

At last, with easy roads, he came to Leicester;
Lodg'd in the Abbey, where the reverend Abbot,
With all his convent, honourably received him;
To whom he gave these words: O! Father Abbot,
An old man, broken with the storms of state,
Is come to lay his weary bones among ye.
Give him a little earth for charity!
So went to bed—where eagerly his sickness
Pursued him still; and three nights after this,
About the hour of eight, (which he himself
Foresold should be his last) full of repentance,
Continual meditations, tears and sorrows,
He gave his honors to the world again,
His blessed part to heaven, and slept in peace."

Thus died Wolsey, who, from being born a butcher's son at Ipswich, rose above the king himself, in glory—built a palace at Hampton Court, with a hall the proudest in England or the world, and made a present of it to a King. I have walked through that hall and palace, and stood on the spot on which the Cardinal confessed his follies, where, in three days after, at eight o'clock, A.M. November 29, 1530, he died, and was buried in the ground he begged in "Our Lady's Chapel" at the Abbey; and, while standing there, was never more deeply impressed with the folly of human ambition. I remembered his splendid feast, and his 270 beds of down, provided for his noble and royal guests at one illustrious banquet, and pictured to myself the poor old man begging a burial spot from an old Abbot, deserted and persecuted by his king. *Sic transit gloria mundi.*

The leafless branches of the old trees, the dense masses of ivy on the decaying turrets, and the dilapidated ruins all around, associating with the melancholy reminiscences of the fallen

Wolsey, occasioned trains of reflection which may be more easily imagined than expressed. The words of David occurring led me into a more pleasing field of thought:—"I saw," says he, "the wicked in great power, and spreading himself like a green bay tree; yet he passed away, and lo he was not; yea, I sought him, but he could not be found. Mark the perfect man, and behold the upright, for *the end of that man is peace.*"

From the Abbey we were induced by our kind friend, Mr. Manning, to extend our ride to Bradgate Hall, erected in 1546, the birth-place of Lady Jane Grey, some six miles from Leicester. This is a sequestered spot of great interest and melancholy associations. Here are the ruins of ancient grandeur and magnificence, covering a large space. It lies in a valley surrounded with hills, studded with ancient oaks, in the midst of a park seven miles in circumference. It was amidst these hills, and under the splendid chestnut trees that surround these ruins, that Lady Jane spent her sunny evenings in reading Plato as embodied in his *Phaedo*. It was here that Roger Ascham, the celebrated scholar and royal preceptor, found her communing with the mellifluous philosopher, while her youthful companions were engaged in the pleasures of the chase in the neighbouring park and woodlands. A few years after this she was Queen of England for ten days; but at the shrine of the bloody Mary's ambition her head rolled from the scaffold in the Tower of London. The oaks all round these ivy-mantled ruins, are made to record the melancholy tale by their singular appearance, having all been beheaded by an indignant tenantry, to whom the memory of Lady Jane was dearer far than all the oaks of Bradgate Park. Their broad and bushy tops, as weeping willows round the chapel and towers of this once castellated mansion, present to those who are informed of the

cause, a very pleasing though melancholy tribute to the memory of a lady of refined learning and manners, and of an unambitious and unassuming mind.

Among the ruins remain yet parts of two towers builded of brick, with coins on the angles, and cornice mouldings of soft red sandstone. It is difficult to comprehend the purpose for which the different portions of this pile were erected. It tells the melancholy tale of departed greatness, and silently bears witness to the oft-forgotten and neglected truth—"They build too low," for happiness and glory, "who build beneath the skies."

While standing on the ruins, and eating a luncheon, I could count, in sight, some hundred and twenty deer, pasturing immediately in sight of the chapel where lie the ashes of Henry, Lord Grey, of Grosby. We saw no human being but ourselves in sight of the old castle. In the decayed pleasure grounds, amidst the chesnut promenades, I saw one of the most magnificent *white thorns* I have ever observed. Its wide spreading top filled a circle of some 150 feet in circumference. We observed two or three others nearly as large. They must have been centuries old: indeed they would seem, from their position, to have been a part of the original plan of beautifying the grounds; but as Lady Jane was beheaded February 12th, 1554, they could scarcely have been planted in her day. But we must again return from this pleasing excursion to Leicester.

There are many curiosities in Leicester which will interest every antiquary of taste; but I have more interesting matters on hand, and will only note a Roman pavement and a Roman mile-stone of great antiquity. Some romantic genius makes out a Temple of Janus near the gate of the old city, from various indications; but especially from a most singularly beautiful tessellated pavement, found in digging a cellar in 1830. Some

eighteen feet of it were laid bare. We descended into it, and found it a very curious work indeed. The whole pavement is enclosed with double borders, within which are squares, circles, octagonal forms, diamonds, foliations, variegated in color, and of tessellæ not more than half or three quarters of an inch square, placed in lime cement upon red sand. It is probable, indeed, that a temple dedicated to Janus, being near the gate of the ancient city, was erected here. Eleven such pavements, however, have been found in that city.*

There was dug up, about two miles from Leicester, in 1771, a cylindrical mile-stone, three and a half feet high, five feet seven inches in circumference. The letters of the inscription are rudely cut. They are—

"IMP. CESAR

DIVI TRAJAN PARTH F DIV
TRAJAN HADRIAN AUG
POT IV COS III A RATIS."

It has been translated by some person thus—"To the Emperor Cæsar Trajan, Hadrian, son of the illustrious Trajan, conqueror of Parthia, and grandson of the god-like Nerva, the Augustus, the chief in the Pontificate. Having been endowed with the tribunitian powers four years, and in his third consulate. From the Ratae of the Coritani, three miles." This would assign to it some year between A. D. 117 and 138.

But I found matters of much more interest to me in Leicester than these. This was the City of Carey and Robert Hall, two Baptist ministers of illustrious fame—the one for his eloquence, the other for his missionary zeal and labors. They both were pastors of the same church. The commencement of this church, over which presided three distinguished men, is singularly interesting.

Some seventy years ago five poor obscure journeymen woolcarders mi-

* I saw a very splendid specimen, as large as a mill-stone, in the British Museum the other day, found in London in digging the cellar under the Bank of England.

grated into Leicester. They for a time went abroad to worship ; but finally concluded to form a little society in this city, and invited some one to preach to them. They struggled through much obscurity and difficulty, and ultimately made a fair commencement as a church. They obtained help from abroad, and finally the shoemaker Carey became their pastor. This shoemaker, by great zeal, and labor, and study, became the learned, and gifted, and useful Dr. Carey, whose fame is commensurate with Baptist missionary labors. Robert Hall succeeded him after his removal, and occupied the pulpit eighteen years. I walked round this twice patched old meeting-house—a monument of old-fashioned Baptist simplicity in their days of poverty and consequent humility.

All mouths are full of the fame and zeal and labors and success of Carey. Of the fine Saxon, pure, chaste, and beautiful written sermons of Robert Hall, all critics speak with approbation and even admiration. Of his pulpit eloquence all that have heard him, speak in unmeasured strains of eulogy and rapture. Some of those who sat under his whole ministry in this city, during eighteen years, and who were members not of his church, but of his congregation, though still unbaptized and unprofessing, have held me in profound attention while they dilated upon his inimitable power of oratory. They have been chained, overwhelmed, absorbed, lost in his flights angelic and sublime ; still were not converted. I was then led to ask why Mr. Hall left Leicester and migrated to Bristol. They could not tell, save that he desired to change his field of labor himself, complaining that many of his hearers were going to hell and he could not prevent it. Eloquent and powerful preachers, as the world calls them, are not always successful preachers. They are too eloquent to be useful. We have still a few of that character in England,

as well as in America ; yet the church, as well as the world, glories in eloquent preachers. We want preachers eloquent indeed in scripture doctrine, eloquent in argument, eloquent in exhortation, eloquent in good works ; but the Irvings, the Chalmers's, the Halls, and all the superlatives of pulpit oratory, are indeed acceptable to those who love the theory of Christianity more than the practice, the style of the preacher more than his doctrine, and his learning more than his piety.

I am just here reminded of the tinker John Bunyan, on two accounts. Dr. John Owen said, or else my memory is at fault, that he would give all his learning (and he had as much of it as any man of his day) for the preaching talents of John Bunyan. I am also reminded of that truly great man from being shown in Leicester the guard-house, yet standing on the wall, in which, as a soldier in the wars of Cromwell, he kept guard in turn. One night it was his turn to keep guard ; but some meeting or some cause calling his attention away, he promised a fellow soldier, should he take his place that night, he would take his place the next. His companion consented. But a ball being fired at the guard-house by some of the enemy during the night, and it happening to pass between the logs, killed the substitute ; and thus, by a kind and special providence, Bunyan's life was saved, and that without the obligation to pay the stipulated consideration.

I visited the new Baptist church in Leicester. It is a large, spacious, and beautiful affair. It is well constructed for seeing and hearing. It will hold some fifteen hundred persons. The church is at present under the pastoral care of Elder Mursell, a gentleman of popular manners, of good declamatory powers, of much policy and management. His salary is the largest in the kingdom among the Baptists, being four

hundred pounds sterling, or two thousand dollars per annum. He was so polite as to call and see me at Mr. Manning's, but it was neither convenient for him to hear my lectures nor to cultivate my acquaintance. In the new meeting-house there stands on the right of the pulpit a monument to Robert Hall, and on the left to Carey. The church reports four hundred members. Thus from *five wool-carders*, in seventy years, have been reared five churches in and around Leicester. But the house is now so splendid, and some of its members so rich, that I do not think the present *four hundred* will accomplish as much, *pro rata*, in the next seventy years, as the *five journeymen* have accomplished in the last seventy.

I formed a very pleasant acquaintance with Elder Winks, of the General Baptist denomination, resident at Leicester; as also with one of the deacons of Robert Hall's church, now under the pastoral care of Elder Mursell. Both heard my lectures in Leicester with much candor, and expressed a cordial concurrence with all that they heard. One of my lectures was on *the theory* of Christianity—the other on *the practice*. Elder Winks is one of the editorial corps, and possesses much influence amongst his denomination.

Having just returned much fatigued from the palace of the Tuilleries, and from the church La Magdalene, founded by Napoleon, and finished by Louis Philippe, the most splendid in the world, if we except St. Peter's at Rome, I must close for the present.

Having spoken some fifteen discourses in London, at seven different places, and being much exhausted with so much labor, I fled for rest from that metropolis to this, the next in population and magnificence in Europe. The two hundred and fifty miles by sea and land from London here are passed over in some twenty hours, when all things happen favorably. In my voyage here there was

some detention, and I am already tired of being a stranger and alone in this great metropolis. I will tell you something of London and my labors there in my next. Meantime I sigh for repose, and often think of the hills around Bethany, and the enviable lot of those I left behind me, compared with that of the millions through which I am passing in this Old World of palaces and hovels, of princes and beggars, of exuberant wealth and cheerless poverty. May the Lord in his mercy watch over the destiny of your native country, and long preserve it from the vices and follies which have entailed on France, on England, on Europe, an inheritance of miseries and misfortunes from which neither the wisdom of politicians nor the benevolence of Christians can rescue them for generations to come.

With my Christian salutation to all the brethren and sisters in the church at Bethany, I remain, as ever, most affectionately, your father,

A. CAMPBELL.

P. S. Letters to your mother and other members of my family, will, I hope, safely accompany this.

ADDRESS BY JAS. SHANNON, PRESIDENT OF BACON COLLEGE, KENTUCKY.

[Whether we consider the perspicuity of the style, the force of the reasoning, or the soundness of the views expressed in this excellent address, it is worthy of the attentive perusal of the friends of reform in general, and especially of the friends of education in particular.]

Friends and Brethren—

I AM happy that I have it in my power to meet you on this interesting occasion, and to present you with a few thoughts on education—a subject which all enlightened minds admit to be one of paramount importance.

To give a correct answer to the question, what is education? requires at the same time a knowledge of that which is to be educated, and of the object which that education is design-

ed to promote. So far as we are concerned at present, the subject to be educated is man; and however various may be the intermediate and minor objects, the grand and ultimate design is man's happiness.

But what is man? Here is presented to view an unbounded field, in which the loftiest created intellect, human or angelic, might expatiate for ages, absorbed in constant admiration by the ceaseless discoveries of wisdom and goodness evinced in organizing man so as to qualify him for his high station in the universe, as creation's lord, the heir of all things.

Our time, however, as well as the occasion, prohibits us from doing more than to take a passing glance at the general outlines of this field; or, to drop the figure, at the leading features of man's organization.

The most hasty glance is sufficient to show that man possesses physical, intellectual, and moral faculties, all of which are necessary, and in their respective spheres equally necessary to the perfection and felicity of his being. The physical, or purely animal faculties, unite him immediately with earthly objects. The moral and religious faculties fit him for the higher duties and enjoyments of social life; but are mainly designed to prepare him for a future and better state of existence. The intellectual powers are intended to serve as a guide for the animal and moral faculties, so as to conduct them safely and wisely to their appropriate exercise and gratification.

Now, in the education of human beings, it is requisite that each faculty, and class of faculties, be developed according to its true nature and relative importance.

The animal faculties must be developed in harmony with their true design, so as to ensure a good physical constitution, in which no part may be defective, and none be trained to an improper or excessive activity.

The moral sentiments must be

trained so as to control the animal propensities, and impel the man to a faithful performance of his highest duties as a moral, intelligent, and social being—to an active and vigorous pursuit of "whatsoever things are lovely and of good report."

The intellect must be educated so as to develop the perceptive and reflective faculties, that the feelings, which are *all blind impulses*, may thus be furnished with a competent guide in the path of truth, duty, and lasting enjoyment.

As regards physical education, it is well that Nature has taken the work, in a good degree, into her own hands. Like a kind mother, provident for the best interest of her offspring, she has implanted in the constitution of children an almost irrepressible desire for muscular activity, which all the sage folly of fashionable, but misguided parents cannot wholly subdue.

Children, then, if permitted to do so, will in general be found sufficiently disposed to take as much exercise as is necessary to develop the physical system and impart a good constitution. Hence, nearly all that is requisite for parents and nurses, on whom this part of education devolves almost exclusively, is to preserve their tender charge from such exercise of their physical powers as is dangerous, excessive, or otherwise improper. It will very rarely be necessary to stimulate youth to a greater exertion of the physical powers than they will be disposed to make, under the promptings of natural impulse, if they are not improperly restricted.

However, should cases occur in which youth might not be disposed to take the necessary amount of physical exercise, it should never be forgotten by those to whose charge they are entrusted, that the condition of the mind is identified with that of the body; and, consequently, that unless they *induce or compel* the objects of their care to exert their

physical powers, the inevitable result will be a corresponding decrease of bodily health and mental vigor. The saying of the old Roman, "*Mens sano in corpore sano*"—A SOUND MIND IN A SOUND BODY—contains an amount of practical wisdom altogether worthy of a more advanced age than that in which he lived. Let the visionary theorist say what he please to the contrary, *cæteris paribus*, the vigor of the mind is in exact proportion to that of the physical system.

But though volumes replete with matter vastly important and interesting might be written on the subject of physical education, to enlarge on this point would be foreign to our present purpose. The education of the moral and intellectual faculties is that with which, at present, we are more immediately concerned.

On the subject of intellectual education much has been said and written, and considerable diversity of opinion prevails to the present day. With many, if I mistake not, it is a favorite sentiment that children should be educated mainly, if not exclusively, in those departments of knowledge in which they are by nature fitted to excel.

That this sentiment, by far too popular, is altogether erroneous, and of a tendency mischievous in the extreme, I hesitate not to affirm. What would be thought of a man who should take no care of his lungs, and assign as the reason, that by nature they were weak, and predisposed to consumption; whilst, at the same time, he was lavish in his attention to other parts of the system naturally vigorous? What would you think of a mother who expended all her care in efforts to improve the health and strength of those children that were by nature strong and healthy, and who meanwhile, and consequently stood more in need of the kind attention and assiduities of a parent? Would not such conduct be universally pro-

nounced insane and monstrous? And yet to my mind it appears not a whit more unnatural and absurd, than to devote all our energies to the development of those faculties in our children which are naturally strong, to the entire neglect of such as are weak. A course of conduct directly opposite to this is that which nature would dictate, and reason sanction.

But I have still a stronger objection to this unnatural course. Its tendency is extremely mischievous. That character is the most perfect in which all the faculties, whether physical, intellectual, or moral, are developed harmoniously and in due proportion. Every deviation from this balance and harmony of all the faculties is a blemish, and tends directly either to partial idiocy or partial madness. Hence it will be found that maniacs, among the educated, consist chiefly of those whose lives have been devoted to the cultivation of a few prominent organs, whilst the others have been mainly neglected. Dr. Conolly states that in the Bicetre, "maniacs of the more educated classes consist almost entirely of priests, artists, painters, sculptors, poets, and musicians—while no instance, it is said, occurs of the disease in naturalists, physicians, geometricians, or chemists."

Now, when we add to the foregoing considerations the well-established truth of the hereditary transmission of qualities, we will see that the course in question is well calculated to produce, at least in a few generations, a race of idiots and maniacs. A practice so absurd in itself, and so mischievous in its tendency, never could have obtained currency among rational beings, had they not been immersed in gross ignorance in relation to the true philosophy of mind, and its manifestations, as connected with material organs.

The Creator has given to man no redundant faculty—none that is not indispensable to the perfection of his nature, and to the attainment of his

highest dignity and enjoyment. Hence when from any cause whatever, the harmony and balance between man's various powers is destroyed, the deformity is increased still more by strengthening those faculties which relatively are already too strong, and neglecting to cultivate those that are weak. On this point time will not permit me to enlarge.

The design of education may be regarded as two-fold :—

First, and mainly, to develope and strengthen the faculties educated, so that the individual may thereby be prepared to think and act for himself.

Secondly, to store the memory with useful knowledge for the purpose of practical application in the business of life.

The latter object seems to be regarded by many as the main, if not the only, business of education. The former, however, is by far the most important. We may suppose a man to have treasured up in the storehouse of memory all the knowledge of the universe, and yet be in a high degree uneducated. He may neither be able to form correct opinions of his own, nor to turn to any valuable account the borrowed opinions of other men. In short, he may be one who, in common phrase, possesses "*every sense but common sense*." Lacking this, he is comparatively of little use in society; and although he may be regarded by the unthinking multitude as possessing a good education, by the wise he must ever be viewed as in reality badly educated.

A store of knowledge is unquestionably good, if the possessor can make it valuable by turning it to good account. But the well-balanced and thoroughly disciplined mind, which can form correct opinions of its own, and discern clearly between what is true and false in the opinions of others, is undoubtedly far better.

To strengthen the mind, then, should be the *primary*, and to store

it with useful knowledge the *secondary object* of intellectual education; a due regard meanwhile being had to the preservation of a *proper balance* throughout the system, *by laboring most to strengthen those faculties that most need to be strengthened*.

With respect to the particular subjects of study that should find place in a liberal course of collegiate education, there is among the learned as general an agreement as could reasonably be anticipated. The study of languages (especially the English, Greek, and Latin), the various branches of Mathematics, Natural Philosophy, and Chemistry; History, Rhetoric, and Belles Lettres; Mental and Moral Philosophy; Evidences of Christianity, Constitutional Law, and Political Economy, or the Science of Wealth, are very generally regarded as worthy of a prominent place in American Colleges. The circumstances of a student may sometimes render it expedient, or even necessary, to omit one or more of the foregoing branches. But the favored youth who has it in his power to receive a full and regular course of instruction in them all, is greatly to blame, if, through sloth, caprice, or prejudice, he neglects to improve the golden opportunity.

With a certain class, however, it has become fashionable to decry the study of Latin and Greek, as unimportant, and to represent the time thus occupied as little better than thrown away. Perhaps we would not be wrong in saying that these will generally, if not always, be found to consist of such as are either entirely ignorant of these languages, and who therefore *affect to despise* an advantage which they do not possess; or such as have got but a smattering of Latin and Greek, which, though it may have puffed up their vanity, has neither capacitated them for appreciating the varied excellencies of these delightful tongues, nor for judging correctly on the subject of their im-

portance. Certain it is, that a profound classical scholar will rarely, if ever, be found to advocate such a sentiment.

Neither my time, nor the plan of this address, will permit me to go into a lengthened discussion of this question. I will mention, however, in a brief way, a few reasons why I am decidedly favorable to the study of the ancient classics, and of Greek in particular:—

1st. Language is but the vehicle of thought. When, therefore, we are studying the language of any people, we are familiarizing ourselves with the varied operations of their minds; and, in reality, though perhaps we may not be conscious of it, exploring the labyrinths of Mental Philosophy in a practical and efficient way.

2nd. The very labor and time expended in acquiring a thorough knowledge of Greek and Latin, is more than compensated by the healthful and invigorating discipline which it gives to the reflective faculties. It is a truth well attested by experience, that the mind is strengthened by exercise as well as the body.

But, say the opposite party, there is but *one organ*—viz. that of language, improved by this study.

Were the classics to be learned, as a parrot might learn them, the objection would be valid. But, be it remembered, that it would lie with equal weight against any other study attended to in the same way. Whereas it is impossible to study Latin and Greek, as they ought to be studied, without a most healthful and invigorating exercise of the reflective faculties. I speak from experience what I know.

This accounts for the fact, which may be generally observed, that persons whose minds have been disciplined by a thorough study of the ancient classics, can almost invariably outstrip, in any other department of literature requiring the exercise of reflection, those who possess equal

native talent, but unsided by such preparatory discipline. Were there no other advantage, then, resulting from the study of the ancient classics, than that which consists in expanding and invigorating the mind, and thus preparing it to act with more energy and effect on other matters—this advantage alone should be sufficient to secure to this study a favorable regard, and to secure it from the contempt with which it is sometimes treated by inconsiderate opposers.

3rd. The Latin is a prominent basis of the English, French, Portuguese, and Italian languages. It is, therefore, of great advantage in acquiring a thorough knowledge of all or any of these, whether as regards the orthography, signification, or origin of the term. In law, medicine, and general literature, too, its importance is by no means inconsiderable.

4th. A familiar acquaintance with the Greek language is of great use in almost every department of science and literature. In Natural Philosophy, Chemistry, Botany, Geology, Mineralogy, Zoology, Entomology, Anatomy, &c. &c. a very large proportion of the scientific terms are borrowed from the Greek. The Greek scholar, therefore, in this respect, possesses a very decided and important advantage; inasmuch as the modern nomenclature of the sciences is wisely constructed, so that the name of each object is an *index to its leading properties*. With me, at least, it is very questionable whether a person who desired to take a general course of scientific study, would not be a gainer, even in point of time, by spending, at the outset, twelve months in diligent study of the Greek language. The time so spent would perhaps be more than compensated by increased facilities for acquiring and retaining scientific knowledge throughout the balance of his course.

5th. The fact that the New Testament was originally written in the Greek language, gives it a value

that is incalculable, and far beyond all finite conception.

Every art, science, occupation, or object, whether mental or corporeal, is esteemed among men according to its capacity, supposed or real, to exempt from misery and impart enjoyment. The New Testament contains the science of salvation—the *only perfect science*, which can secure completely, and in full measure, that which imparts value to every thing else held in estimation among men. Now, if a more perfect knowledge of Mechanics, Agriculture, Chemistry, Anatomy, Medicine, or any thing else that is regarded as very important, could be obtained through the medium of Greek than in any other way, that man would be considered incurably insane, who would deliberately affirm that the time spent in acquiring the Greek language was either wholly thrown away, or, at least, expended to little purpose. I might rather say, that we should never meet with a madman so mad as to entertain this sentiment.

In this respect alone the knowledge of Greek is of vast importance; as it does most undoubtedly furnish us with helps, which can be obtained nowhere else, for learning more perfectly that science which can secure to its possessors, in infinite and everlasting perfection, the "*the end and aim*" of their being, the object of universal desire and pursuit.

I do believe that the day is not far distant when children generally will be taught Greek, no matter what other part of their education be neglected, that they may be able to learn the science of life and salvation in the original, and not merely in the pages of a translation.

Before quitting this point I would advert to a common error, as I think, in the current and course of education. It consists in devoting so much more time and labor to the study of Latin than that of Greek. Let me not, however, be understood as disposed

to undervalue the Latin. On the contrary, in my estimation it might be studied much more thoroughly than it is. But I hesitate not to express it as my decided opinion, that the Greek is a superior language—superior in point of intrinsic excellence and practical utility. It corresponds more nearly in idiom and structure with the English, than does the Latin. It is for this cause, as well as for others, easily acquired, and, therefore, youth should begin their study of ancient languages with Greek, and afterwards take up the Latin.

With regard to the various other branches of study enumerated above, it can hardly be deemed necessary, or even expedient, for me to detain you with even a passing argument in their favor. They are all of acknowledged importance, both in respect to the knowledge which they impart, and the healthful and invigorating discipline which they furnish to the mental faculties.

But, let the subjects of study be what they may, they should invariably be studied and taught in such a manner as to compel the pupil to think for himself, and exercise his reflective faculties to the best advantage.

I can conceive of no plan better calculated to *defeat the true object of education*, than that of TEXT-BOOKS, WITH COPIOUS WRITTEN QUESTIONS, so framed as to make the study a mere exercise of the memory. Those are undoubtedly the best educated, as far as the intellectual powers are concerned, whose minds have been most thoroughly disciplined to self-dependence and close-thinking.

Still, however, when we have carried education, with reference to intellect, to the furthest verge of perfection, if we stop here, we have neglected that which is most important, and without which nothing has been done to any valuable purpose. Did man possess no higher faculties than those of intellect, he would be at best

but a reasoning brute ; and the education of his intellectual powers would only capacitate him to be more extensively mischievous to the human race. How appalling the spectacle to all benevolent minds, to behold lions and tigers endowed with the god-like intellect of educated man ! How fearful the ravages that would naturally ensue ! And yet, it is most obvious, that those ravages would not be worse, nor the desolations more fearful, in the grovelling attitude of the brute, than if that attitude were exchanged for man's erect and noble form. The education of intellect, then, may prove a curse rather than a blessing, both to the possessor and to mankind in general.

Nor is this assertion unsupported by many lamentable examples. Need I refer to Napoleon, the greatest scourge and curse, perhaps, that heaven in anger ever sent on the human race ! Need I refer you to Byron, "a man of rank, and of capacious soul !"

"As some fierce comet of tremendous size,
To which the stars did reverence as it passed—
So he through learning and through fancy took
His flight sublime, and on the loftiest top
Of Fame's dread mountain sat ; not soiled and worn,
As if he from the earth had labored up ;
But as some bird of heavenly plumage fair,
He looked, which down from higher regions came,
And perched it there to see what lay beneath."

"Great man the nations gazed and wondered much,
And praised—and many called his evil good.
Wits wrote in favor of his wickedness,
And kings to do him honor took delight.
Thus full of titles, flattery, honor, fame,
Beyond desire, beyond ambition full,
He died. He died of what ? Of wretchedness—
Drank every cup of joy, heard every trump
Of Fame, drank early, deeply drank, drank draughts
That common millions might have quench'd, then died
Of thirst, because there was no more 'o drink.
His goddess, Nature, woo'd, embrac'd, enjoyed,
Fell from his arms abhorred ; his passions died,
Died all, but dreary, solitary Pride ;
And all his sympathies in being died.
As some ill-guided bark, well-built and tall,
Which angry tides cast out on desert shore,
And then retiring left it there to rot,
And moulder in the winds and rain of heaven—
So he, cut from the sympathies of life,
And cast ashore from pleasures boisterous surge,
A wandering, weary, worn, and wretched thing—
A scorched, and desolate, and blasted soul—

A gloomy wilderness of dying thought,
Repined, and groaned, and withered from the earth.
Proof this beyond all lingering of doubt,
That not in natural or mental wealth,
Was human happiness, or grandeur found."

Who, that is not utterly bereft of reason, would choose to live the life, and die the death of Napoleon, or Lord Byron ? What rational parent could hold up the character of either of them for the admiration and imitation of his beloved children ? And yet they were gifted with intellect of the highest order, and that intellect was cultivated to a degree that is rarely attained by the most favored of the human family. Why is it, then, that the soul should instinctively recoil at the bare thought of running the race, and sharing the fate of these highly-gifted, but misguided men ? Oh ! it is the voice of Nature, unambiguously bearing testimony within us, that there is in man a something infinitely more noble than animal passions ; or even than intellect of the highest order, and cultivated to the utmost limit of perfection. That nobler something consists in man's moral and religious faculties, by which he is allied to God, to holy angels, to good men—and, in short, to everything morally great and good on earth or in heaven. Yes, there is in the most obscure peasant that ever lived on the face of the earth, that which is infinitely more noble than intellect the most exalted that God ever conferred on created being.

I hail it as one of the most auspicious omens of the nineteenth century, that it is now generally admitted by all who understand the philosophy of mind, even by sceptics and infidels themselves, that man possesses by nature a religious organization—that his religious faculties are the highest and most authoritative with which he is endowed—and, consequently, that they should rule, guided by intellect properly enlightened.

Were man by nature destitute of moral and religious faculties, he must always remain in that condition. A

being with one faculty more, or one less, than man possesses, would not be man, but something else.

Besides, if men were not by nature possessed of religious faculties, revelation to them would be of as little use, as light to a man born blind. Indeed, it would be physically and morally impossible to make to them a revelation of a moral or religious character, for the plain reason, that they would be physically incapable of receiving it and the idea of a revelation made to such persons, would present as palpable a contradiction as that of REVELATION *unrevealed*. Neither could children be religiously educated, if they were not religious by nature. You cannot *create faculties* by education;—nor can you educate faculties, which do not exist, any more than you can improve the sight of a man who has no eyes.

It may be regarded, then, as undeniable, if not self-evident, that man possesses by nature religious faculties; and that the perfection and glory of his being consist in the development and supremacy of those faculties, under the guidance of enlightened intellect. Were we naturally destitute of a religious organization, intellect, however exalted, could serve no other purpose, than to pander ignobly to the base and selfish gratification of the animal passions.

Indeed, it is the religious, and not the intellectual organization, that furnishes an infallible criterion, by which to distinguish between *the man* and *the brute*. It is this, that exalts man to an immeasurable distance above the lower tribes. The distance intellectually between the highest specimens of the brute, and the lowest of the human family, is so small as to be imperceptible. Nay, it is even questionable, whether there may not be found some brutes possessing more intellect than some men. But to brutes you never can impart, by any system of education whatever, religious or moral feelings, although you

can educate their intellect. The plain and obvious reason is, that you cannot educate faculties, *which do not exist*.

But, as we have already seen, the idea would be most horrible, that brutes should possess the intellect of men; and the effects would be no less desolating and horrific in man's erect and noble form, than in the grovelling attitude of the brute. Hence when intellect alone is educated, and the religious faculties wholly neglected, or abused, a class of beings is produced, which, for the sake of distinction, may be called HUMAN BRUTES—the Napoleons, the Murrels, the Dantons, the Marats, and the Robespierres of our race, the scourge and curse of mankind—differing from the actual brute, from lions and tigers, mainly in being accountable, and in possessing superior intellect, which capacitates them to commit ravages so much the more fearful, and to spread havoc and desolation to a more alarming extent. Whereas, had the moral organization of these men been properly educated, they might have shone conspicuously among the most distinguished benefactors of the human race; might have been as immortal in honor, as they are now in infamy—might have lived unspeakably blessed themselves, and the source of unnumbered blessings to their fellow-men.

From these reflections it must be obvious, that were there no hereafter, and were our highest hopes and aspirations confined to the present life, still, the grand point in education would be, the proper training of the moral sentiments. Better neglect every thing in education than this. Nay, if this is neglected, the less intellect men have, and the less that intellect is cultivated, the better. However startling and extravagant, at first view, this sentiment may appear to some, it is but a corollary to the proposition, that lions and tigers are less mischievous and miserable

in their own nature, than they would be *with the superadded intellect of man.*

Let it be noted here, that our reasoning hitherto has proceeded purely on philosophical principles—on plain and undeniable matters of fact, presented alike to the observation of all, who *can* and *will* think. Whether, therefore, revelation be true or untrue—whether there be, or be not a future state of rewards and punishments, such as the Bible discloses—still it is undeniably plain, that in the great business of education, *even with an exclusive reference to happiness in this life*, a proper moral and religious training is the grand and all-important interest, *the one thing needful.* But, it is no less plain, that the Bible, in its doctrines and precepts, its hopes and fears, rewards and punishments, is the only perfect and infallible guide to the attainment of this grand object. Consequently, either the Bible is true, *or God has designedly organized men so, that it is essential to their perfection and happiness, even in this world, to BELIEVE A LIE.* Yet, to suppose that God could have acted thus, would be blasphemy of the darkest shade. And, hence, if the Christian Scriptures be calculated, in the very nature of things, to produce the highest style of man, (as is admitted by all who understand the philosophy of man's organization, not excepting infidels themselves), then it does follow, clear as demonstration, that Christianity is from heaven; and that to deny this proposition, is to blaspheme God.

Now, if these things be so; if the education of the MORAL SENTIMENTS be so vastly important with respect to this life; and if there be a future state of rewards and punishments, such as Christianity discloses; what created intellect, cherubic, or seraphic, can ever begin to approximate a correct conception of the tremendous importance of this subject? Low, infinitely low, and grovelling, as compared

with the dignity of the theme, must be the highest flights of fancy, the utmost range of created intellect, the loftiest soarings of finite imagination. The occasion will not allow us to do more, than barely glance at this subject of unspeakable importance, of awful, yet delightful grandeur and sublimity. And yet, I cannot feel satisfied to pass it by wholly unnoticed.

Christianity clearly reveals, that there will be a resurrection of the dead, both of the just, and of the unjust. It teaches that "*God hath appointed a day, in which he will judge the world righteously by Jesus Christ, of which fact he hath given assurance unto all men by raising him from the dead.*" It testifies expressly, that after the final judgment, the wicked "*shall go away into everlasting punishment; but the righteous into life eternal.*" The Author of Christianity, in whose lips no guile was ever found, informs us distinctly, that it is better to lose a right hand, or a right eye, and enter into life halt and maimed, than, having all our members, to be cast into hell, into the lake that burneth with fire and with brimstone, where the worm dieth not and the fire is not quenched. "Be not afraid," (says he), "of them that kill the body, and after that have no more, that they can do. But I will forewarn you, whom you shall fear: Fear him, who, after he hath killed, hath power to cast into hell; yea, I say unto you, fear him."

In short, the most fearful images that mind can imagine, or nature furnish, are selected by the Saviour of men, to picture to our view the horrors of damnation. And it is a plain dictate of common sense, that as the shadow, in point of reality, falls infinitely below the substance which it accompanies—in like manner and in the same degree, must these images, superlatively fearful as they are, come short of the horrible reality which they are intended to represent. But, on the other hand, the destiny

that awaits the righteous is ineffably glorious and sublime. "It doth not yet appear what we shall be; but we know that, when he shall appear, we shall be *like him*; for we shall see him as he is."

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

"Do ye not know that the saints shall judge the world? And if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not, that we shall judge angels?"

Can heart desire, or imagination conceive, a destiny more sublime than to wear the likeness of him who is "THE BRIGHTNESS OF HIS FATHER'S GLORY, the express image of his person"—to have our vile bodies fashioned like unto his glorious body; nay, more, to be delivered from all the sufferings, privations, and persecutions of this life, and be seated with our *elder brother*, THE SON OF GOD, in the throne of the Universe, being associated with him in the final judgment of an ungodly world, and of apostate angels?

Lord, 'tis enough! Imagination can conceive no more.

Such, then, friends and fellow-citizens, is a very hasty and imperfect sketch of our leading views on this important subject. If these views be not wholly erroneous, it is manifest that every system of education which does not regard Christianity as the one thing needful, is radically defective, and pernicious in its tendency. The scriptures alone "*are ABLE to make men wise unto salvation*"—to conduct them to the perfection of their being—to the highest attainable dignity and happiness in this world, and to glory inconceivable and everlasting in the world to come. Such were, no doubt, the views of those who founded this seminary, over which I have the honor to preside. Such are the views of its Faculty,

Patrons, and Trustees. With such views, I trust, it will ever be conducted. And, let me add, I would infinitely prefer that Bacon College should be blotted out of existence, and its very name erased from our memory, rather than see it aid in perpetuating the miserable delusion, that the proper training of the MORAL SENTIMENTS is not the chief business of education, or that this training can be properly conducted, except in harmony with the sublime, the heavenly precepts and principles of the Christian religion.

But, on this important point, I desire not to be misunderstood. Christianity never was intended to operate as a *talisman*, or an *incantation*. It can only operate in so far as it is understood, and reduced to practice. Its effects are truly sublime—a bright reflection of the glory of its Author. It can raise a world lying in wickedness from the deepest abyss of misery and degradation, and restore it to happiness, to holiness, to God. But, that any individual may be thus restored to a blissful connection with the throne of the Eternal, he must be not merely a *hearer*, but also a *DOER* of the word.

I rejoice to think, that men are beginning to be aroused from their long slumbers, and to wake up to the importance of these things. Throughout the length and breadth of Christendom, but especially in our beloved land, the subject of education is exciting an intense interest. It is beginning to be generally felt and acknowledged, that education should be adapted to the nature of that which is to be educated; and, consequently, that, in the education of human beings, the training of the MORAL SENTIMENTS—those faculties which are *peculiarly HUMAN*, and the noblest part of our nature—should ever be regarded as the most important point. A spirit of emulation has gone abroad in our land, and the different sects and parties seem to be vying with

each other for the mastery in the struggle, who shall do most for the great cause of education. "It is good to be zealously affected in a good cause ;" especially when the zeal is guided by knowledge.

Shall we, then, my brethren, ignobly sleep at our post, and take no part in this work of faith, and labor of love ; we who profess to have consecrated our all to the service of our Master ; we, who deplore, day and night, the unhallowed divisions, merely for *opinion's* sake, existing among the advocates of the *same faith*, and THE PERNICIOUS STRIFES NATURALLY RESULTING FROM THESE DIVISIONS ; we, who glory in laboring for the union of all Christians, on the common foundation of one Lord, one faith, and one baptism, as an indispensable prerequisite to the conversion of the world ? Shall we, instead of taking the lead in this good work, ignobly fall in the rear ; or be so mean, as to do nothing but bury our Master's talent committed to our charge ? Heaven has smiled benignantly upon us, and blessed our feeble efforts in his service beyond measure. We say it, not boastingly, but for the purpose of exciting within you a proper feeling of gratitude, and a corresponding sense of obligation.

The history of the world affords no parallel to the progress of the cause we plead, except that of the same cause in the hands of the Apostles. Although it was not till August, 1829, that this reformation assumed† ITS PRESENT *distinct and separate form*, in the Mahoning Baptist Association—and, therefore, as a visible organization, since the days of the

† I am not ignorant of the fact, that some noble spirits had previously, and in all ages of the reign of Mystic Babylon, contended for many of the leading principles of "this reformation." Nor do I wish to disparage, in the least degree, their noble efforts. I am well aware, too, that several beloved and talented brethren, whose praise is in all the churches, were engaged for several years before this period developing, with the voice and the pen, the heavenly principles of *unsectarian Christianity*. The remark, to which this note is appended, although, in my estimation, sufficiently plain, was misapprehended by some at the time of delivery ; and to this fact, the note is indebted for its origin.

great Apostacy, may be regarded as *but eleven years old*, at present we number perhaps fully one-half as many as the most populous sect in the land, that counts its age, not by years, but by *centuries*. Our numbers are rapidly increasing, and our ranks are being filled from day to day with choice spirits from all parties, the zealous advocates of a *union* in the *common faith*, but, at the same time, of unrestricted freedom in *opinions*, which we regard as private property.

From past results and present prospects, it is not unreasonable to hope that we shall, ere long, succeed in our efforts to unite in one holy and happy brotherhood, *without any sacrifice of truth or conscience*, all of every name, who sincerely love the Lord Jesus, and truly believe in him. How sublime the anticipation ! How inspiring the prospect to every benevolent and pious heart !

But, my beloved brethren, our unparalleled increase and unexampled blessings bring with them corresponding obligations. Much having been committed to our trust, more will be required at our hands. Religious bodies, *that fall far below us in numbers, wealth, and resources of every kind*, have amply endowed, *and are liberally supporting, not one College, but many*. For this they deserve commendation, and I rejoice to have a suitable opportunity of commending them for so doing. We, with the most ample resources, and every thing to impel us to the work, have not yet endowed one, nor even erected the necessary buildings. Shall we allow things to remain any longer in this condition ?

A few noble-minded souls, feeling the importance and grandeur of the work, have united all their energies and started Bacon College. Other choice spirits are now labouring to bring into existence Bethany College in "the Old Dominion." But to establish and sustain these Institutions

as they should be sustained, will require exertion and sacrifice on the part of those who are friends to education conducted on liberal and Christian principles. The necessary buildings, library, and apparatus, cannot be had without a large expenditure of money; nor can a competent Faculty be obtained, and supported even on the most economical terms, without a very considerable annual expenditure, besides that of the income from tuition; at least for several years to come.

Will the brethren and friends, who should feel the importance of this matter, come at once to our help, to the help of our common Lord, in this work of faith, and labor of love? Or shall it be said to our everlasting reproach, that, professing to feel the importance of Christianity, and Christian education, although we undertook to build up a College, in which our sons might receive a thorough literary, scientific, and Christian education, free from illiberal bigotry and intolerance—still, through covetousness, which is idolatry, we allowed this noble work to fall through? Forbid it, Heaven! It cannot—must not be. The rich, mindful of what is written, “Do good unto all men, as ye have opportunity”——“Make to yourselves friends of the mammon of unrighteousness”—will contribute of their abundant wealth liberally and promptly, remembering that “the Lord loves a cheerful giver.” Those in more moderate circumstances will contribute in proportion to their ability. And all, both rich and poor, will unitedly implore, from day to day, the blessing of Heaven upon our labors, that the dear youth committed to our charge may be successfully educated, not merely for usefulness and respectability in this life; but also, and mainly, for glory, honor, and immortality in the world to come. Propitious Heaven will crown our united efforts with success, and we shall reap an abundant reward. By the blessing of

Heaven, and the liberality of his dear children, Bacon College, and Bethany College, shall unitedly rise to adorn our favored land, and scatter unnumbered blessings far and wide upon the present and all succeeding generations.

DR. CUMMING'S LECTURES ON REVELATIONS.

ACCRINGTON, Dec. 8, 1847.

DEAR SIR—Your lectures on the book of Revelation have afforded to me much pleasure, and I hope some real edification by the perusal of them, so far as already published. I greatly admire the boldness with which you maintain some of the great fundamental principles of the Protestant faith: as when you affirm that the “unanimous testimony” of the Fathers “does not weigh one straw in comparison with one single text from God's own blessed word.” Your bold and vigorous exposure of some prevailing errors of the present age will certainly, through the blessing of God, not be in vain.

Your candour likewise in acknowledging your own mistakes in what you had previously published (see p. 173), affords the pleasing hope that you will indeed “grow in grace and light,” and when more fully enlightened, you will act and speak according to your convictions. So it ought to be with us all, for every atom of real truth is inestimably precious; and every measure of assistance in learning and practising the divine will is worthy of special regard.

Allow me, however, dear sir, freely to express my apprehensions lest your lectures, which in the main are so valuable, should be marred in their effect by a few rash criticisms and unscriptural assertions which occasionally appear. Your opponents (the Puseyites and Roman Catholics) are many of them both learned and acute; they know well how to turn to their own advantage the mistakes or rash assertions of an adversary.

Bear with me, then, if I refer, by way of example, to a few things which appear to me to be objectionable in this respect.

In lecture VII. (p. 110), you say, "The expression *daimoniū* always intends not fallen angels or devils, but spirits of dead men, separated from the body, and supposed to be in heaven," &c. That the word may, in some applications of it, refer to departed spirits, we do not question. But can we suppose that Christ used it in reference to the spirits of good men, "*then in heaven*," when he speaks of Beelzebub being the prince of such *daimonioun* (daemons.)

In lecture IX. (p. 148), referring to Rev. x. 6-7, the meaning of it is best expressed by another and juster translation:—"And he sware that the time should not be yet." On this, which you call a "literal translation," you proceed to found an important interpretation of the passage. Now, it is certainly desirable that some authority for this rendering of *ouk eti* should be adduced. The phrase occurs in several other places of this book, but in none of them will it bear the meaning you give it. How absurd to say concerning the blessed saints, "They shall not hunger YET; neither thirst YET:" *i. e.* they may at some future period be in want! Rev. vii. 16. How preposterous to translate Rev. xxi. 1-4, according to your "literal translation!" "There is no sea YET." "There shall not be death, neither sorrow nor crying YET, neither any pain YET:" *i. e.* at some other time there may again be death, sorrow, crying, and pain. If you can find a full proof of the correctness of your translation, by all means do so; for I fear, if you fall into the hands of the Oxford Grecians, they will show you no mercy, but scatter your translations to the winds. No doubt the intention of the angel's oath is, that there should be no more delay, but the purposes of God should be rapidly hastened onward

during the sounding of the seventh trumpet.

In lecture IX. (p. 153), you say, "The jailor of Philippi was baptized FROM a basin or a bucket in the prison," &c. By what new book of Acts this was discovered, you have not told us; for most assuredly Luke said nothing of the sort. A man that wishes and professes to speak the truth, should not thus affirm at random. And mark how foreign is the mode of expression: He was baptized FROM!! We read that Jesus, our great example, was baptized IN Jordan; and if we had true "literal translation," we should read that John baptized IN water; but who ever read in the Christian records about being baptized FROM? The very mode of speech "bewrayeth" the falsehood. The jailer surely was at liberty, and the earthquake had surely set the Apostle free; and there is no evidence the baptism took place in the prison at all, or that either "bucket or basin" was used. On what miserable grounds will an enlightened man sometimes cling to the traditions of the Fathers, even when, in words he repudiates them! What pity ought we to feel for the unenlightened!

You have explained, and perhaps very truly, the meaning of the two witnesses: only you have been constrained to bring into your line of succession the despised and calumniated Baptists; for even Dr. Wall confesses Peter Bruis and Henry of Thoulouse to have been such, though he does not give them so good a character as you have given them. But that matters not to our present question. These witnesses (that is, a succession of faithful men) prophesied in sackcloth, 1260 years, according to your interpretation, and were slain A.D. 1513 (page 190.) Luther, according to Merle D'Aubigné, became a licentiate in theology about the same date, the end of 1512, and was preparing to "cry as a lion roareth,"

which he did a few years afterwards. Of course, the sackcloth prophecy of the witnesses ended in 1513, for they did not prophecy in sackcloth after their resurrection. Isaac Taylor has unanswerably proved, in his *Ancient Christianity*, that about A.D. 300, some of the grossest corruptions of Antichrist were in full vigour. Now, I ask you, Dr. Cumming, candidly and fearlessly to *follow out your own premises*. Go back from A.D. 1513, through 1260 years, and YOU ARRIVE AT A.D. 253, AND IN THAT VERY YEAR YOU FIND CYPRIAN AND THE COUNCIL OF 66 BISHOPS SANCTIONING AND CONFIRMING—WHAT? INFANT BAPTISM! *Then the witnesses began to wear sackcloth.*

But a word to the wise is, or ought to be, sufficient. Wishing you the best blessings and much success in every study and pursuit whereby God is glorified,

I remain,
Very respectfully yours,
JOSEPH HARBOTTLE.

*To the Editor of the "British
Millennial Harbinger."*

DEAR SIR—Above you have some remarks upon a work publishing by a Dr. Cumming, Presbyterian minister in London, upon the Revelation of St. John, by our worthy Mr. Harbottle. Mr. H. has sent them to Dr. Cumming. It will also appear in the Baptist Magazine, the Primitive Church Magazine, and the Baptist Reporter; and I am anxious that it should appear in your valuable Harbinger also, which I have taken and read from its commencement. Mr. Harbottle has kindly permitted that it should appear. He is no open communion man, but a staunch, strict Baptist, willing to keep the ordinances as they were delivered; but, alas! there are many in our day drawn aside. We should have wished better things; but, from the fondness in many Baptist congregations to accommodate

the world, and what are termed respectable people, it is too glaring not to be observed if they have any discernment of the spirits. Open communion, organs, or any thing to attract and display, or set off in style, and thereby draw away the minds of the people from the simplicity of the gospel of our Lord Jesus Christ. Paul did not, with all his learning, act thus; but when he came to the Corinthians, he says he came to them not with excellency of speech or of wisdom, declaring unto them the testimony of God; his speech and his preaching were not with enticing words of man's wisdom, but in demonstration of the Spirit and of power—that your faith should not stand in the wisdom of man, but in the power of God. Mr. Campbell is the first champion of this age for laying open this fashionable religion; indeed, the late Mr. Jones acknowledged this. I was in America the summer of 1832, but I was never near to Bethany. In New York I worshipped with Dr. Luke Barker, in Laurence-street, and assisted him sometimes in the service. He is a good, noble, and active servant of the Lord Jesus Christ. I am well acquainted with Mr. Munroe: he is a clerk in the Custom-house, and was a deacon with Mr. McClay, in Mulberry-street; but before I left he was about leaving and joining with Dr. Barker and friends in Laurence-street. After my return I took the Millennial Harbinger of Mr. Campbell, till Mr. Jones began to publish his, which I took for the two volumes, and I have continued taking yours from its commencement. I have corresponded a great deal with Dr. Barker since my return. I left a quantity of goods in his possession and care when I left, and he had them sold for me, behaving in all respects as an honest Christian, in whom is no guile. I have got from him since my return, Mr. Campbell's Debate with the Roman Catholic Bishop at Cincinnati, and his New Testament. I

remain, dear sir, your esteemed friend in the cause of Christ,

C. LANCASTER.

[We should be happy to hear again from J. Harbottle. We feel persuaded that both he and his friends could do much to promote the interest and circulation of the *British Millennial Harbinger*. Reform must go forward ; then why not hasten it with greater and more rapid strides ? This would show, at least, that there is sincerity in the prayers we offer up, that the will of God may be done on earth as it is done in heaven. What the Particular Baptists are gaining by the introduction of "open communion," and of organs, into their communities, would be difficult to say ; unless it be to add what is termed respectability to their body. This, however, is obtained at great sacrifice, seeing that divisions and separations are taking place among them. The question is not—does this, or does that accord with the New Testament, and the simplicity of primitive purity and worship ?—but how shall we obtain a rich and respectable congregation ? One thing is most remarkable in this "open communion scheme"—the poor are immersed, while the rich, for the most part, are excused, being satisfied, it would seem, that sprinkling and pouring are equally from the Lord ! To be consistent, ought not these Baptist congregations to invite to their communion Episcopalians, Presbyterians, Methodists, Quakers ; in fact, all who feel themselves to be Christians, simply because they were born in this Christian country, and can talk piously respecting heart-felt religion, or of being regenerated and baptized by the Holy Spirit ? The Apostles preached the *obedience of faith* among all nations. But in these days it is supposed that happy feelings are all that is required—or, in other words, that "faith alone," without the obedience of faith, brings pardon and peace to the guilty. If this be true, both Jesus and his

Apostles were greatly at fault. The Lord is the author of eternal salvation to them that OBEY him.—Ed.]

STRICTURES ON A BAPTIST PAMPHLET, No. II.

(For the *British Millennial Harbinger*.)

DEAR SIR—The lady who kindly handed me "Strictures on the Christian System," informs me the writers are Messrs. D—— and W——, two young men of good reputation and talents, members of the Scotch Baptist Church, Liverpool. I should have guessed otherwise, because writers of that connection are usually more cautious and accurate. I am now told their "Strictures" are considered a fair exhibition of Scotch Baptist views, so that we are to regard these gentlemen as speaking for that body.

It would be easy to lengthen the list of errors, but perhaps a sufficient number have been pointed out to show how little dependence can be placed on the work. I therefore proceed with the misapplications and perversions, taking them together as found in the Strictures.

Misapplication 1. To show that in assemblies of saints elders and brethren were to exercise their gifts in common, these young men say (page 6) "In a word, all might speak, one by one, that 'all might learn, and all might be comforted.'" This quotation of 1 Cor. 14, 31, neither gives the words nor the sense of the Apostle. It misapplies to brethren generally, what the Apostle spoke to prophets in particular. To those prophets, direct revelations from heaven were then given, and they spoke the things so revealed in easily understood language to the congregation.

Mis. 2. Mr. Campbell having stated that all are corrupt, depraved, fallen, and sinful, these writers find themselves aggrieved—not with what he says, but with what he does not say. It seems offence enough in him not

to come *quite down* to their mark of "total-depravity-therefore-total-inability." In support of this groundwork of their theories, they adduce Jer. 10, 32 : "The way of man is not in himself ; it is not in man that walketh to direct his steps." Now assuredly this text may as fairly be taken to prove holiness as depravity. It merely says, man should be directed by God. The holy angels are directed in doing his will, for they "hearken to the voice of his word." God guided Israel by the cloud : for forty years it led the way, and the peculiar people followed. So the "Brightness of the Father's glory" now says, "Follow me ;" and his obedient believers "follow whithersoever he goeth."

Mis. 3. "The Psalmist, knowing his own weakness, says, 'Hold thou me up, and I shall be safe.'" Is it so, then, that *weakness* is to be deemed depravity as well as wickedness ? Is this the Scotch Baptist theology ? Are these writers sure it is not "Christ in David" who speaks these words, as He does in Psalm xxii. 19-21 ? And would they regard the latter as proof of the total depravity and inability of the Son of God ?

Perversion 4. These young men show that, naturally, sin reigns as king, and men obey as subjects. Sin a master—men his slaves : to which we cheerfully subscribe. But having done this, they (to make these truths speak total-inability doctrine) somewhat triumphantly ask, "When did the subject overcome his king, or the slave his master ?" One always feels desirous to enlighten darkness. Gentlemen, the Americans did the former—the Haytians the latter ; and your own text (Rom. vi. 17) states the fact, that the very slaves of sin at Rome did actually obey, and that from the heart, the form of doctrine which was delivered to them. And here allow me to suggest, that if the doctrine (the Gospel) itself, is, that Christ died for our sins according to the Scriptures, that he was buried,

and that he rose again the third day—what could "the form of doctrine" be which these Corinthians *obeyed*, if not a burial with Christ in baptism, and a rising therein with him to newness of life ?

Mis. 5. 1 Cor. iv. 7, "Who maketh thee to differ ? and what hast thou that thou hast not received ? and why dost thou glory as if thou hadst not received it ?" This is an instance of gross misapplication. These writers call it a "challenge to any man." It is, in fact, a question to one man. That person differed not from his brethren at Corinth in faith, repentance, or obedience, as these writers suppose : in these things all were alike. He was only "distinguished" by miraculous gifts, (probably received by imposition of Paul's hands) and his fault was, that he too vainly prided himself on those gifts.

Mr. Campbell instanced the Bereans as having, even in unbelief, been "more noble" than the Thessalonians. This being a knot these writers could not untie, they (regardless of their motto) set themselves to cut it with a blade of their own make, viz. "*They must have had a special exercise of the divine power.*" Little need have they for the sword of the Spirit, who can thus manufacture for themselves.

The other quotations under this head, truly declare man's great sinfulness and continually evil propensities. They offer, however, no proof that he is either totally depraved, or unable to receive Christ. The writers have failed to produce a single scriptural authority for these favorite fancies.

Perversion 6. Mr. Campbell having, in the "Christian System," set forth the great things God has, in Christ, done for us ; and stated that our enjoyment of these things is, on our part, conditional upon our faith, repentance, and obedience—the writers, indignantly taking opposite ground, say, "Salvation, in all its

parts, is the result of the divine purpose. The Apostle, Eph. iii. 2, clearly teaches this, where he shows that the adoption of the church is according to the good pleasure of the divine will, that she is accepted in Christ, and predestinated according to the purpose of him who worketh all things after the counsel of his own will." Thus write Scotch Baptists ! and this might be deemed a decent burst of Calvinism *were there truth in it*. Dear Sir, turn to the place, and, with your own eyes, see that Eph. iii. 2, says nothing of adoption, acceptance, or the predestination of the church ! Eph. i. 2, speaks of the predestination of apostles, but this is foreign to the subject. Did these gentlemen expect their assertions to be taken without examination ?

Perv. 7. "The apostle gives the chain of salvation in this most emphatic language :—'Moreover, whom he did predestinate, them he also called ; and whom he called, them he also justified ; and whom he justified, them he also glorified.'" If this is a "chain of salvation," these writers have done themselves injury by attempting to pass off a piece of it for the whole, as though designedly shortening it to Calvinistic length. Had they given the whole, the meaning might have been apparent. The severed piece is—"Whom he foreknew, he did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren." We are enabled to observe, that the Father foreknew old Simeon ; for He had acknowledged him as one of his saints before Christ's coming. He also foreknew Cornelius, having recognised him before the gospel of Christ was preached to him. The change to be accomplished in these accepted worshippers (Jew and Gentile) was, from looking for the Messiah to come, to know he was come. It would have been unlike the Heavenly Father had he neglected to call, in an especial

manner, such Old Testament saints to the knowledge and love of his dear Son. Take a case :—Cornelius, being thus fore-acknowledged, was therefore predestined by God to be conformed to Christ. Accordingly, he, 1st, was called by Peter's gospel (believed as spoken) ; 2nd, was *justified* freely by the favour of God through Christ ; 3rd, was *glorified* by a divine gift of "tongues : " nor, in the tidings by which he and his house were to "be saved," was "planting in likeness of Jesus' death" omitted. In all respects Cornelius conformed to the divine pattern, and so became a brother of the first-born. This, therefore, in Cornelius' case, and doubtless in others, was the chain of salvation to the foreknown. No link in it appears arbitrary or partial ; all is in sweet harmony with the Father's kindness to his faithful ones in every age.

Mis. 8. John xv. 16, "Ye have not chosen me, but I have chosen you, and ordained you that ye should go and bring forth fruit." It is sad perversion to apply to "the Church" at large, as these writers do, words which the Lord, on the night of his betrayal, addressed to his beloved and loving eleven, "I have chosen you (my apostles), and ordained you."

Mis. 9. John x. 27, "My sheep hear my voice, and I know them, and they follow me ; and I give unto them eternal life." This text is adduced to disprove what these writers contrive to make the "Christian system" say, "The salvation of the Church depends upon the contingency of man's agency." This effigy they hold up and shake by way of bugbear to scare timid minds. That the text is misapplied is, however, tolerably evident from this fact, that in it the Lord *recognizes human agency* ; for the characteristics of his sheep are, they "hear" (obey, W. Jones) his voice, and they "follow" him. A sufficient proof, that those who RECEIVE *his words and do his will* are reckoned among His flock.

Mis. 10. John vi. 37, "All that the Father giveth me shall come to me;" verse 44, "No man can come to me except it be given him of my Father." These and some other texts are produced to show that "the purposes of God, in regard to human salvation, are limited to the church;" "all was pre-arranged by infinite wisdom." Now, whatever else the passages prove, they do not prove these dogmata; for there is not a hint in them of purpose, limit, or pre-arrangement. What the words of these and many similar passages do disclose may be new to these writers, and may well be marvellous to all as to Paul the apostle. They are, indeed, parts of the "Mystery" of heaven respecting the Jews. During our Lord's life, and during part, at least, of the lives of the apostles, the Jews were under most extraordinary and peculiar circumstances, such as no other people were ever under, and such as the Jews themselves were under only during that period. That people were then divided into two distinct classes, and the dealings of God with the one class were the opposite of his dealings with the other. God had foretold by his prophets that a part of the Jews would despise and reject their Messiah, and, in consequence, should "hear and not understand—see and not perceive." And that another part of the same people, taught by and learning of the Father, should recognize and embrace the promised one. Accordingly, when Christ came to his own (Jews), his own (a part of them) received him not; and for rejecting him, as for a species of apostacy, they were hardened and blinded. But to as many as received him, believing in his name, he gave the right to become sons of God. The *rejectors* were rejected as non-elect; their table (religion, as then taught) was made a snare to them: they learned not of the Father—came not to Christ—believed not, because not of Christ's

sheep: in short, they could not believe, because, as Esaiassaid, God had "blinded their eyes." The *welcomers* of Jesus had diligently and faithfully searched, heard, and learned of the Father in his Old Testament scriptures, and were so prepared to recognize Him as their Messiah. They were, therefore, God's elect ones—were given to the Son—were drawn to him by the Father, and became sheep of the Great Shepherd, attending to his words and following him. Parts of the divine mystery were then future, but such was the state of things in our Lord's life time. Here Calvinists and Arminians are equally at fault. The former err in applying to sinners generally what relates to Jews under these extraordinary circumstances. The latter err in endeavouring to show that the Lord could not, in the passages quoted, have meant what he said. Assuredly the Lord did mean what he said (fairly understood); but his words did not then, and do not now, relate to the conversion of Gentile sinners. They related only to Jewish sinners and saints, during the period of the "mystery." Then, "the election obtained" justification. The "rest were blinded." God dealt with "the rest" as with apostates; for he gave them a spirit of slumber—darkened their eyes—hardened their hearts, and made their very religion a stumbling-block to them. Awful severity, indeed! But now comes one wonder of grace. Had they stumbled that they should for ever fall? God forbid! God had goodness in store for even these non-elect and hardened ones. Another wonder succeeds. Could any object be obtained through the Jews' stumbling? Yes, a merciful and great object, even the coming of salvation to the Gentiles. "Seeing you," Jews, "put it from you," said the heralds, "lo! we turn to the Gentiles, for so hath the Lord commanded!" Here the mystery opens apace: Blindness had thus happened,

to a part of Israel, for a limited time, and with a gracious object in view ; and it was to continue *until* the Gentile "fulness" came in. A third wonder hastens : Paul could, and did say, the Gospel was "preached to every creature under heaven." Surely Gentile fulness had then come in. If so, *that* was the time for salvation to flow back to all the Jews as freely as it had, through their *defection*, flowed forward to all the Gentiles. And now the crowning glory of the whole mystery appears : The hardening is taken off, and the golden opportunity is given to Jews (as well as to Gentiles) of freely receiving Christ and his justification ; for God "concludes them all, no longer as in apostacy, but simply in unbelief or disobedience, and this He does, blessed be his name ! "that he may have mercy upon all." Well may we, in contemplating the whole mystery, and especially its gracious termination, burst into the apostle's exclamation, "O the depth of the riches of the wisdom and knowledge of God !"

Perv. 10. These writers seem to take for granted that "belief of the truth" is the gift of God to certain individuals ; and in proof offer 1 Cor. ii. 14, "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned." Unfortunately, however, for them, belief is neither named nor meant in this passage. Those "spiritual" men, the Apostles of Christ, received "the things of the Spirit" direct from heaven, as the Lord promised they should (John xvi. 13.) But the wisdom-seeking Greek, the disputer, the philosopher (the recipient of no heavenly influence) could not, by the mere exercise of his senses, and natural reasonings, *know* those "things of the Spirit." Indeed, so contrary were they to the "wisdom of this world," that *when declared* to these "natural" men, they appeared "foolishness."

Paul's preaching was "babble." At the doctrine of the resurrection, the wise Athenians "mocked." Like Festus they deemed the doctrine of the cross learned madness.

Perv. 11. Mat. xvi. 17, "Blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee, but my Father who is in heaven." Now it is begging the question to infer from this that God gave *faith* to Peter. The Father, indeed, gave abundant and well-confirmed *testimony to be believed*, both in Old Testament prophecies, and in the miraculously attested claims of Christ. But it was especially at his baptism in Jordan, that the Father bare public testimony that Jesus was his beloved son, by his own voice from heaven, and by the dove-like form of his descending and remaining Spirit. And Peter, having thus "heard His voice, and seen His shape," was truly, and *by the Father in heaven*, enabled to affirm "thou art the Christ, the Son of the living God."

Mis. 12. John vi. 44, "No man can come unto me, except the Father who hath sent me draw him." That this text refers not to our times, and that it only related to the life of Christ, is made very manifest by our Lord afterward saying, "I, if I be lifted up from the earth, will draw all men unto me." For we are thus taught, that during his life, the Father drew Jews to Jesus ; but after his death, Jesus drew *all men* to himself.

Mis. 13. "If it be of works it can be no more of grace." These Baptists decide that "works" here include *faith* in Christ, *repentance*, and *putting on Christ* ; and that such *acts* or works are incompatible with grace ! If so, assuredly the water from the smitten rock could not be "of grace"—because Israel had 1st, to hear the news ; 2nd, to believe it ; 3rd, to run to the stream ; and 4th, to drink. Assuredly, also, Paul the Apostle erred in saying, "It is of faith, *that it might be by grace*"—and "by

grace ye are saved, *through faith*." It is, however, a refinement in "wisdom above what is written," peculiar to such theologians as these Scotch Baptists, that to thankfully *receive* a gift, is to rob the *giver* of merit. To the candid it must be very plain that the "works" of which the Apostle speaks are not "faith in Christ," nor "the obedience of faith," but are "deeds of the law," done to merit justification, and make God debtor to man, Rom. iii. 28, and iv. 4.

Four-fifth of the 128 quotations must stand over till next month.

J. D.

MYSTERIES IN PROVIDENCE.

IF physical nature has its profound and yet undeveloped mysteries—if religion, in its doctrine and institutions, has its sublime and awful secrets, which no intellect can comprehend—why should not the scheme of a superintending Providence, or of a righteous moral government, also have its peculiar and incomprehensible mysteries? They are, indeed, but parts of one grand system—the offspring of one and the same almighty mind, and why should they not equally bear the characteristic impress of that same infinite wisdom and benevolence?

Providence, in its scheme and development, has, therefore, in all ages and all minds, presented its proportion of mysteries, no less inscrutable than those of Nature and Revelation. So profound and unsearchable are these, that Solomon, the wisest of men, in reference to human destiny, has said ;—"No man knoweth either love or hatred by all that is before him"—"All things come alike to all. There is one event to the righteous and to the wicked, to the clean and to the unclean, to him that sacrificeth and to him that sacrificeth not ; as is the good so is the sinner, and he that sweareth as he that feareth an oath." Again he says ;—"This is an evil

among all things that are done under the sun—that there is one event to all." Since because of this, men often become hardened—are "full of evil and madness in their heart ;"* because by all that is visible, in this life, no one can decide with certainty how any one stands before God.

The same writer has said ;—"There is a vanity"—a misfortune—which happens in this world, that there be just men to whom it happeneth according to the work of the wicked : again there be wicked men to whom it happeneth, according to the work of the righteous."† This is still more mysterious. It proves, indeed, that God does not intend that we should be rewarded or punished in this world, and that the events of this life are not meant to develope either human character or human destiny. Again Solomon adds, as still more mysterious ;—"There is a just man that perisheth by his righteousness, and there is a wicked man that longeth *his life* by his wickedness."‡

David, the father of Solomon, has also said ;—"God, indeed, is good to Israel—to such as are of a pure heart." "But"—although this be the fact, the ultimate fact—"as for me, my feet were almost gone, my steps had well nigh slipped ; for I was envious at the foolish—seeing the prosperity of the wicked ; for there are no bands in their death, but their strength is firm. They are not in trouble as other men, neither are they plagued like other men. Therefore," he adds, "pride compasseth them about as a chain, violence covereth them as a garment. Verily," adds the sweet psalmist of Israel, "I have cleansed my heart in vain, and washed my hands in innocency ; for all the day long have I been plagued, and chastened every morning. But should I," adds he, continue in this strain, I "should

* Eccles. ix. 1, 2.

† Eccles. viii. 14.

‡ Eccles. vii. 14.

cause to stumble the generation of my children. When I desired to understand this" mystery of Divine Providence, he adds, "it was too wonderful for me until I went into the sanctuary of God"—until I consulted his oracles; "then understood I their end." "Surely thou didst set them in slippery places; thou castedst them down; thou doomedst them to destruction."*

But a poet more ancient, more patriarchial, more experienced in woe than David, has asked;—"Wherefore do the wicked live, become old—yea, are mighty in power? Their children are established in their sight with them, and their offspring before their eyes.—Their flocks and their herds increase, and they multiply in the land. They send forth their offspring like a flock, and their children dance. They take the timbrel and the harp, and rejoice at the sound of the organ. They spend their days in wealth, and in a moment go down to the grave. Therefore," because of this prosperity, the wicked "say to God, Depart from us, for we desire not the knowledge of thy ways. Who is the Almighty that we should serve him, and what profit should we have if we pray to him?"

Now if this were all true, and these reasonings just, under elementary dispensations of moral government, during which both rewards and punishments were more outward and sensible, more temporal and worldly, than under the Christian and more spiritual administration of righteousness, why should we think it strange that there is now one event to all in very many of those particulars as above enumerated? How often do we see the sinner living to his three score years and ten, while many a pure and excellent stripling is cut down as the green tender herb, in the very morning of his existence? Nay, is there not something in moral government still more mysterious than

all this? There is an old sinner, of vigorous health and robust constitution, whose every breath is profane and impious; who has, for more than half a century, been blaspheming the God that is above; and there has just fallen a brother Frost, of England—a brother Reid, of Scotland—a brother M'Chesney, or a brother Latham, of America—each in the morning or meridian of life, eminently gifted with the powers of doing good—with spiritualty of mind, with much practical good sense, and scriptural knowledge—with hearts as full of benevolence as their mouths were of arguments and eloquence. And this, too, when myriads were crying for help—myriads furnishing for the bread of life, and a voice every where echoing from city to hamlet, from hill and dale, "Come over and help us."

These, and many like them, whom we could name, died in the vigour of life, with an unbounded field of labor and promised usefulness expanding before them, and with many a good earnest in hand that their talents were acceptable, and their labors in the Lord not without a proper effect.

How, then, shall we explain this mystery? Is it because there was no more need for them in the Lord's vineyard, no farther labor to be performed, no souls to be saved, no Christians to be edified and refreshed in the ways of the Lord? This we cannot admit: for present observation and experience in their respective fields of labor, show that good has since been done, and is still doing. It was not, then, because they *could not* have done good; nor was it because the Lord *would not* have good to be done in their respective fields of labor. What, then, remains but that there are other provinces in God's immense universe in which they could be employed more happily and more usefully than here?

This is not a conclusion so visionary or baseless as some might on first hearing imagine it to be. No one

* Psalm lxxii. 1, 6, 12, 17.

reasoning analogically from one system or department of the universe to another, can rationally conclude that God does any thing in vain. Angels that are of a nature and location very different to ours, are capable of performing very important services in our world, and doubtless in other worlds. Why, then, should we not think that men, or the disembodied spirits of men, after death, may perform services as important to the inhabitants of other worlds, as the inhabitants of those worlds perform in ours? And so long as it is written that all the angels of God are ministering spirits sent on numerous and various ministrations to the heirs of salvation, we must not think it strange if God will make all saints after death ministers of mercy or of public utility in some of the grand departments of this stupendous universe, and that he needs them as much elsewhere as he needs angelic ministers in the world.

Angels can ride in chariots of fire, or on the wings of the wind; they can stop the mouths of lions, unbolt the doors of prisons, quench the violence of fire, roll away the rocks from the graves of saints, reveal secrets, carry messages from heaven to earth, strike dumb a hesitating Zacharias, or invest with vermin a wicked Herod; why, then, may not those who fall asleep in Jesus, perform services as various and as numerous in other portions of God's unmeasured and immeasurable dominions as angels do in this? And if, in working out man's redemption, Jesus had need of a colt, the foal of an ass, may we not consistently suppose that in the government and administration of the universe, and in carrying out all his designs, the Lord may need the services of infants and adults, and that for this purpose he often selects the purest and best of our race, and calls them hence to minister in his hosts of light, in other fields of labor, according to the wants of his vast dominions.

The Messiah has said that the angels who attend on little children, "do always behold the face of his Father which is in heaven." Now without deciding the question—"Whether those angels of little children are their guardian angels, or their own spirits after death employed by the Lord in his service waiting upon others," evident it is that spirits are ministers, and consequently, derive happiness from the employments assigned them in another state.

Those who repudiate the assumption that demons are either diseases or diseased persons called lunatics, and admit with the Apostle James, that, like men they do believe and tremble, and are, therefore, wicked spirits—disembodied spirits—or souls of dead men—cannot doubt that the spirits of good men, separated from their mortal tenements, or who have laid off their earthly tabernacles, are also capable of believing and obeying God, and therefore, of rejoicing in any employment subservient to his glory, or conducive to the safety or the happiness of his saints.

Indeed, *without employment there is no enjoyment in any human being.* The pleasures of sense and the pleasures of the mind equally consist in the moral and rational employment of our sensitive and moral faculties: in other words, in employing them on their proper objects in harmony with the laws of God, which are, indeed, the laws of the universe. This being indisputably true, follows it not, then, that our spirits, when absent from our bodies and present with the Lord, in order to their happiness pass not into a state of repose, but must be actively employed by God in spheres of action in harmony with their new constitution and the affairs of the universe; otherwise in his presence there is not a fulness of joy, nor at his right hand are there pleasures for ever more.

If, then, as it appears that dormant or unemployed spirits, whether an-

gelic or human, cannot be happy, must we not conclude that if human spirits, when absent from the body are present with the Lord, they must, in order to happiness, be employed? This being admitted, as we presume it will be, by all who with Paul believe that our spirits after death are present with the Lord, may we not then, with all safety, most rationally conclude that all the happy spirits of the dead are employed in useful services in other parts of God's universe! Hence the strong probability that multitudes of pure and noble spirits are being constantly drafted from earth to minister to the increasing wants, or to the accumulating pleasures, of a universe more rapidly increasing in its tenantry than we can form any idea of from all the ratios of increasing population registered in the annals of our own little world. If any one can give a better reason for this chapter of the mysteries of Divine Providence than we have here given, we shall most gratefully and thankfully receive it and report it.

A. C.

OBITUARIES.

(From the "American Millennial Harbinger.")

WICKLIFFE EWING CAMPBELL, whose sudden and much lamented death was announced in our October number, as then intimated, was a child of much more than ordinary promise. Possessed of a beautiful countenance and person, of a good understanding, and of a most amiable disposition, he was universally admired and beloved by all that knew him. Conscientious, truthful, and honorable in his whole deportment—pious and devoted for his years—fond of learning and of his books, he was a child not only beloved by all his relatives and acquaintance, and dear to his parents, but one on whom clustered many a hope of eminent usefulness to society in coming years. After his father left for Europe, he commenced with still greater earnestness and diligence than ever before, to treasure up in his memory and heart the oracles of God. He frequently carried his Bible under his arm into the fields, and, besides his regular studies and the reading of several volumes, in a few weeks, in addition to his former acquisitions, committed to memory four chapters of John's Testimony, twelve chapters of the book of Proverbs, and fifteen hymns. His taste was fairly represented in those hymns which he

memorized and frequently sung with a mellifluous voice, in the softest and sweetest strains. Amongst these were the following:—"Rock of ages, cleft for me;" "And is the gospel peace and love;" "Not all the nobles of the earth;" "Time is winging us away;" "The Saviour! O what endless charms;" "Jesus, and shall it ever be;" "Lord, in thy presence here we meet;" "O! Jesus, the glory, the wonder, and love;" "The world can never give;" "Come, every pious heart;" "Safely through another week, God has brought us on our way;" "Lo, the stone is rolled away;" "Rise, O my soul;" "Prayer is the soul's sincere desire;" "Father of mercies, in thy word." Wickliffe had always been taught that in obeying his parents he was obeying God; because it is written, "Children, obey your parents in the Lord, for this is right." He was, therefore, conscientiously obedient.—Before his father left home, he asked and obtained from him leave to swim in the creek—an art which he had practised for three years, and in which he much excelled. Though fond of the practice, and also of skating on the ice, he would not presume to indulge in either without permission. His parents have never urged any of their children to be baptized. They have always been fearful and cautious lest they should be induced simply by their authority to make a public profession of their faith before they understood and realized the solemnity and meaning of it. They have rather retarded than hastened such a profession on the part of their children, until they were satisfied it was solicited by them, not through some sudden impulse, nor of any gratification they might suppose it to afford their parents; but from a fixed and confirmed purpose and desire of obeying the Lord. There appeared during the summer a remarkable enlargement of mind on his part, vigorously indicated, especially in his love of prayer. Daily he would fall upon his knees beside his mother, and often request her to teach him to pray, or to unite with him in prayer—a practice in which she often engages with her children, and by means of which she is enabled to appreciate their growth in knowledge and in piety. The very day preceding his death he declared to his sister's son, Henry Ewing, his determination to be baptized, with whom and another sister's son, Thomas Henley, he was swimming at the time the Lord took him home. He was in truth, both in heart and life, a Christian—much more consistent than the great majority of the adult family of the faithful. No son, we presume to say, ever loved a mother more than he, and no mother could have been more devoted to a son. The trial, therefore, has been one of superlative severity. May the good Lord, who does not willingly afflict nor grieve the children of men, make it an enduring blessing to his relatives and all his youthful acquaintances! And may those on whom this affliction has

fallen with peculiar force, in the letter and in the spirit of the last hymn which he committed to memory and repeated the day before his death, say with all their hearts—

“O! may these heavenly pages be
Our ever dear delight,
And still new beauties may we see,
And still increasing light!
Divine instructor! Gracious Lord!
Be thou for ever near;
Teach us to love thy sacred word,
And view our Saviour there!”—A.C.

On Friday, the 10th December, William Reynoldson Scott, aged 22 years, eldest son of William Scott, of Lincoln, late of Asterby. Previous to his affliction, which was protracted and severe, he had been robust and healthy. In his trouble he was led to look unto the Lord Jehovah, and ready pardon found. On the 18th of October he was, by brother Greenwell, then on a visit to Lincoln, baptized into Christ for the remission of sins, and from that time until his death he held fast his confidence, and the rejoicing of his hope in Christ. As his end drew near, all fear of death was entirely destroyed; and he earnestly prayed that his heavenly Father, for Christ's sake, would speedily take him unto himself. Truly his end was peace; and although we deeply feel the loss of such a son, yet we do not sorrow as those who have no hope.

Brother Gainsley, aged 63, and Sister Dexter, aged 55, members of the Church in Nottingham, have, during the last month, been removed by death. 1 Thess. iv. 13, 18.

ONE BY ONE LOVE'S LINKS ARE BROKEN.

One by one Love's links are broken,
One by one our friends depart,
Voices that have kindly spoken,
Heart that throb'd to kindred heart.

Some are resting in the ocean,
Hidden 'mid the secrets deep,
Heedless of its wild commotion,
Sleeping there a dreamless sleep.

Some have wander'd o'er the billows,
Prayers nor tears their lives could save;
Deep their rest beneath the willows,
In some distant churchyard grave.

And some are near us lonely lying,
No love-words e'er can break their sleep;
No answer comes; wild winds are sighing
Through the grass o'er which we weep.

List we for the heart's warm greeting,
Loved and prized in days gone by;
Look we for fond glances meeting
Ours from out the soul-lit eye?

Ask we for the joyous beaming
Of the smiles that radiant shone
Round us in our youthful dreaming—
Ask for these, Where are they gone?

Ah! not here, not here our dwelling,
In this changing world of time;
Thanks to God, all change is telling
Of a holier happier clime.

Thanks to God, this parting, paining,
Weans the heart from earthly ties;
Life's night of sorrow, darkly waning,
Will break in morn beyond the skies.

Weep not over hopes departed,
Seek not here the scatter'd band;
Soul of mine, rouse up! look forward
To the glorious spirit land!

T.

THE NEW HYMN BOOK.

At length we have the pleasure to announce this work in the printer's hands, and trust it will shortly be out. Our anxious desire is, that it may prove so acceptable to all our brethren and sisters in the three kingdoms as to be generally adopted.

We can truly say no pains have been spared to make it all that could be desired—a book scripturally and pleasingly expressive of our thanksgiving, confidence, trust, hope, love, and joy;—of adoration of our heavenly Father—his attributes, his pity, grace, bounty, and care;—of remembrances of Christ Jesus—his life, love, excellencies, sorrows, death, resurrection, ascension, reign, gifts, priesthood, and second coming;—of our blessedness, privileges, motives, delights, mutual affection, brotherly kindness, devotedness to the words and ways of the Lord, &c. &c. Nor have less pains been taken to make the obscure clear, the harsh and stiff easy and flowing, and the erroneous scriptural;—to omit the bombastic and otherwise exceptionable;—to avoid bitter words, hell-dooming denunciations, and party asperities;—to give decided preference to hymns in the first person, containing individual and collective praises and rejoicings in the Lord; and, by

avoiding puerility on the one hand, and extravagance on the other, to give utterance to steady and warm gratitude in beauteousness of imagery, strength and elegance of style, and scriptural accuracy of expression.

The book will contain many most sublime themes from the sweet singers in ancient Israel, when, in plaintive or in delighted strains, they anticipated the sufferings of Jesus and the succeeding glory. But the great object has been to enable the "holy priesthood" to offer, in New Testament terms, and through the One Mediator, "the sacrifice of praise to God continually—the fruit (calves) of lips confessing and giving thanks to his name." And the heavenly model we have taken is the "NEW SONG" presented before the throne of God and the Lamb, declarative of Jesus' worthiness, because he had done all things for us, to receive all honor, and glory, and blessing. Gladly would we have brought every hymn to this divine standard!

Our endeavour has, indeed, been to supply the best and most appropriate Hymn-book ever published; one which Jesus' disciples may open at any page, and find suitable expression for praise, without fear of error or impropriety. This we have faithfully and prayerfully done as in the presence and fear of God. It is not in human nature to have entirely succeeded; but we earnestly hope our brethren and sisters will regard our efforts with affectionate indulgence, even should any thing appear fanciful or unnecessary. We are so much "creatures of habit," that sometimes even nearer approaches to perfection are disliked if they differ or depart from long-used and favorite

words and phrases. May we entreat that so common a defect may, as far as possible, be exchanged for an ardent desire to rise higher and higher, and become more and more perfect in the overflowings of gratitude to our heavenly Father and our exalted Redeemer, in thoughts and language so chastened, accurate, and heavenly, as to be suitable when we stand in the very presence and amidst the innumerable company.

ARRANGEMENT OF SUBJECTS.

PART FIRST.

1 Love of God to man	1.. 7
2 Creation & Providence of God	8.. 29
3 The Word of God	30.. 43
4 The Birth of Christ	44.. 56
5 Crucifixion of Christ	57.. 69
6 Resurrection of Christ	70.. 75
7 Gospel of Christ	76.. 94
8 Immersion into Christ	95.. 100
9 Salvation in Christ alone	101.. 117
10 Forgiveness of Sins and Adoption	118.. 129
11 Christian Hope and Security	130.. 141
12 Jesus reigns	142.. 148
13 Priesthood and intercession of Christ	149.. 163
14 Lord's Day	164.. 180
15 Lord's Supper	181.. 203
16 Throne of Grace	204.. 229
17 Life and Death	230—236

PART SECOND.

18 Name of Jesus Precious	237.. 262
19 Jesus All in All	263.. 269
20 Jesus Worthy	270.. 274
21 Devotedness to Jesus	275.. 295
22 Praise to God and the Lamb	296.. 331
23 Walking by Faith	332.. 336
24 Christian Pilgrim	337.. 345
25 Christian Soldier	346.. 351
26 Christian Love and Union	352.. 368
27 Church Triumphant on Earth	369.. 383
28 Second Advent	384.. 401
29 Resurrection of Saints	402.. 406
30 Future Glory	407.. 417
31 Morning and Evening Hymns	418.. 429
32 Close of the Year	430.. 437
33 Hymns for Children	438.. 460

Besides the thirteen hymns in the above lists especially appropriated for the use of children, many of those on the Love of God to Man—Creation and Providence of God—Word of God—Birth of Christ—Gospel of Christ—Throne of Grace—Morning

and Evening—Life and Death—may be committed to memory, and sung in the social circle, or Sabbath-school, with the greatest propriety. Every sentiment is worthy of being remembered through life, and perhaps for ever. The book, when completed, will be duly announced.

ELIHU BURRITT.

I wish to introduce Mr. Burritt to the acquaintance of my readers. He is being one of the most distinguished men of the present century. He is the Howard of the age. His name ought to be familiar with all the lovers of freedom, peace, and benevolence.

He is a native of Connecticut—the land of steady habits. At the usual age he was apprenticed to learn the art and mystery of a blacksmith. He resolved to prove by actual experiment, how much may be learned by properly improving odd moments and hours.

He placed his Greek grammar in his hat, at the side of the chimney, near the forge, and studied the conjugation of the verbs while he blew the bellows. He soon became a Greek and Latin scholar. The modern languages he studied with native teachers. He first made himself acquainted with the heads of a family of languages, and he was then soon introduced to all its members. Thus a familiarity with Hebrew soon gave him not only a taste for Oriental literature, but enabled him to gain a knowledge of Syriac, Chaldaic, Ethiopic, Arabic, &c. By the time he had attained the age of thirty, he had mastered FIFTY languages! During all this time he labored as a blacksmith eight hours per day. The reader must not suppose that Mr. Burritt is only a linguist: that he is one of those excelling in one department merely. Phrenologically speaking his organ of language is one of the lesser developments. Mathematics and the sciences are his favorite studies.

For the last five years he has been the Editor of a most excellent paper, called the "Christian Citizen," published in Worcester, Mass.

What constitutes Mr. Burritt a great man in our estimation, is: he consecrates all his literature and science, all his income and talents, to the promotion of "peace on earth and good will among men." For this purpose he has written and travelled, and lectured, quite extensively in the United States; and though in a poor state of health peregrinating England, Ireland, and Scotland, much of the time on foot, during the last year. He has visited and examined personally the most distressed hovels, cabins, and districts in

Ireland, and that too at a time when suffering was at its height. Through his influence a large proportion of the most liberal contributions of New England have been sent to Ireland. It was in consequence of his appeal to Lord John Russell, that an order was issued by British government to transmit, at its own expense, all the benevolent contributions of Americans. But his great central thought is Peace—the formation of a league of the universal brotherhood of the whole human family. He has succeeded in banding together most of the choice spirits of Britain and America in a pledge of perpetual peace, and an earthly hostility to war and oppression of every kind.

Having nearly completed the preparatory work in Britain for the general diffusion of peace principles, he will soon, if he has not already, cross the English channel to begin the work in France. And now he will make his knowledge of the modern languages available in the circulation of peace principles in all the languages of modern Europe.

Many many of our readers imitate his persevering industry in every good cause, that the work of faith, and labour of love, and patience of hope in the Lord Jesus, may be as apparent as our zeal in the advocacy of the first principles of the gospel of Christ.

W. W. E.

ITEMS OF NEWS.

PERTH, January 5, 1848. Beloved brother: As good news is refreshing and pleasant, I would communicate to you, and through the Harbinger to the public generally, that the cause of original Christianity is making some progress amongst us in the North of Scotland. Since writing to you a statement of our numbers last month, we have had the pleasure of adding four to our church, three of them by immersion; and our future progress is brightening. So far as I can judge, our little congregation is now securely fixed on the proper foundation; and although in consequence of the want of solid building, and other things, arising from ignorance, some stones broke off from the house, leaving an unpleasant breach, yet we find that the good and lively stones are all finding their way back to their own places, while the others are making for themselves dark and solitary abodes in the mines of sectarianism from which they were dug. I have also the pleasure to inform you, that a church of Baptist believers in Auchterarder, 14 miles from this place, formerly in connection with the Baptists, have renounced all human bonds of union, and from a letter I have received this morning, it appears they have determined to be united to their brethren of the Reformation. Let us, dear brother, rejoice at every advance made on the part of our Baptist friends to the ancient order of things, and

hope that the day is not far distant when every one who has been immersed into Jesus, will cease their peculiar war-cries, and unite in one holy and concentrated army for the destruction and downfall of the kingdom of Satan. I may mention, that I preached in the above place on Lord's day eight days, in the afternoon on Christian Union, and in the evening on the same subject, in connection with the Ancient Gospel, the result being an application on the part of three for immersion, and 1 for restoration. I shall (our Father being willing) be there again shortly. Perhaps you know that Auchterarder was the birth-place, if not the cradle also of "The Free Church of Scotland." It cannot boast as much of the "Free Church of Christ." Jerusalem alone can claim that honor. I am happy to say that we have succeeded in more than doubling the number of subscribers to our periodical. Have not yet seen the January Harbinger. Wishing you strength from the Lord to conduct it, I am, your brother in Jesus, ROBERT ANDERSON.

LEITH, December 16, 1847.—Beloved brother: Although little among the thousands of the Reformation, we are not willing to be altogether overlooked, and do hereby intimate to you, that with the consent and approbation of the church in Edinburgh, we formed ourselves into a church in Leith, on the 3rd day of October last, numbering 14 members. On the 31st of the same month another was added to the church from the Scotch Baptists; and on the morning of the 7th of November, three put on Christ by immersion, and were added the same day to the congregation, making a total of 18 members. Our little company are enjoying and exhibiting spiritual mindedness, with its happy results, life and peace in no ordinary degree; and being thus blessed by our beloved Lord, we anticipate that He will make us a blessing. Any communication may be addressed to me, Struth-place, Leith Walk. Yours in the best of bonds, WM. NICOLSON.

GRANGEMOUTH, December 22, 1847.—Respected brother: I have to accuse myself for not sending the statistics of the Church sooner. I had entirely forgotten your request in the Messenger for November, until reminded of it by your remarks in the last, which was only received the 19th instant. I now inform you that our present number of members is twenty-seven—seventeen of whom have their residence here; six of that number do business on the great waters, another in the service of Customs—all of whom are frequently absent. The other ten reside from three to four miles distant, which is much to our disadvantage. At one time we numbered forty; but from various causes, three having died, some having removed to other places to follow their calling, and others who, I am sorry to say, have gone back to the world, have thus reduced us. We have had

one added to our Church since brother Campbell's visit, who promises much usefulness to us. We have taken six additional numbers of the Messenger. We are living in peace. May the peace of God, which passeth all understanding, be with all the congregations of the Lord Jesus in this our native land, and throughout the world, in the prayer of yours in faith, R. GRAHAM.

WIGAN, January 5, 1848.—We are happy to inform you, that we have added 2 to our number during the last month; one upon a confession of faith in Jesus Christ, who having obeyed from the heart that form of sound doctrine delivered to the Apostles, she is now filled with peace and joy in believing. Having died to sin, been buried with Jesus in baptism, and now risen to walk in newness of life. What a glorious and heart-cheering thought, that all the Christian's duties are real privileges, and the more obedient to Christ, the more peace and satisfaction of mind ensue. What a blessed system is the Christian system. The other having made a public confession of sin, was restored to the fellowship of the saints. We are going on in peace and harmony, and, I believe, increasing in Christian virtues, and aspiring after holiness. We should be most happy to see you in Wigan; we remember that you greatly encouraged us when here, and we were stimulated to more zeal and devotion. My prayer is, that we may be excited to more diligence and usefulness—time is short.

T. COOP.

[Nothing would afford us greater pleasure than to visit Wigan, and all other places where we could be useful, and our services acceptable to the brethren. At present, however, we cannot leave home for any length of time. Let but the brethren be faithful to the Lord, to each other, and to the world, and their success and prosperity are certain in the cause of truth and righteousness. Be not conformed to this world—but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.—ED.]

WAKEFIELD, January 1, 1848.—I have received this day the first number of the "British Millennial Harbinger," and am well pleased with its contents. I find in your notices to correspondents that you have in hand a manuscript of 450 hymns. I hope you will arrange for their speedy publication, and send me 25 copies without delay. During 1847, we have admitted four members by immersion into the Lord's death. We are now holding a meeting almost every night in the week, and hope that much more fruit will be realized in 1848 than in 1847. Our prospects are cheering. It only wants energy, zeal, fidelity, and perseverance on the part of all the brotherhood, and prosperity must follow. Yours, &c. J. HODGSON.

ALFORD, January 3rd, 1848.—Since my last, I have cast away, as useless, all the doctrines and commandments of men to which I had previously bowed, and can now conscientiously say, the Bible, the Bible alone. I first proposed to the General Baptist with whom I was connected, to adopt the scriptures alone as a rule of faith and practice—but without success. I therefore withdrew, and commenced at once to proclaim the gospel in my own room. Thinking I should not make much impression on the public in a small private room, I ventured to rent a small unoccupied chapel belonging to the Wesleyan Methodists, in which I endeavour to preach Christ every Lord's day morning and evening. The chapel will seat about 100 persons. Inquiry is already excited. Last Lord's day evening, some questions were put to me which led to an arrangement for a public discussion next Lord's day evening, the subject, New Testament Regeneration, its causes and effects. If you or any brother could visit us, we should very gladly receive you.

Yours, R. B. BUCK.

[We should be very glad to visit Alford, but fear it cannot be at present. Bro. Frost and self once addressed about 30 most attentive hearers in this village.—ED.]

DUNDEE, January 18, 1848.—Dear brother: I have much pleasure in presenting the following statistical account of the Church in Dundee. At present we number—Females, 52; males, 49: in all, *one hundred and one*. Most of our brethren are of the working classes, and have frequently to change their residence. Of late, three have gone to Cupar, one to Lesslie, two to Perth, one to London, one to America, and one at present in Montreal. Those holding office in the Church are brethren James Ainslie, John Watson, and all communications on Church matters are requested to be sent to William Anderson, seedsman. Additions are continuing to be made to the Church. *Three* are to be added to our number on Lord's day first, and many more are *thinking* about it. Indeed, every thing is of a nature to cheer and encourage us. May we be "wise as serpents and harmless as doves" while we "contend earnestly for the faith once delivered to the saints." Yours fraternally,

WM. ANDERSON.

NEWCASTLE-ON-TYNE, January 4, 1848.—I regret to state, that at a meeting held on the 25th December, the resignation of brother McDougale, our Evangelist, was received by the representatives of the co-operative Churches in this neighbourhood. Since his engagement in this work, upwards of twenty have been added (chiefly by his exertions) to the different Churches, exclusive of Sunderland. Two more were added last Lord's day to the Church in Bedlington through his instrumentality. It is matter of deep regret

to lose his valuable services, but what can be done? Your truly, THOS. DAVINSON.

[NOTE.—Brother McDougale has been engaged as an evangelist to labour in the districts of four or five small churches in Newcastle and vicinity. His labours have continued eleven months, during which time from twenty to thirty individuals have made the good confession, and been added to the congregations of the Lord. There are no moral or physical reasons why this good brother should not continue to labor: it is the want of funds alone in these churches. Sinners are perishing by thousands on every hand: other places are opening where churches might be formed, and the cry for assistance is loud and continued from several quarters. This being the case, we applied to Brother Hine, the treasurer of those churches which contribute to this work, and a small balance remaining in hand, (besides that of the Campbell fund, which has not yet been disposed of,) it was agreed to devote it to this purpose. By this arrangement Brother McDougale is not engaged as a general evangelist: nor is it, indeed, desirable for him, under existing circumstances, to remove from the district where he is now laboring. We say, go on brother—do the work of an evangelist, and if those brethren unitedly cannot fully sustain you, others will come to our aid. If any one be covetous or lukewarm, as were the Laodiceans, let such remember that the Lord will reject them. Tremendous thought! and shall it be? Will any be cast away in the hearing of these appalling sounds—depart from me, I never knew you. It will be even so.—J. W.]

NEWCASTLE, January 12, 1848.—Yours of the 8th came duly to hand; the contents I shall endeavour to use to the best advantage in attempting to increase the subjects of the Redeemer's kingdom. Encouraged by your kind suggestions, and this tangible manifestation of interest in the great work, and of your confidence in me as in some measure worthy of being entrusted with this service for the Lord. I know that it is an easy matter to utter words of great and solemn import when they are not realized; yet I think my conscience bears me witness that I know no higher honor, no greater happiness, than to labor for Him. I have just received a letter from Bro. Kirk, of Haydon-bridge, who was formerly a local preacher among the Primitive Methodists: his preacher was sadly excited at his baptism, and dignified me with the appellation of "sheep-stealer," for my influence in the act. The Independents, Wesleyans, and Primitive Methodists have united to get up the revival meetings to which he alludes, and in addition the Independent minister lectures against us most indefatigably.

WM. McDUGALE.

BROTHER CAMPBELL'S HARBINGER.—In a letter dated November 28th, 1847, Brother Campbell says, "We are now putting up the Harbinger in the form of a newspaper, and have sent it to a few brethren in England and Scotland, with postage paid to New York. They will not cost more than 2d. each number, so that any person paying you 8s. 6d. may have the whole volume, postage making the amount only 10s. 6d. per annum. Please say to me whether you receive them at this price, and if so notify it in your paper." We shall be very glad to act as agent for Brother Campbell, and to receive 8s. 6d. from all who have agreed for his Harbinger. There is much uncertainty respecting the arrival, as well as the charge for postage. From the period we commenced taking the Harbinger, with the exception of the year 1847, we have not received one volume complete in this way. The charge for postage is often 4s., but generally 2s. 8d. per number. This depends, however, whether it arrive by steamer or not. The charge is sometimes 2d.; this occurs when the postmaster at Liverpool mistakes it for a newspaper, and marks the amount accordingly. Our two last numbers cost—November 4s. December, 2. 8d. Were it not for the edification of our brethren, we certainly should not pay from £2 to £3 per annum for this periodical.

We are desirous to inform Brother Campbell that Messrs. G. Perkins, Manchester; Hill, Wardropper, and Douglas, Sunderland; J. Ingless, A. Cameron, Banff; W. Anderson, Dundee; and H. Bakewell, Oulton House; all express their obligation for the two numbers of the Harbinger sent, but decline taking any more, seeing that their arrival is so uncertain, and postage so exorbitant. The legal charge for postage is, no doubt, 4s. per steamer, and 2s. 8d. per sailing vessel, being equal to four letters. Elihu Burritt's ocean penny postage is much needed. How and when shall we obtain it?—J. W.

EVANGELIST FUND.—The brethren at Shrewsbury are respectfully informed, that their contribution of £1 7s. 6d. has been duly received for this object.—J. W.

OPPOSITION TO TRUTH AND RIGHTEOUSNESS.—No person, whether inspired or uninspired, has been raised up, in any age of the world, to contend for truth and righteousness, who has not been opposed by pretended friends, as well as open enemies. Moses had for his opponents Korah, Dathan, Abiram, and his two nephews, the sons of Aaron, all of whom pretended to be the friends of God, and the true followers of his law. But were they so? David had his friend Ahithophel—Jesus his friend Judas—Paul his friends Alexander, Hymeneus, and Philetus, once disciples of Jesus, but afterwards mighty opponents of the Word of God. One of them, at least, greatly misunderstood the Apostle's testimony. Let not the true hearted disciple of Christ, even in this age, expect to find it otherwise. Blessed are ye when men shall speak all manner of evil against you falsely, for my name's sake: rejoice and be exceeding glad, for great is your reward in heaven.

WHAT HAS THE WAR COST?—What has the war cost us? 120,000,000 of dollars? Is this a great sum? Is it a loss to us? Could we have made any use of it? With the interest of 120,000,000 dollars we might found a National Gallery that would rank with the British Museum, as the British Museum does with the Cabinet of Pennsylvania College. The famous "Garden of Plants," founded and endowed at Paris by Richlieu, in the times of Louis the XIV. did not cost, from then till now, as much as three months of the Mexican war. With 120,000,000 dollars, a school house and church might crown every hill top, from the Penobscot to the Rio Grande, and teachers of knowledge and righteousness might do their mission of good without money or price for any one!—*North American.*

A SOLDIER.—Can any one who professes the peaceable doctrine of the gospel, be a soldier? Jesus Christ, by disarming Peter, disarmed every soldier afterwards, for custom can never sanction a wrong act. Tertullian, A.D. 197.

THE CHRISTIAN RELIGION.—It is a striking fact, and one which much disarms the infidel of all argument, that the precepts of Christ have stood the test of eighteen centuries; and no genius has imposed on the Christian system, or suggested any one article more conducive to the glory of God and the benefit of mankind.

VANITY.—We conceive vanity to be a species of petty pride, by which humanity distorts its nature, and thus renders itself ridiculous to men of sense.

MORALS AND MANNERS.—It is written that evil communications corrupt good manners. It is also certain that evil habits corrupt good morals.

THE FATHER'S ADVICE TO HIS SON.

Let honesty be first your guide

In every thought, in word, and action;
Without this principle of pride

The heart can feel no satisfaction.

The honest man, though e'er so poor,

May scorn the rogue with gold encrusted;

An upright column stands secure.

A broken branch is never trusted.

The poor and lonely ne'er despise.

Nor judge a man by his apparel;

The slave, though wrapped in humble guise,

May be more honest than an earl.

'Tis not the gay, in gilded dress,

Whose bosom meets with truth as glowing;

The poppy, robed in loveliness,

Is black at heart, while smiles bestowing.

To those beneath you never do

A deed that may demand defending;

To comrades still be kind and true,

To all be just and condescending.

By gentle means you'll win your foe.

By frowns his pride you'll only wake it;

The sunbeams melt the frozen snow—

The Boreal blasts will harder make it.

But let no base insidious power

Deprive your mind of just opinion,

Nor to the tyrant ever cower.

Nor blench before his dark dominion;

Look in his face with steady eye.

With brow unshaken, with lid unfalling;

The fearless falcon sweeps the sky;

The worm, you know, was made for crawling.

Be not too quick to join a fray,

Nor reckless have the risk of danger,

Nor deem your own the wisest way,

Nor think at once to know a stranger.

Believe not man is void of grace

Because his looks are not the lightest;

Nor always trust a smiling face:

The coldest nights are oft the brightest.

The woman who shall win your heart,

Let her be simple, wise, and tender:

With more of modesty than art,

Against the wily to defend her.

With power of mind in such a maid

You may despise all vain regalia—

The gentle violet 'neath its shade

Breathes sweeter perfume than the dahlia.

In making choice of bosom friends,

Beware of those that fawn before you:

The smile that summer sweetly lends

Are dark when winter blisters o'er you.

And fawners still in friendship fail.

So trust them not though e'er so warm—

The osier bends with every gale,

The oak alone sustains the storm.

With talking fools your distance keep.

They'll bring you nought but pain and trouble:

The placid waters, pure and deep.

Throw up no froth nor empty bubble.

Then choose a friend of steady mind,

Whose every lot is ruled by reason:

A feather flies with every wind—

A rock's the same in every season.

THE BRITISH
MILLENNIAL HARBINGER,
AND
Family Magazine.

No. III.

MARCH, 1848.

VOL. I.

CHRISTIAN UNION.

THE present parties of professed Christians will never negotiate the union of the body of Christ. It is their interest to maintain divisions and distraction, from which they have drawn their life's blood. But for division they never would have been in existence. Still good is destined to come out of it. But how should it be expected of them to make an effort in behalf of an event which, desirable as it might be to others, would, the moment it occurred, dry up the very fountain of their own existence. Life is as dear to society as to individuals; and therefore the present struggles and agonies which are being made by each sect to maintain itself, in spite of increasing light, and the restoration of the true gospel, are perfectly natural, and will doubtless continue to be made by the least and the greatest of them, until, like the dying viper, they gasp their last gasp and expire.

To effect a union of the body of Christ, some party must arise, or must already have arisen, who shall be

seen coming up out of this wilderness of parties, leaning on the Scriptures alone, as the spouse in the Canticles was seen coming up out of the wilderness leaning upon her beloved. This party, resting alone upon the Word of God for its faith, must publicly avow, and particularly sustain, original Christianity, both in word and doctrine—in command and ordinance—in morals and discipline—in worship and order—in principle and privilege—in faith and hope—in love and union. Christians—not mere pretenders—are the children of light: they have, as such, derived their life from the light, and by light they may hope to overcome. As, therefore, the light swallows up the darkness, or as Moses's rod swallowed up the rod of the magicians, so must the true party, whenever it appears, swallow up the false, and the church, or body of Christ, establish its own divinity, by demonstrating the earthly or human character and origin of every institution pretending to be divine.

The church of Rome is infallible, and can, therefore, upon her own premises, never be reformed. She is

the mother of harlots—the idolatrous parent of the Galician, Spanish, Portuguese, and other churches, which, like herself, have committed licentiousness with the kingdoms of Europe, and will both be destroyed at the brightness of the coming of the Lord Jesus Christ. This does not apply to the Protestant Reformation, which owes not its existence to the will or pleasure of Roman Catholicism, but to the Holy Scriptures, which, taking possession of the heart of Luther, brought into existence that great Reformer and his numerous followers, inspiring them with the religious fortitude so essential to oppose and protest against the corruptions of the See of Rome. It was on this account they bore the name of Protestant.

The Reformation by Luther, therefore, may be regarded as the Church of Christ protesting against the corruptions of the Apostacy. But the struggle of Protestantism being terminated, and Reformers having fallen into sects and parties, with separate interests, Protestantism can now only be viewed as the professed Church of Christ divided against itself. Now we have the authority of Christ for believing that if this state of things be persevered in, Protestantism will come to nothing; and consequently, all the labours, sufferings, attainments, and victories of the great spirit of the Reformation be lost in some subsequent and supervening form of Protestantism, which may prove more detrimental to mankind, and the interests of true religion, than Roman Catholicism itself. A family divided against itself must come to naught—and a kingdom divided against itself cannot stand. This is what we must guard against. If we would not lose the labor and learning of those who have preceded us, we must have full fellowship for one another in Christ—must be united in facts—must know and feel that we are of the same body, and partakers of Christ through the gospel. Our faith and

feelings must correspond in nature, if not in degree, or how can we be of one heart and of one soul? In the intercourse that takes place at communion seasons, professors are exhorted and instructed to feel as if different views to their own were true: *i. e.* while the communicant knows himself to be a Presbyterian or Independent, he is exhorted to feel like a Methodist, or Episcopalian, or Baptist, as the case may be: but this is as impossible as it would be for a man to feel like an angel. Primitive Christians were one in fact, faith, hope, love, and feeling. So it must be again before the truth can prevail. The questions then before the mind of every sincere, true-hearted inquirer, who desires to return to Primitive Christianity, are—first, the union of the body of Christ; and secondly, the conversion of the world by the truth practically developed in that union. “Neither pray I for these (the Apostles) alone, but for them also who shall believe on me through their word: that they all may be one as thou, Father, art in me, that the world may believe that thou hast sent me.” The party, then, that shall absorb and triumph over all other parties, must itself be converted to God by the true gospel, and by the true gospel must it seek to convert all others. It must, also, possess itself of the true ecclesiastical order, and, finally, put on the primitive and original gospel character in all righteousness, and peace, and joy in the Holy Spirit; for by the original gospel, church order, and that Christian character which was enjoined by the Lord Jesus on his followers, can we alone promise ourselves success in what lies before us, *viz.* the union of the body of Christ. Union is strength: division is certain defeat. Roman Catholics, aware of this, dread nothing more than division: they will pardon anything short of schism—they do not scruple to burn those guilty of heresy, and even the penitents who confess it.

Protestants, being disunited, have, in their desires and efforts to convert the world, been defeated; so much so, indeed, that even their own sons and daughters are dying unconverted to God, or living entirely ignorant of original Christianity. There is no denying this statement: it is as evident as it is deplorable. And how can it be otherwise, until parents study, believe, and practice Primitive Christianity, as given to the world by the Apostles of the Lord?

THE APPROACHING CRISIS.

THAT the world is approaching a grand crisis—that it is on the eve of greater revolutions, social and moral, than have been ever witnessed in the past—is indicated by all the events of the present age, so fraught with change and with promise. The great revolutions in human society, which have heretofore effected radical and general changes in its character and condition, have all been preceded by events, which have foreshadowed their approach. The world has been placed in a state of preparation before these mighty changes have been brought upon it.

Thus at the period of the advent of Christ, and the establishment of His Kingdom, the world, by a long series of providences, of wars and conquests, of revolutions in its political arrangements, and social condition, had been brought into the state, most favorable to that great and wide-spread religious and social revolution, which followed these great events. It was united under a common government. The nations were blended into one great family, one universal empire, under the sway of their imperial mistress—"Eternal Rome." Thus forced into one community of nations by the might of conquest, and tranquillized into universal peace beneath the iron sway of a single government, it was prepared for the reception of a universal

religion. Had it been, as in ages before, divided into isolated and hostile kingdoms and empires, repelling free intercourse with each other, the marvellous enterprize of the propagation of a new and universal religion in all nations, by a band of Galilean fishermen, would have been utterly impracticable.

The world is now evidently approaching a state of preparation, more favorable than that which we have noticed, for a similar and wider diffusion of the religion of Christ. After the fall of the Roman Empire, it was again severed into fragments, divided into numerous and isolated hostile kingdoms, enveloped for ages in the gloom of intellectual and moral night, and distracted and convulsed by continual intestine and foreign wars. At last it has subsided again into a state of almost universal peace. By the genius of commerce, the family of civilized nations has been reconciled and united more closely and harmoniously, than it was by the overshadowing tyranny of Rome. The barbarous portions of the globe are, also, being rapidly brought within the sphere of commercial and civilized intercourse. Asia throughout its whole extent is yielding to the resistless progress of European enterprise, which scatters in its path the arts of civilization, and the blessings of Christianity. The wall of exclusiveness, which from immemorial time environed China, more impregnable than that which she built to repel the invasions of her northern foes, has been broken down, and the merchant and the missionary have free access to her 300 millions of human beings. India long before yielded to the powers of British valor, and the grasping avarice of British merchants and statesmen. Under the protection of British rulers, the missionaries of Christianity and civilization prosecute with impunity the schemes of religious and social revolution among her idolatrous and en-

feebled races, comprising one tenth part of the population of the globe. And even Africa, the land of Ham, so long guarded against the approaches of civilized man, by the hostile jealousy of its numerous petty and barbarous tribes, and still more effectually by its burning deserts, and the fatal effects of its pestilential climate, is receiving Christian communities of its own sons upon its western coasts, from which the light of Christianity and civilization must ultimately be shed upon its darkened interior.

To this summary of favorable circumstances, may be added the facilities for rapid and extensive intercourse, afforded by the introduction of steam, especially by its application to ocean navigation, and the facilities for the diffusion of knowledge, furnished by the invention of printing.

What do all these circumstances and events foreshadow? What does the present state of the world indicate, in reference to the future? Is it not the universal diffusion of the knowledge of Christianity among the nations of the earth? Who that has studied the book of Providence with any care, can fail to perceive in these omens, the glorious promise of a brighter day? With the analogies of God's past providences, and the intimations of prophecy before us, we are irresistibly led to this conclusion.

The present, then, is a period, the most interesting in the history of the world, since the establishment of Christianity. We live in an age in which are brewing the elements of mighty revolutions. To the men of this age a sublime and momentous task is assigned, and solemn responsibilities rest upon them. Let every man feel that he is an actor in a crisis fraught with potent influences upon the destiny of his race—let him rise to a just sense of the dignity and importance of his position, and act his part, with an enlightened reference to the grand events, which

already "cast their shadows before them." F.

LETTERS FROM EUROPE.

No. IX.

PARIS, July 15, 1847.

MY DEAR CLARINDA—From Leicester to London, a hundred miles by railroad, June 25th, I had a pleasant ride, at not more than forty miles an hour. I was met at the depôt in London by brethren Wallis, of Nottingham, Davies, of Mollington, and sister Whalley, of London, who carried me forthwith in a cab to 33, Surrey-street, in the Strand, to a very comfortable suite of rooms prepared for us by sister Whalley. I had the company of brother Wallis for two or three days till brother Henshall arrived. On Lord's day, the 27th, I met with the brethren at their house in Elstree-street, and delivered to them an address in the forenoon, on the first day of the week and its institutions. In the evening, I addressed quite a considerable auditory in the Alvetian Rooms, near the University of London. On Monday, Tuesday, and Thursday evenings, I addressed very attentive congregations in the Mechanics' Institute. Each of these discourses was followed up with interrogatories by the audience. Numerous questions were propounded, and the spirit of investigation and discussion seemed to be fully awaked and intent on eliciting truth. Some six or seven public confessions of faith were made at the close of a single speech; but the parties seemed to know no community with which to unite. Our brethren in London being only some seventy persons, do not occupy a very large meeting-house, as you know. They are, though generally poor, and occupying humble stations of life, a very much devoted and excellent little community, but scarcely known amongst the hundreds of thousands of London. Indeed, what

are they, or could they be, among more than two millions of people living in one city! Only think of all Virginia living in one city, and then imagine how little known, and of how little influence, must any one congregation be! Having heard you speak of the worth, the spirituality, and devotion of this little community, I need not expatiate on their excellencies. Still I felt in London as one seeking to build a house without any foundation laid, and so did my auditories. Indeed, I was publicly asked did I not intend to build a house in London, or was there one existing to which those who were confessing their faith could be united. It was alleged that many believed what I preached; and although disgusted with all the forms of sectarianism existing in London, they could not be baptized into a community, nor unite with any one until they knew and approved it. I could not but as publicly approve their prudence and consistency, and recommend to them the forming an acquaintance with the infant community now existing, of which I promised them a more particular account at another time.

On the next Lord's day I delivered three discourses—one to our brethren, and two to the public assembled in the Alvetian Rooms. On the Monday and Tuesday evenings following, I occupied the Unitarian meeting-house, which was generously tendered by the proprietors. Here we were again interrogated on sundry matters, and speeches were made by a Unitarian and a Roman Catholic, taking exceptions to my discourses, of which I cannot now speak particularly. We had, indeed, the concurrence of the great majority present in this part of the city. On Wednesday evening I addressed another portion of the city in the house of the General Baptists. There meets, under the care of Elder Burns, a large congregation in the west of London. I found Elder Burns a very intelligent and catholic

brother in his views and efforts. He is said to be an interesting, and, indeed, "a brilliant and sparkling preacher," and of great power with the community. Himself and his truly Christian and amiable consort called on me the other day, and informed me that his brethren, at some recent conference, had appointed himself and another brother to visit their brethren in America. He will start in a few days. I gave him some information as to his interrogatories concerning his route and way of travelling in the United States. He will likely pass through Wheeling to the West, or rather on his way from Washington City to the Lakes, and thence to New England. I invited him to call and see you at Bethany, and hope he may do so. He will pass that way in August or September, before I can return home.

On Thursday evening, I delivered a discourse in the pulpit of Dr. Cox, of London. He is what they call a Regular or Particular Baptist, and is at the head of the denomination in London, if not in England. He and Dr. Hoby made a tour through the United States, and published a volume on the occasion of it, in which he somewhat misrepresented us. But to make amends for it, he gave me a very kind invitation to preach for him, which, of course, I did. I had a very attentive hearing on the part of his congregation and the public; and after addressing them on the mystery of godliness, especially on *the justification of the Messiah by the Holy Spirit*, I had a very kind expression of thanks from him for my discourse, as well as from others present. This, by the way, is quite a common occurrence in this city. Many persons have been pleased, at my different meetings, to address me as though discharging a duty before we parted, in such words as these: "Sir, I may never see you again, and on bidding you farewell, I must thank you for the edification I have received

on the present occasion ;" or, "from your labors in this city." And sometimes it is added, "I would wish to join a church that would carry out your principles ; for, sir, I am weary of sectarianism."

Dr. Cox was disabused of the unfavourable impressions made on his mind by some of our warm Baptist friends in his tour through Virginia, Kentucky, and Cincinnati. Our interview, indeed, was every way pleasant and agreeable, and we separated with mutual affection and esteem.

In this city, as in other places, I have had a very favorable hearing from the Scotch Baptists. The prejudices occasioned by the unpropitious course of our late friend, Elder Wm. Jones, have very much died away amongst his friends. Indeed, his church in London gently died away under his too dogmatic and rather acrimonious administration. He had, like other men eminent in their day, his virtues and his frailties. He always, in private, expressed kind feelings towards me, and became more reconciled than he had once been. A note handed me from one of his most intimate friends, which I enclosed in a letter to your mother, still farther explains the causes of his rather eccentric course towards me. I hope it will arrive safely and be published. Of Elder Jones, as respects his labors, I can only say they were eminently great, and I believe very useful. He was a second edition of Archibald McLean, neither enlarged nor improved. Of his frailties and his virtues I *will* only say, in the inimitable language of Gray—

"No farther seek his merits to disclose,
Or draw his frailties from their dread abode ;
There they alike, in trembling hope repose,
The bosom of his Father and his God."

The Scotch Baptists must certainly unite with our brethren in England and Scotland. They can show no good reason for their position, and they are reasonable men. They, and indeed all the Baptists of Great

Britain, are obliged to intercommunicate with our brethren. The metaphysics that have alienated them from each other and from us, are of the doubtful gender at best ; and all must confess they are too ethereal for aliment to those who "*dwell in houses of clay, and whose foundation is in the dust.*" A human being will as soon become ruddy, and of a plethoric countenance by star-gazing, standing on the peak of Teneriffe, or on the apex of mount Chimborazo, as by sipping at the purest fount of metaphysical theology ever opened in North or South Britain—on this side or on that of the Trent or of the Tweed. Christianity has its milk and its honey, its water and its wine, its marrow and its fatness ; but it deals neither in gaseous nor ethereal entities or abstractions. But of the prospects of things amongst all the communities of this island, I will speak at a more convenient season.

On Friday evening, the 9th, I addressed the Sceptics, or Socialists, in their Hall of Debate, on the great question, Has God ever spoken to man ? Having understood the character of this community by the representations of all parties in London, I stipulated on their invitation to address them, that, should they propound any question to me when I had finished, they should be such as would grow out of my discourse ; and that to such only I would respond. We had, indeed, a crowded house. Without any understanding from me, they had announced in hand-bills a public discussion after my sermon. I finished a little before ten o'clock at night. I gave an opportunity to propose any question growing out of the premises. I sat down under the most deafening peals of clapping, as if in Drury Lane or Covent Garden Theatre.

One gentleman arose and observed that, for his part, he did not believe there was any God, and that I ought to have taken that for my subject before discussing the question, "Has

God ever spoken to man ?” He did not believe in miracles, nor that miracles could prove there was a God. It must be proved from reason—aye, from REASON ! In a few minutes he exploded. Another more violent spirit, simultaneously with myself, arose as soon as he sat down, contending that he, too, must be heard, and that before I responded to the gentleman who had preceded him. Some gentleman sceptic had, by the Socialists, been appointed to the chair. During much boisterous and uproarious behaviour on the part of the assembly, very like that of Ephesus about the goddess Diana, I succeeded in holding to my erect position ; and being limited in time, I only observed that I did not before know that this literary school had not yet decided whether there was a God ; and that, having formed a better opinion of them, I had chosen a theme more honorable to them than that which the gentleman proposed. Again, I observed, that it would be impossible to prove to him that there was a God, as he had insinuated it could not be proved *a priori*, and had also plainly declared that miracles could not prove it to him. His case, then, was hopeless. When any one assumes that the universe gives no proof of its origin, that if it had an Author or a Creator, he must be demonstrated without his works ; that design cannot evince a designer, nor the universe design—such a one is clearly beyond the pale of reason, and not to be reasoned with. To originate the idea of a Creator, is one thing ; but the idea being communicated to us, to sustain and demonstrate it from the things seen around us, is, by all sound reasoners, regarded as fairly within the compass of human reason. But that not being the subject of our discourse, and the objections being, therefore, wholly irrelevant, my address not being at all assailed, I observed that I should not occupy the attention of the audience till something came

legitimately before me ; I wished, however, to know whether I was expected to respond to every one that chose to occupy the attention of the assembly.

Immediately on sitting down, another orator arose, and, with great violence of manner, assailed, not what I had said, but what I had not said ; and, after the manner of a tangent, flew off into a low, vulgar, scurrilous tirade against “ the atrocious character of the Bible, and the God of the Bible.” I sat patiently enduring the most shocking blasphemy against the Book of God’s grace and mercy, until about eleven o’clock, while amidst the plaudits and the hisses of the auditory, the orator still likely to become more and more grossly turgid in scoffs and derisions against the book of man’s redemption, I took my hat and with a few friends departed.

On the next day I learned that near about minnight, after this ebullition ceased, a vote of thanks for my address was unanimously tendered to me by the members of the Literary Hall—and so the matter ended.

On Lord’s day the 11th, the church met in the Alvetian Rooms, in the presence of a larger assembly than it was accustomed to address, to which meeting the public had been invited to witness the order of the house in their meetings for worship. After Elder Black had received two of those I had immersed during the week into the church, I proceeded to address the brethren on portions of the fourth and fifth chapters of the 2nd Epistle to the Corinthians. Again, in the afternoon, Brother Henshall heard and answered questions on various subjects in the same house : and in the evening I delivered there my last discourse in London, to a very attentive audience, on a part of the 11th chapter of the 1st Epistle to the Corinthians. Some baptized persons of other denominations present, on parting with me said, that they would endeavour to form an acquaintance with

our brethren in London ; and that if they liked them as well as what they heard from me, they would unite with them, and give the cause their entire support.

I have yet much to say of London and of England, and something of Paris and France, under the various aspects which they exhibit to me ; but I must reserve my remarks to another opportunity. Meantime, having returned to England in time for the last July steamer for Boston, I mail these communications from this city. Having visited Cambridge, I leave for Oxford to-day. Brother Henshall is well, and labors sometimes with me, and sometimes in other fields by himself. He sends his love to all who know him at Bethany. I derive much pleasure from his company. He never fails to interest his auditories, and is much esteemed by all who form his acquaintance.

The brethren held a tea-party in the church yesterday evening in anticipation of our leaving to-day, I did not enjoy much at the meeting. In the morning, when setting sail from Boulogne in France, to Folkestone in England, the distance being only 29 miles across the English channel, and the day being very beautiful and warm, I expected to be in London, some 100 miles distant, by three o'clock ; but owing to the very great inequality of temperature in the air and water, immediately a very dense fog and withal a good breeze arose, and we sailed in the dark as to our course, and consequently failed to meet the train from Dover to London at the appointed time. I did not find the brethren till nine o'clock at night. We had, indeed, a short but a very pleasant interview ; and commending each other to the Lord, we took the parting hand, never again expecting to meet on this side the Jordan. May the Lord preserve us all to his eternal kingdom !

Affectionately your father,

A. CAMPBELL.

ADDRESS BY A. CAMPBELL, PRESIDENT OF BETHANY COLLEGE.

Is Moral Philosophy an Inductive Science ?—The desire of knowledge, and the power to acquire it, are, by a benevolent provision of the Great Author of Nature, jointly vouchsafed to man. The centripetal principle of self-preservation which pervades every atom of the universe, the great globe itself, with every thing that lives and moves upon it, is not more universal than the desire to know, in every being that has the power to know. This is the soul of the soul of man—the active energizing principle, which stimulates into action his whole sensitive, perceptive, and reflective powers ; and were it our duty to collect and classify the criteria by which to appreciate the intellectual capacity of an individual, we would give to his desire of knowledge an eminent rank among the evidences of his ability to acquire it.

To direct into proper channels, and to control within rational limits, the desire for knowledge, have always been paramount objects in every government, human and divine, which has legislated on the subject of education, or sought the rational happiness of man. Indeed, the Divine Father of our race, in the first constitution given to man, suspended his destiny on the proper direction and government of this desire. He was pleased to test the loyalty of his children by imposing a restraint, not so much upon their animal appetites as upon their desire to know. The God of reason hereby intimates to all intelligences, that the power to control this master passion is the infallible index of man's power of self-government in every thing else. How wisely and how kindly, then, did he denominate the forbidden tree, "the tree of knowledge of good and evil !" And perhaps it is just at this point, and from this view of the subject, that we acquire our best conceptions

of the reason of high intelligences—of the fall of that mighty spirit whose desire to know, transcended the law of his being and the object of those sublime endowments bestowed upon him. That he was experimentally acquainted with this paramount desire of rational nature, is obvious from the policy of the temptation which he offered. Its point was to stimulate, not the animal, but the intellectual appetite of our mother Eve, by dogmatically affirming that God forbade the fruit, because he knew that, if they should eat it, “they would be as gods, *knowing* both good and evil.”

But while it appears most probable that all intelligences, angelic and human, embodied and disembodied, or superlatively fallible or vulnerable in this one point, and that their catastrophe was so far, at least, homogeneous, as to afford plausible ground of inference that the not holding or employing any power bestowed upon us in abeyance to the will of the donor, is the radical sin of our nature, and the prolific fountain of all the follies and misfortunes of man; still the desire of knowledge is one of the kindest and noblest instincts and impulses of our nature. Without it, the power to know would have been comparatively, if not altogether, useless to man.

The physical wants of the infant do not more naturally and necessarily prompt his first animal exertions to find relief, than does this innate principle, this natural desire of knowledge, urge the mind in the pursuit of new ideas. The ineffable pleasure of the first conception only invites to a second effort; and success in that stimulates to a third; and so on, in increasing ratios, till the full grown man, on his fledged wings of intellectual maturity, soars aloft, as the eagle from the mountain top, in quest of new and greater discoveries. And never did the miser's love of gold bear a more direct proportion to his success in accumulating it, than does

the desire of knowledge in the bosom of the successful aspirant after new ideas keep pace with his intellectual attainments.

This again suggests to us a good reason for the variety and immensity of creation. Man needs such a universe as this, and the universe needs such a thing as man, not merely as a competent part, but as the worthy guest of it. Every thing that exists is to be enjoyed by a being who has the power of understanding and admiring it. Now, as the human power to know and to enjoy, is naturally cumulative and progressive, the objects to be known and enjoyed must be proportionably vast and illimitable. And here again arises a new proof of design and adaptation in this grand and eloquent universe of God. For it is not only in the infinitude and variety of its parts—in its physical, intellectual, and moral dimensions; but in the immeasurable aggregate of its provisions, as respects variety, extent, and duration, that it is so adapted to the human constitution—to this unquenchable thirst for knowledge—this eternally increasing intellectual power of knowing and enjoying, bestowed on our rational and moral nature.

In all the language of celestial or terrestrial beings, there is no word of more comprehensive and transcendent import, than the term *Universe*. In its mighty grasp, in its boundless extent, it embraces Creator and creature—all past, all present, all future existences within the revolting circles of time, and all the endless ages of eternity. Our finite minds, indeed, with all their gigantic powers of acquisition, cannot compass infinite ideas, but they can divide and subdivide the mighty whole into such small parts and parcels as come within their easy management. We have, therefore, divided the universe into innumerable solar systems spread over fields of space, so immense as to make imagination herself *flag* in her most

vigorous efforts to survey them. These systems we have again divided into planets, primary and secondary ; and these again into various kingdoms—mineral, vegetable, animal, intellectual. These we have farther distributed into genera, species, and individuals, until a single individual becomes a distinct theme of contemplation. Even that we often find an object too large for our feeble efforts, and set about separating an individual existence into the primary elements of its nature, the attributes, modes, and circumstances of its being, before it comes within the easy grasp of a special operation of our minds.

But the feast of the mind, the joy of the banquet, is not found in these distributions and classifications of things, but in viewing every organ and atom of every creature in reference to itself, and to the creature of which it is a part ; then that creature as related to other creatures of its own species and genera ; and these again in reference to other ranks and orders belonging to the particular world of which they are atoms ; and that world itself as connected with others ; and then all as related to the Supreme Intelligence, the fountain and source of all that is wise, and great, and good, and beautiful, and lovely—the Parent of all being and of all joy ; and thus to look through universal nature, and her ten thousand portals and avenues, up to Nature's uncreated and unoriginated Author.

It is, indeed, a sublime and glorious truth, that this, to us, unsearchable and incomprehensible universe, can all be converted into an infinite and eternal fountain of joy, an inexhaustible source of pure and perennial bliss, commensurate with the whole capacity of man. But this, to us, is yet in the boundless future, and must depend upon the proper direction given to our desires and pursuits in the contemplation and study of the universe. The fields of science are innumerable. But few of them have

ever passed under the observation of our greatest masters. Not one of them is yet understood. The whole universe is yet to be studied ; and with such care and attention that the worlds, and systems of worlds—of ideas within us, shall exactly correspond to the worlds and systems of worlds without us. As exactly as the image in the mirror resembles the face before it, so must the ideas within us correspond to the things without us, before we can be said to understand them. What ages, then, must pass over them, before the single system to which he now belongs shall have stamped the image upon his soul, and left as many sciences within him as there are things cognate and homogeneous without him ! Before this begins to be accomplished, the seven sciences of the ancients will not only have multiplied into the seventy times seven of the moderns, but into multitudes that would bankrupt the whole science of numbers to compute. If Socrates, the great master of Grecian philosophy, could only boast that he had attained so much knowledge of the universe as to be confident that he knew nothing about it—comprehended no part of it—how much of that science of ignorance ought we to possess, to whom so many fountains of intelligence have been opened, from what the sage of Athens was debarred !

But as there is nothing isolated or independent in all the dominions of God, so there cannot be an isolated or detached science in any mind, save that in which the original archetypes of all things were arranged before one of them was called into existence. And this is now, and always has been, the insuperable obstacle to the perfect comprehension of any one science, the basis of which is in the realms of mind or matter.

Still the desire to know rises with the consciousness of our ignorance, and even of our present inability, and

we promise ourselves a *day of grace* in which we shall ~~not~~ only know in part, and ~~prophecy~~ in part ; but shall ~~see~~ clearly, comprehend fully, and know as we are known. Till then we must be content to study the primer of Nature, and learn the elements of things around us, as preparatory to our admission into the high school of the universe. Indeed, the greatest genius, the most gifted and learned in all human science, rises but to the portico of that school, the vestibule of that temple in which the true science of true bliss is practically taught, and rationally communicated to man.

There is one science, however, in which it is possible to make great proficiency in this life, and which, of all the sciences, is the most popular, and, withal, the least understood. It has been a favorite in all the schools of the ancients and of the moderns ; but has never been successfully taught by Grecian, Roman, Indian, or Egyptian philosophy. It is, indeed, neither more nor less than *the science of happiness—than the philosophy of bliss*. But some of you will immediately ask, "Where shall that science be found ? In what temple does she deign to dwell ? By what rites are her ears to be propitiated to our prayers ? And by what less ambiguous name shall she be called ?

To introduce her, without proper ceremonies, to your acquaintance, would be as impolitic on my part as it would be perplexing to my inventive powers to find for her a pleasing and familiar name. But, in the absence of such a designation, I will state the *five points* of which she treats.

Whether it is because we have only five senses, five fingers on each hand, or because there are five points in Calvinism, and as many in Arminianism, that this divine science has only five points, I leave it to more learned doctors and sages than your humble servant to decide. But so it

is, she has five points peculiarly her own, which no other science in the universe has ever been able to develop with either certainty or satisfaction to any man. These five points are—the *origin, the nature, the relations, the obligations, and the destiny of man*.

Many, indeed, of the teachers, admirers, and votaries of a science sometimes called "*moral philosophy*," as taught by the ancients and by the moderns, have, with a zeal and devotion truly admirable, and worthy of a better cause, inculcated upon the youth of past and present times, the all-sufficiency of human reason, or of human philosophy, to clear up all doubts and uncertainty upon all subjects connected with man's relations and responsibilities to the universe.

That there are sciences physical, mental, and moral, truly and properly so called, I doubt not ; but that the science sometimes called "*moral philosophy*," which professes, from the mere light of nature, to ascertain and establish—indeed, to originate and set forth the origin, nature, relations, obligations, and destiny of man—is a true science of the inductive order, founded upon facts—upon observation and experiment, and not upon assumption, plagiarism, imagination ; I cannot admit. If, then, we cannot set forth the science of happiness, nor find for it, at this time, an appropriate name ; we shall attempt to expose, in part at least, the fallacy and imposition of all human science, (especially of moral philosophy, which in this particular arrogates to itself more than every other science), in attempting to settle or develop any one of these five points with any degree of certainty, authority, or evidence, either salutary or satisfactory to any man of sense.

This is neither the time nor the place for mere definitions, metaphysical arguments, nor for abstract reasonings. A definition or two we may have occasion to offer ; but we

shall rely much more upon a safer and more palpable evidence in demonstrating the perfect impotency of philosophy and human reason, however cultivated, possessing only the mere light of nature to decide and enforce any one of these five cardinal points.

It will, I presume, be conceded by all persons of education and good sense, that human happiness demands the full enjoyment of all our powers and capacities, in harmony with all our relations and obligations to the creation of which we are a part, and that a knowledge of those relations and obligations is essential to the fulfilment and enjoyment of them; consequently there is a very great intimacy between the knowledge of these points and the philosophy of bliss.

It will also be conceded that the knowledge of our obligations and relations presupposes a knowledge of our origin and destiny; and, therefore, whatever system of reasoning, whatever science fails to reveal these, cannot possibly develop those. These things premised, I hasten to show, that while moral philosophy proposes to do all this, *she has never done it in any one instance*—her greatest masters and most eloquent and powerful pleaders being accepted as credible testimony in the case.

That moral philosophy assumes to teach man his obligations and relations to Creator and creatures, and to make him virtuous and happy, is first to be proved. Whose testimony, then, shall we hear? That of the greatest of Roman philosophers—the most learned of her scholars—the most profound of her reasoners—the most eloquent of her orators—the most accomplished of her citizens—the unrivalled Cicero? He was, indeed, an honor to human nature; and, without exaggeration, in my opinion, the greatest man Pagan Rome ever produced. Many a fine encomium on philosophy may be

gleaned from his numerous writings; but a few sentences will suffice to imprint his views on every mind. "Philosophy," says he, "is the culture of the mind that plucketh up vice by the roots—the medicine of the soul that healeth the minds of men. From philosophy we may draw all proper helps and assistance for leading virtuous and happy lives. The correction of all our vices and sins is to be sought for from philosophy. Oh! Philosophy!" adds he, "the guide of life—the searcher out of virtue and the expeller of vice, what would we be, nay, what would be the life of man, without thee! Thou wast the inventress of laws, the mistress of morals, the teacher of discipline! For thee we plead—from thee we beg assistance. One day spent according to thy precepts is preferable to an immortality spent in sin."* So spake the gigantic Roman, standing on the shoulders of the more gigantic Greek philosophers, Socrates, Plato, Aristotle, Zeno, and a hundred others of minor fame.

We shall next hear the oracle of modern philosophers who filled the chair of Dugald Stewart, the greatest of metaphysicians. "Philosophy," says he—quoting the most renowned of the stoics of Roman fame, the distinguished Seneca—"Philosophy forms and fathoms the soul, and gives to life its disposition and order, which points out what is our duty to do, and what is our duty to omit. It sits at the helm, and in a sea of peril directs the course of those who are wandering through the waves." "Such," says our modern philosopher in American schools, Brown of Edinburgh, "is the great practical object of all philosophy." "It comprehends," adds the standard author, "the nature of our spiritual being, as displayed in all the phenomena of feeling and of thought—the ties which bind us to our fellow-men, and to our

* See Cic. Tuscul. Disputations, lib. 2, caps. 4 and 5; lib. 3, cap. 3; lib. 4, cap. 38; lib. 5, ca. 2.

Creator, and the prospect of that unfading existence, of which life is but the first dawning gleam," vol. 1. ch. 14. Such, then, are the pretensions of philosophy, mental and moral, in the esteem of Christian as well as in that of Pagan sages.

I believe this to be the orthodox creed in all the popular schools of Britain and in America. Indeed, both Hartley and Paley might be quoted as going still farther in ascribing to moral philosophy an almost superior excellence in some points, even to the Revelation itself. But we need not such exaggerated views. The preceding will suffice for a text.

We shall now look for the exemplification of the fruits of this boasted and boastful philosophy in the admissions, declarations, and acts of its teachers, and in the lives and morality of its students and admirers.

The witnesses to be heard in this case are the Grecian and Roman lawgivers and philosophers. We have not time to hear them deposingly and separately; we shall therefore examine them in companies.

The Greek philosophy is all arranged in three lines; as the learned, since and before the revival of literature, have conceded. These three great lines are the Ionic, the Italic, and the Eleatic. The Ionic was founded by the great Thales of the Ionian Miletus; the first natural philosopher and astronomer of Greece, who divided the year into 365 days; observed in the diameter of the sun; and foretold eclipses, about the middle of the sixth century before Christ. The Italic was founded by that great lawgiver and philosopher, Pythagoras, who established a school in Italy a little after the middle of the fifth century before Christ. The Eleatic was founded by Leucippus and Parmenides, of Elæ, early in the fifth century before Christ; the chiefs of which may be alluded to in the sequel. These schools are all named from the

country or place in which they were originally located.

The Eleatic school was wholly atheistic, root and branch. Leucippus first taught the doctrine of atoms, afterwards adopted by the learned and facetious Democritus. While Heraclitus, the great Ephesian philosopher, wept over the follies of men, Democritus laughed at them, and taught that the universe was but the fortuitous concourse of atoms. The more refined and accomplished Epicurus speculated at great length upon the same theories, somewhat modified; and each of those great names headed a sect of Atheists, who, while they agreed in the essential doctrine differed in minor points. The essential doctrines of all the sects of the Eleatic school were, that the world was made by the god Chance—a fortuitous concourse of atoms; that is governed by no intelligence, ruled by no governor, and preserved by no providence. That the soul, if there be any, dies with the body; consequently there is no future life. That there is neither virtue nor vice, moral good or moral evil by nature, or any other law than that of custom and public unity. That pleasure is the chief good, and pain the greatest evil to man.

With the moral theories of this school, other distinguished philosophers concurred; amongst whom Laertius ranks Theodorus, Archelaus, and Aristippus; teaching that upon fit occasions (that is, when not likely to be detected), theft, sacrilege, and other enormities which we cannot name, might be committed, because nothing was by nature, or of itself, base, but by law and custom. I shall certainly be allowed to dismiss this school without farther hearing—without a more formal proof that moral philosophy, in their hands, was not what our great moral philosophers, from Cicero down to Stewart and Brown, of Scotch and American fame, have affirmed, viz.—“The

guide of life, the standard of virtue, the path to happiness."

We shall now hear the second school—the Italic. Pythagoras himself, the great Grecian father of the *Metempsychosis*, and his distinguished pupil, the Locrian Timæus, have opened the mysteries of this line in their leading differential attributes. This school believed in souls, and taught their immortality too. But curious souls they were, and unenviable their immortality. "The soul of the world," said they, "is an immortal soul, and human souls are but emanations from it—to which, after some ages of transmigrations, they return and are reabsorbed." This is a miniature of the darling peculiarity of Pythagoreanism. These emanation souls were, by an insuperable necessity, to make the tour of some definite number of human bodies, clean and unclean; and on their return to the *anima mundi*, to lose their individuality and identity, and to be amalgamated with it. This soul of the world, moreover, was by the god Necessity compelled to change worlds. Hence a succession of new worlds and of new transmigrations of the soul of the world was to fill up the series of infinite ages. This was illustrated by a bottle of sea-water, well corked, tossing about in the tumults of the ocean until the cork decayed, or till the bottle dashed upon a rock. In either event, its soul, or contents within, mingled with the water of the ocean, and so lost its identity; yet it was as immortal as the ocean, because a part of it. If the illustration was good, the proof was better. This learned lawgiver and philosopher, blessed with a retentive memory, was able to prove his doctrine by narrating his own various and numerous transmigrations, antecedent to the name and body of Pythagoras. His delighted followers heard his curious and brilliant intrigues and singular freaks while his soul was tabernacling in other mortal tenements.

If any one can find reasons of morality or of piety, motives to virtue, or sources of joy in this school, he must excel the ingenious Ovid himself, who had to amend it in one or two points to suit the licentiousness of his own poetry. If not elegantly, he is correctly, translated in the following lines, taken from his 15th book :—

"Oh! you whom horrors of cold death affright,
Why fear you Styx, vain name! and endless night,
The dreams of poets, and feign'd miseries
Of forged hell, whether last flames surprise
Or age devour your bodies: they ne'er grieve,
Nor suffer pain. Our souls for ever live,
Yet evermore their ancient houses leave
To live in new, which them as guests receive."

But need we ask, How can human souls enjoy or suffer any thing with a reference to the past, having first lost every feeling of personal identity? This school, then, was as ineffectual a guide of life—as whimsical a standard of virtue—as fallacious a way of happiness, as the Eleatic.

There yet remains another school—the Ionic school—more ancient, and therefore more orthodox, than either of the former two. Thales, its founder, was followed by Anaximander and Anaximenes: these were followed by Anaxagoras, the instructor of Pericles and Archelaus, the alleged master of Socrates. These all, down to Socrates, devoted themselves to physics, and not to morals; therefore they are out of our premises. Not so Socrates: of him Cicero has said, "He was the first to call philosophy from the heavens, to place it in cities, and to introduce it into private houses; that is, to teach public and private morals." He was, indeed, the first and the last of all the Grecian philosophers that wholly devoted himself to morals.

Plato and Xenophon were his immediate pupils; Aristotle and Xenocrates theirs. The Ionic school, in its theological and moral departments, was now merged in the Socratic; but that soon branched off into several sects—the Platonic, or

old Academic ; the Aristotelian, or Peripatetic ; the Stoic, founded by Zeno ; the middle Academy, by Arcesilaus ; and the new Academy, by Carneades. Between these two last Academies there was no real or permanent difference. If not in all their conclusions, they were, in all their modes of reasoning, sceptical. Their discriminating principles were, that "nothing could be known," and that "*every thing was to be disputed*;" consequently nothing was to be assented to, said the absolute sceptic. "No," said the Academies ; the *probable*, wherever you find it, *must* be assented to ; but, till it be found, you are to doubt." And the misfortune was, they rarely or ever found the *probable* ; and in effect the Academies and followers of Pyrrho, the absolute sceptic, were equally Atheists all their lives. Meanwhile, as said the learned Bishop of Gloucester, "they talk perpetually of their *verisimile* and of their *probabile*, amidst a situation of absolute doubt, darkness, and scepticism—like Sancho Pancho of his island on the *terra firma* !" Pyrrho dogmatically affirmed that "no one opinion was more probable than another," and that there were no moral qualities or distinctions. Beauty and deformity, virtue and vice, happiness and misery, had no real cause, but depended on comparison—in one word, that "*all was relative*."

The lights of all Pagan philosophy are now reduced to the three sects of the Socratic school—the Platonic, the Peripatetic, and the Stoic. If we find no surer, no clearer moral lights in these three, all Grecian, all Roman philosophy is a varied and extended system of scepticism, so far as the origin, moral obligations, and destiny of man are involved.

The Stoic, (for we shall take the last first), so called, not from Zeno, their founder, nor from his city ; but from the *painted porch* in Athens, from which he promulged his doctrines,

by another route arrived at the same goal with Epicurus. In their abstractions they discovered, I had almost said, that pain was pleasure ; at least, that pain was no evil. Epicurus taught that pleasure was the only good—Zeno, that *virtue* alone was bliss—Epicurus that virtue was only valuable as the means of pleasure. Both agreed in demanding from their disciples an absolute command over their *passions*, and both supposed it practicable. They both boldly asserted that the philosophy which they taught was the only way to happiness ; and yet both agreed that there was no future state of happiness or misery, and equally justified self-murder !

Could any evidence dissipate the delusion of the competency of philosophy to be either the standard of virtue or the guide of life, methinks it might be found in this best of Pagan schools. Amongst its brightest ornaments were Chrysippus, Cato of Utica, Epictetus, Seneca, and Marcus Antoninus the Pious. Plausible in many of their dogmata, prepossessing in their displays of certain virtues, fascinating in some of their theories, most ingenious in all their speculations, they breathed contempt both of pleasure and pain, commanded the extinguishment of passion and appetite, eulogized temperance and self-government, and extolled the dignity of virtue and the rules of modesty and piety ; while themselves were addicted to vicious indulgences, sensual pleasures, and even to gross intemperance itself. Zeno drank to excess, and killed himself rather than endure the pain of a broken finger ; Chrysippus died of a surfeit of sacrificial wine ; Cleanthus followed his example ; while Cato of Utica thrust the dagger into his own heart ; Epictetus gave to the human will a power almighty, above that of the gods themselves, and advised suicide in certain cases ; Seneca taught that no man ought to fear God—that a vir-

man equalled him in happiness : justified the drunkenness of Cato, pleaded for self-murder ; while y of them indulged in the grosser more nameless vices of the Pagan dd. Of none of the Stoics could much in truth be said as Cowley s of Epicurus :—

"In life be to his doctrine brought,
d in a garden's shade that sovereign pleasure
sought
however a true Epicure would be,
ay there find cheap and virtue was luxury."

The Peripatetic school, so denominated from the *peripaton*, or walk of the Lyceum, in which Aristotle taught his philosophy, next claims our attention. With the moral part of this theory our demonstration lies. Aristotle, then, with all his prodigious parts, great erudition, and various and profound studies, was a polytheist. He asserted the eternity of the world both in matter and form. He, indeed, held a supreme abstract intelligence, which he called the Supreme God—pretty much the *anima mundi* of Pythagoras. This Supreme God was the life and soul of all the gods inferior ; for all the stars were, with him, true and eternal gods. He denied that Providence ever stooped beneath the moon, and consequently superintended not human affairs. His moral sentiments and theories, as a matter of course, corresponded with his theological views. He not only approved, but prescribed the exposing and destroying of weak and sickly children. He encouraged revenge. Vacillating in all his theories of the soul, he doubted at one time its future existence, and finally concludes the ninth chapter of his 3rd Book of Ethics with these words : "Death is the most dreadful of all things, for that is the end of our existence ; for to him that is dead there seems nothing farther to remain, whether good or evil." Dicaearchus, one of his most learned followers, whom Cicero extols, wrote books to prove that souls are mortal ; and many of his

followers compared the soul to the harmony of a musical instrument, which has no existence when the instrument is destroyed. The Platonic school, or the old Academic, is not much better than the Peripatetic. Plato is designedly obscure in all his speculations on Divinity. He affirms one Supreme God, but he had no concern in the creation or government of the world, and recommended the people to worship a plurality of inferior deities. He extols the oracles, and advises the consultation of them in all matters of religion and worship. He prescribed great licentiousness in manners ; allows, and sometimes commands, the exposing and destroying of children. He declares that on proper occasions lying is not only profitable, but lawful. He argues the immortality of the soul, and speaks of the rewards and punishments of a future life. He sometimes, however, equivocates on this subject, and seems to believe in the transmigration of souls ; while again he will have the soul immortal from a necessity of nature, or from an antecedent immortality. He taught the Greeks to love themselves, and hate the barbarians as enemies—by which term he denoted all other nations.

But yet there remains Socrates himself, the father of the Greek moral philosophy. Though not followed in the best part of his speculations by even his own Plato, who, nevertheless, with the exception of Xenophon in some points, followed him closer than any of the Socratic school, he clearly asserted and boldly fought one God, the immortality of the soul, and future retributions. Paradoxical however though it be, he did not fully believe the doctrine which he taught. Sometimes he believed it ; at other times, his reasonings not fully proving it, he seems to doubt it. He appears, indeed, to have died a sceptic. He both taught and practised polytheism, and amongst his last words ordered a sacrifice to the god of physic.

As Plato represents him in his *Phædon* the more nearly he approached death, the more he doubted his own doctrine. To his surrounding friends he says, "I hope that I shall go to good men after death; but this I will not absolutely affirm." Again, "That these things are so, as I have represented them, it does not become any man of understanding to affirm; though, if it appear that the soul is immortal, it seems reasonable to think that either such things, or something like them, are true with regard to our souls and their habitations after death, and that it is worth making a trial, for the trial is noble."

To his judges he says, "There is much ground to hope that death is good; for it must necessarily be one of the two; either the dead man is nothing, and hath not a sense of any thing, or it is only a change or migration of the soul hence to another place according to *what we are told*,

Kata ta legomena."

Finally he says, "Those who live there are both in other respects happier than we, and also in this, that ever after they are immortal."

If the things which are told us are true, Eiper ta legomena alethe estin. Such are the triumphs of philosophy! Such is its power to guide the life, the piety, the morality, the destiny of man!!

But we are about still farther to despoil it of the little light that it has, and divest it of all its glory, even in the points of which the three mightiest of Grecian philosophers, Socrates, Plato, and Aristotle most deserve and most enjoyed the admiration of the world.

Remember the last words of Socrates—"If, indeed, the things that have been told us are true." Who, then, will have the temerity to affirm that moral philosophy is a true science; that it builds upon its own foundation, and uses only its own materials; while its father and founder at last shifts it off the basis of reason and

its own researches, and seeks for a foundation in the traditions of former times?

Tradition, then, and not induction, originated in the minds of the Socratic school all the light of the origin, moral obligations, and destiny of man, which this school and the Grecian and the Roman world from it enjoyed.

The history of the whole matter is this:—The Romans borrowed from the Greeks, the Greeks stole from the Egyptians and Phenicians, while they borrowed from the Chaldeans and Assyrians, who stole from the Abrahamic family all their notions of the spirituality, eternity, and unity of God, the primitive state of man, his fall, sacrifice, priests, altars, immortality of the soul, a future state, eternal judgment, and the ultimate retribution of all men according to their works.

Philosophy, or human reason, is very inadequate to the discovery of ideas on any of the greatest points involved in the origin, obligations, and destiny of man. Hence, sensible and learned men of former times and of the present day, assign to tradition or revelation, handed down orally, and neither to "natural religion" nor moral philosophy, all knowledge upon these subjects. Great and learned names may be found in abundance to sanction the conclusion to which we are forced to come from the facts now standing in our horizon. These will say with the distinguished Puffendorf in his law of nations: "It is very probable that God himself taught the first men the chief heads of natural laws which were preserved and spread abroad by means of education and custom." "Nature," says Plutarch in his treatise on education, "nature without learning and instruction is a blind thing." "Vice can have access to the soul by many parts of the body, but Virtue can lay hold of a young man only by his ears." And "man," says Plato, "if not properly

educated, is the wildest and most untractable of all earthly animals." And, stranger still, "no man has ever been found possessed of a spiritual conception by the mere exercise of his own powers," declares a host of observers.

But, to complete our premises, two things are yet wanting—a just view of *tradition*, and of the comparative claims of reason and faith as faculties or powers of acquiring knowledge of the highest and most important character. On these we have time but for a few remarks. And first, of *tradition*, as the first and chief source of knowledge to man.

Before an effort to sketch the history of ancient tradition, we must define the term. According to Milton, a name of high renown, "tradition is any thing delivered orally from age to age." But, in its more enlarged signification it denotes any thing—fact, event, opinion—handed down to us, whether by word or writing. Still the ancient traditions being accounts from things delivered from mouth to mouth, without written memorials, while speaking of them I shall use the term as defined by Milton, *Things delivered orally from age to age*.

Few of us have paid much attention either to the nature of the amount of that knowledge possessed in the remotest ages of the world; nor to the safe and direct manner by which it was communicated from one generation to another. It was a true and practical knowledge of those five elements which was essential to happiness. On none of these points did man, *could* man, begin to speculate or philosophize till tradition was corrupted by fable, and men began to doubt. Hence the era of philosophy, mental and moral, was the era of scepticism. For, in the name of reason, why should man institute a demonstration *a priori* or *a posteriori* to ascertain a fact for which he had direct, positive, and unequivocal evidence?

That the first man never was an infant, reason and philosophy are compelled to admit; and that he was *spoken to* before he spoke, and that by a superior being, are postulates which will not be demanded, sooner than conceded, by every man having any pretensions to science or reason. Of course, then, the adult Adam received knowledge orally from its fountain—knowledge of his origin, nature, relations, obligations, and destiny. If he did not fully comprehend each or all of these, he could not possibly be ignorant of any one of them. He lived for nine hundred and thirty years, an adult life all the time; and certainly was the oracle of the world for the first thousand years of its history.

But there were two witnesses from the beginning; and two witnesses most credible, because every feeling of human nature compelled Adam and Eve to give a true history of their experience to their own children. Methuselah, who lived to the age of nine hundred and sixty-nine, the very year of the deluge, conversed with Adam for two hundred and forty-three years; and with Shem, the son of Noah, for almost one hundred years. Thus, not only all the experience, all the acquisitions of these two great and learned sages (for great and learned they truly were), but all the science of the antediluvian world were carried down to Shem by the lips of one man. Now, as Shem lived five hundred years after the flood, he must have been the greatest of moral oracles that ever lived. All antiquity, from Adam to himself, came to his ears by one man, corroborated, too, by the concurrent testimony of many others.

The amount and variety of knowledge which Methuselah possessed and communicated would, without much reflection, be almost incredible to any one who has not closely looked into the fragments of sacred history which are extant at this hour. Be-

sides, their knowledge of geology, astronomy, natural history, chronology, and general physics, was much more extensive than we imagine.

Enoch, the father of Methuselah, the most enlightened and perfect man that lived during the first two thousand years of human history, was a most gifted teacher of the science of morals. He taught a future judgment, the coming of the Lord, with ten thousand of his saints, to punish the wicked; and in his translation to heaven, body, soul, and spirit, forty-four years before Seth, the immediate son of Adam, died, gave an exemplification of the immortality of the saints to all his contemporaries, and to posterity through all generations. At the time of his translation, Seth, Enos, Cainan, Mahalaleel, Jared, Methuselah, and Lamech, were all of mature age and reason; so that all the generations between Adam and Noah had the advantage of the doctrine, manner of life, and translation of Enoch. The origin of the universe and of man, his nature, relations, obligations, and destiny, were, therefore, matters of fact, or direct testimony amongst the antediluvians, and faithfully communicated from the mouth of one individual, corroborated by many concurrent witnesses, into the ears of Shem. Shem, too, became an oracle of the postdiluvians for five hundred years; spending one hundred and fifty years of his life with Abraham, and fifty with Isaac, his son. Thus the entire experience of Adam came to Shem through one individual, and passed through him to Isaac; so that from the tongue of Methuselah the words of Adam fell upon the ears of Shem, and from the tongue of Shem may have fallen upon the ears of Abraham and Isaac.

The vast knowledge of ten antediluvian generations, with the subsequent details of four hundred years, a period of two thousand one hundred and fifty-six years, is transferred to Isaac through two persons.

But while I thus speak of two persons, I would not be understood as making them the sole depositories of all the learning and knowledge of twenty generations of men. In keeping the chronicles of the world, Adam was aided eight hundred years by his son Seth; almost seven hundred by his grand-son Enos; six hundred by Cainan; five hundred by Mahalaleel; four hundred by Jared; three hundred by Enoch; two hundred by Methuselah; and sixty-four by Lamech, the father of Noah, and grand-father of Shem. Shem also, after the deluge, was aided by ten generations of men with whom he conversed; for of the twenty generations of our Lord's ancestors whose history he could give, he had seen with his own eyes, twelve of them. How vast and varied, then, were the stores of tradition, and of personal experience, possessed by this most learned of all the sages of mankind! A fit person, indeed, in the character of the King of Salem and Priest of the Most High God, to bless the patriarch Abraham, the holder of the promises.

But to trace the history of tradition down to Moses: Isaac, it will be remembered, lived long enough with Shem to have learned it all from him. He also conversed not only with Jacob, but for more than fifty years with Levi. Levi told the story to his son Kohath; Kohath told his son Amram; Amram to his son Moses. So that all ancient knowledge reached Moses from Adam down to his own times, a period of two thousand four hundred and thirty-three years, by only *six persons*!

Meanwhile, the knowledge of the true and only God, and of these cardinal points, was in Egypt from other sources of tradition, when Abraham first reached it. Other branches of the human family took notes of facts and events besides that of Shem. And we know that all the knowledge of Shem, communicated to Jacob, Joseph, and Levi, went down into

Egypt with these persons so early as the year of the world 2298.

Now we learn from profane history that Cadmus, with his Phenician colony, founded Thebes; and Cecrops and Danus, with their Egyptian relations, founded Athens and Argos about the time of Moses. Carrying with them the science and learning of Egypt into these new states, we can easily discover how the knowledge of the East came into Europe, and the traditionary revelation in Abraham's family became a common fountain of knowledge to the whole human race.

With regard to the correctness and authority of these traditions, moderns generally entertain a very erroneous conception. We suppose them to be of no higher authority than many of the legendary tales of more modern times. But this is owing to our want of a little philosophy, and to our confounding the character of the traditions after the confusion of speech and the dispersion of mankind, with that of tradition, while the world was all of one language and one speech.

Could we place ourselves among the antediluvians while all mankind spoke one language, and then among the postdiluvians, after the confusion of speech, the contraction of human life, and the wide dispersion of mankind over the earth, we should find some *data* by which to appreciate the all-important difference between the *ancient* and the *most ancient* traditions.

Can any one, the least acquainted with human nature, possessing a little of the philosophy of himself, imagine that Adam and Eve would not freely communicate to every son and daughter, to the tenth generation who visited them, all they had orally learned from their Creator, or by subsequent revelation, on the three great questions which human reason and human philosophy frankly confess they cannot answer, viz. *What am I?*

Whence came I? and *Whither do I*

go? Would not the venerable pair most cheerfully and faithfully narrate their experience to their own offspring—give a clear and full record of the past—and intimate all their anticipations of the future? With what thrilling interest would they detail the incidents of the patriarchal state, and the sad series of events accompanying and subsequent to their eventful catastrophe!

Or can any one suppose that during the latter centuries of this chief patriarch, when his progeny had grown up into nations, multitudes of the most virtuous of them, even from the remotest settlements, would not continually visit him as an oracle, and learn from his own lips the whole history of time, the origin of the race, and the antiquities of nature herself?

Who of us moderns would not make a pilgrimage half round the globe to see the first man; to look in the face, and to hear the voice of the great prototype of humanity; and to listen to his narration, not only of what he had seen and heard of the Creator himself, or learned in latter days of his works and will; but to hear him relate his conceptions and ecstasies when first the breath of life swelled the purple current in his veins—when wonder, love, and praise struggled within him for utterance, while he gazed upon the Father of his spirit, and the new-born glories of a universe smiling upon him with brighter beams of joy and bliss than ever the rapt vision of the most inspired of human bards has yet conceived!

I say, who of us would not have curiosity enough to encounter toils and dangers of the first magnitude, to have it to tell to our children that we had seen and heard the unborn man—the father of a world—the origin of mankind—and his divinely formed wife—the mother of all loveliness and beauty, of all the grace and excellency, of all the intelligence and taste, of all the delicacy and sensi-

bility which have adorned the untold millions of her deceased and living daughters.

We have only to bring the matter home to ourselves to be assured that the whole history of the first nine centuries, which had in it the elements not only of society, but of religion, morality, and all natural science, so far as Adam was concerned (and no man's experience ever equalled his), would have been told by him ten thousand times, and as often repeated by his faithful sons and daughters. This would also be true of Shem and his wife, who stood in a similar relation to the postdiluvian world. They had to tell not only what they heard from Methuselah, Lamech, and a thousand others of the old world, but had the marvellous record of the deluge, by which a world was lost, and a new order of things begun.

Now can there be any thing more obvious than that narrations so often delivered by the same persons, should be engraved upon their memories with the clearness and fidelity of words deep cut in marble, or engraved on plates of brass ! No translations or spurious readings could vitiate or corrupt that text, written on the tablets of hale and undegenerate memories, and kept within the ark of the covenant, in the *sanctum sanctorum* of their hearts.

We need no oracle to declare or to decide, that men walked by faith before philosophy, or that there was no place for speculation or hypothesis during the first two thousand years of time ; for who could have been so crazy as to state a hypothesis about the origin or nature, the relations or obligations of man ; or about the origin of the universe while Adam lived ! or about the deluge or antediluvian state of our planet, while Noah, Shem, or Japhet yet lived ! Such a speculation would have been laughed out of society, and excommunicated from the habita-

tions of the sane and rational of mankind.

Some of the events of the first age of the world were, moreover, of such a nature as to attract extraordinary attention ; to occasion more reflection and elicit more light than we can fully appreciate. The martyrdom of Abel, the death of Adam, and the translation of Enoch were of this class. Hence many conversations on the questions, Whither went Enoch ? What became of Abel ? Why was he slain ? Where now is Adam ? Of what use is an altar ?—a priest ?—a victim ? Why count time by weeks ? What means the promised seed ? What means the threatened bruising of the serpent's head ? &c. &c. Among the faithful line of the ancestry of our Lord these were the topics familiar and often discussed.

Hitherto we have spoken of but one line of tradition—that which has given all true light, civilization, and refinement to human nature. But there was, and still is, another line, whence came hypothetical philosophy, ignorance, and barbarity. Cain was the head of his line. Of him it is said, after he had slain his brother Abel, he went out from the presence of the Lord, or from the dwellings of the righteous, and east of Eden settled in the land of Nod. His line is heard through his descendants, Enoch, Jared, Mehujael, Methusael, Lamech, and his sons Jabal, and Jubal, and Tubal-Cain, seven generations. Cain founded the first city on earth, called after his son, the city of Enoch. Having gone away from the presence of the Lord, and busied himself in worldly employments to drown reflection, and his descendants all following his example, it is not likely that he would often visit the parental dwelling. The blood of Abel still haunted him, and rendered him in fact a fugitive and vagabond on the earth. His descendants also giving themselves up to animal and temporal pursuits, became distinguished for

their inventions in tent-building, musical instruments, in brazen and iron implements and weapons, and for introducing polygamy and war.

The destiny of man is never a pleasant theme to such spirits ; and as guilt is the natural parent of fear and the immediate progenitor of a refuge of lies and hatred of the light, such persons would be at more pains to vitiate the ancient traditions than to preserve them pure and incorrupt. Intermarrying with those on the part of the other line, superinduced the deluge.

After that catastrophe, either through the wives of Ham and Japhet, or from the inherited depravity and corruption of the old world, they again apostatized from God. Ham immediately dishonored himself, and brought upon his family a paternal and prophetic malediction. Japhet, too, removed from the residence of his father, and in their wanderings, and subsequently in the confusion and wide dispersion of their offspring, they lost both their veneration for the paternal customs and traditions concerning their relations, moral obligations, and destiny. Among them the truth began to be mixed up with fable, and so metamorphosed that it lost all its redeeming influence upon these two branches of the family of Noah.

The posterity of Japhet, called by the Greeks *Japetus*, comprehended the ancient Cimbrians, Phrygians, Scythians, Medes, Persians, Macedonians, Iberians, Greeks, Romans—indeed, all the ancient European and northern tribes of Asia, and probably some of the American tribes ; while the posterity of Ham peopled some portions of Arabia, all Egypt and Canaan, Seba, Shebah, Shinar, much of Africa, and some parts of Asia.

Among these, fable, mythology, and hypothesis began. Oral tradition, much corrupted indeed, continued amongst them till the time of

Hesiod, Homer, and, I might say, to the time of Pherecydes of Scyros, the preceptor of Pythagoras—himself the pupil of Pittacus and the oldest of the Greek prose writers. But as the history of the Greeks consisted of oral and incoherent traditions, kept for thirteen centuries before they had a written history of themselves, little or nothing certain can be known of them, except their original extraction and their plagiarisms on Egypt and the posterity of Shem ; for, of all people that ever lived, the Greeks were the greatest literary thieves, and had the best art of concealing the theft.

The word *philosophy*, and the profession of philosopher, began with Pythagoras, when tradition was involved in doubt owing to the causes already mentioned—the contraction of human life to seventy or eighty years, the confusion of human speech, the multiplications and wide dispersion of nations, and especially to that gigantic iniquity, violence, and crime which almost universally prevailed. Polytheism, mythology, hypothesis, scepticism, and licentious manners, were the legitimate fruits of departing from the sacred traditions true and faithfully kept in the line of Seth, Enoch, Noah, and Shem, down to Moses, the divine historian and lawgiver of the Jews.

Thus far the history of the most ancient traditions is placed in contrast with the pretensions of hypothetical philosophy. It remains that we cast a glance of the eye upon two or three points in the human constitution, to ascertain whether man was made to be led by philosophy or tradition in the matters pertaining to the science of happiness ; for certain it is, if man was not made to be led by philosophy, in vain she pretends to be his guide.

The question now before us is, How is man constituted as respects the powers of acquiring knowledge ? or with what powers of knowing the universe is he endowed ? for, as before

observed, the universe must first be known before it can be enjoyed. I ask not what are his powers of retaining knowledge, nor what are his powers of applying or of enjoying knowledge ; but what are his powers of acquiring it ? With the most liberal philosophers they are four—*Instinct, Sense, Reason, Faith*. Some philosophers, indeed, are not so generous ; none, however, give him more ; and we are willing that he should appear with all his armour on—with all his intellectual apparatus in full requisition, that we may demonstrate that he was made to be led, pre-eminently and supremely, by a power that despoils speculative philosophy of all its proud assumptions, and gives to tradition, in its broadest and fullest sense, a very elevated standing amongst the sources of intelligence accessible to man.

Let us then briefly survey these powers. Instinct has never been definitely and satisfactorily explained by any man. The theories on the subject are innumerable, but speculation and inquiry are as rife as ever. Nothing is decided except that it is a law or rule of life conferred by the Creator on every animated existence, animal or vegetable, by which such acts are performed as are essential to its existence and well-being. But it is of a much higher order in the animal than in the vegetable kingdom, and in some animals it appears to be so nearly assimilated and related to intelligence as to be with difficulty distinguished from it. It is, however, very different from sensation and reason, for it is found to exist where there is neither of them.

In reference to my object, it is enough to say, that by instinct we mean that innate or natural rule of life, which God has written upon, and incorporated with the nature of every animal ; by which it is enabled to govern itself, in order to the full enjoyment of all its powers and susceptibilities, and so much of the universe

as is suited to its nature. So far it is a perfect and infallible rule of life to it, in all that respects its nature and the end of its existence. It may be impaired by physical disease ; it may also be deteriorated, but cannot be improved by education. It is as perfect the first, as the last hour of animal or vegetable existence. It gains nothing by experience or observation ; hence the swallow builds her nest, the beaver his dam, the bee its cell, and the ant her cities and store-houses, as they were wont to do six thousand years ago.

Now man has little or no instinct ; and, in this point, is more neglected by his Creator than any other creature ; and would, indeed, perish from the earth the first day of his existence, if left to the guidance of all his instinctive powers—an evident proof that he was not made to be led by it, as the law of his animal, intellectual, or moral existence.

By *sense* we mean those external organs, usually denominated the five senses, through which we become acquainted with the sensible properties of all the objects around us. In this endowment man is not singular. All terrestrial beings of much importance to man have as many senses as he. And if, in some of his senses, he is superior to some of them ; in others, some of them are greatly superior to him.

But he has intellect—he has reason ; and this greatly compensates for those inferiorities ; and yet there are many creatures that seem to possess it in some good degree ; still it is man's great perfection, by which he rises far above the beasts that perish. Some philosophers have almost deified reason, and given to it a creative and originating power. They have so eulogized the light of reason and the light of nature, that one would imagine reason to be a *sun*, rather than an eye ; a revelation, rather than the power of apprehending and enjoying it. But when accurately defined, it

is only a power bestowed on man, of comparing things, and propositions concerning things, and of deducing propositions from them. It is the faculty of discriminating one name, or thing, or attribute, from another, and of forming just conceptions of it. It is not, then, a creative power. It cannot make something out of nothing. It is to the soul what the eye is to the body. It is not light, but the power of perceiving and using it. And as the eye without light, so reason without tradition or revelation, would be useless to man in all the great points which the inductive and true philosophy of nature and of fact humbly acknowledges she cannot teach. She modestly avows her inability to unfold, or even to ascertain the origin, nature, or end of any thing. Her verdict in the case before us is, that he who presumes to walk by the light of reason in these great matters is not more eminently sane than he who assumes to walk by his eyes in the midst of utter darkness.

But the ennobling faculty of man is faith. This puts him in possession of the experience of all other men by believing their testimony. Instinct, sense, and reason, however enlarged in their operations, are confined to a single individual of the race; and that within a very narrow circle, a mere atom of creation, and but for a moment of time; while faith encompasses the area of universal experience, and appropriates to its possession the acquisitions of all men in all ages of time.

Human knowledge, prophecy so called, consists of but two chapters. Our own individual experience furnishes the one, and faith the other. Faith, therefore, is to instinct, sense, and reason, as the experience of all mankind is to that of a single individual—the experience of a thousand millions to one. And were we to add to the experience of all living men that of all who have lived and died, or that of all who shall hereafter

live—and superadd to this, the experience of all angels and all other orders of intelligences hereafter to be made, accessible to faith, how inconceivably immense the disproportion between reason and faith, as the means of enlarging the capacity and of storing the mind of man with true knowledge! In one word, then, from an invincible necessity of nature, we are indebted to faith for millions of ideas, for one obtained by our own personal sensations, observations, or reflections.

How preposterous, then, was it for the learned and ingenious author of the "Treatise on Human Nature," to elaborate an essay to prove that no man could rationally believe the testimony of any number of persons affirming a supernatural fact, because, as he imagined, their testimony was contrary to universal experience! The eloquent author of the History of England seems not to have perceived the delusion he was imposing on himself, in making his own individual experience, or that of a few others, equal to that of all mankind in all ages of the world, a ten thousand millionth part of which he, nor no other person, ever heard or knew! No man ever heard universal experience, consequently no man could believe it. On such a splendid sophism, on such a magnificent assumption, however, is founded the capacious temple of French, English, German, and American infidelity.

While yet we have our definitions of instinct, sense, reason, and faith before us, and this ingenious class of doubting philosophers in our eye, we must enter another demur to the sanity of their intellects, or of their logic. We have seen that instinct is a divine and infallible rule of life given to the mere animal creation—and, indeed, to the vegetable also, (as might be demonstrated were this the proper place), for the purpose of guiding the actions of those creatures in benevolent subordination to the

end of their being. Now, of this endowment man is of all creatures the most destitute ; therefore, if he have not an infallible rule somewhere else, he is more slighted than any other creature : nay, he is the only creature wholly neglected by his Creator, in the most important, too, of all communicated endowments. But he has not this infallible rule in his five senses—he has it not in his powers of reasoning ; and unless he have it in his faith in divine testimony—in a revelation internal and external, he is an anomaly in creation—the solitary exception to a law which, but for him, would have been universal. But what makes this hypothesis still more extravagantly absurd is the fact, that, of all sublunary creatures, man is the favorite of his Maker—the head and “lord of the fowl and the brute.” Now to have granted the meanest insect a perfect rule of life ; to have remembered every other creature, and forgotten only man, in a point the most vital to his enjoyment of himself and of the universe, is an assumption, a result more incredible and marvellous than any other assumption on the pages of universal history. This is, indeed, to swallow the camel while straining at a gnat.

Another assumption of this speculative philosophy, another point deeply affecting the pretensions of revelation, and the most ancient and veritable traditions of the infancy of time, and of nations, is equally at fault with the instances now given, and demands a special notice. It objects to a system of religion and morals founded upon faith rather than upon philosophy, as not in harmony with human nature, on account of its liabilities to deception in all matters depending upon human testimony. It dogmatically affirms that man is more liable to be deceived by *faith* than by *reason*.

This is a direct assault upon nature, and consequently upon the Author of it. For what can be much more

evident than that every human being is by an insuperable necessity compelled to make the very first step in life, intellectual and moral, if not physical, by faith ? Must an infant wait the impulses of instinct or the decisions of reason for instruction in what to choose, or what to refuse, in the nursery or infant school ? Or must it depend on its own observation, experience, and reason ; or upon oral tradition, for light upon food, and medicine, and poison ? Must it experiment with the asp, the adder, the basilisk, the fire, the flood, the innumerable physical dangers around it, or implicitly believe its nurse, and walk by faith in her traditions ? When it enters the infant school, must it prove by reason, or receive upon testimony, the names and figures of all the vowels and consonants of the alphabet ? Can it by reason or instinct learn any grammar, speak any language, or make one step in human science or literature ? It is just as true in nature as in religion, that he that believeth not shall be destroyed. There is no salvation to the infant man from natural evils—from ignorance, vice, and misery, any more than to the adult sinner, from guilt and ruin, but by faith in tradition, oral or written. The voice of nature and of the gospel speak the same language—“He that believeth shall not perish.” Man, then, is so constituted that he must walk by faith if he walk at all. He must do this long before his reason has commenced its career of examination. Now, to affirm that reason is a better guide than faith, even in the incipient and moulding period of his being, while his mind is assuming a character, and being fashioned for future life. To do this on a model, too, that for ever gives to his ears an ascendancy over sense and reason, as the channel of light and knowledge, unless he intended that faith should always have the superiority in guiding the actions of men, is, in fact, to interpose

an insuperable obstacle to his own designs, and to defeat himself in any after measure to restore him to reason, from aberrations supposed to be attendant on the exercise of faith as an incompetent rule of moral action. Man, however, reason as we may, is by an insuperable necessity compelled to make the first step in physical, intellectual, and moral life, by faith in tradition ; and well would it have been for immense multitudes had they continued to walk by faith in the oral traditions of those moral instructors to whom God did, in the first ages of the world, confide the temporal and eternal destiny of mankind.

Lest, however, it should seem as if faith and reason were rival claimants for the absolute government of man, and, like other aspirants, were seeking to rise, each upon the ruin of his competitor, to this high office, the province of reason should be distinctly noted and understood. Permit me, then, to say, in behalf of reason, that she assumes to be only a minister to faith, as she is to religion and morality. She examines the testimony, and decides upon its pretensions. In this sense, intellect and reason are as necessary to faith as they are to moral excellence ; for a creature destitute of reason is alike incapable of faith, morality, and religion. Reason, then, in one word, examines the tradition and the testimony, whether it be that of our five senses, our memory, our consciousness, or that of other persons ; faith receives that testimony, and common sense walks by it.

From the definitions, facts, and inferences now before us, may we not, gentlemen, conclude that if the physical sciences—natural philosophy in all its branches—be true science, because all founded on their own facts, observations, and inductions—that science usually called moral philosophy is not a true science, because not founded on its own facts, observations, and inductions, but on assumptions and plagiarisms from

tradition and divine revelation ; borrowing, instead of originating and demonstrating all its fundamental principles ?

If our mode of examining pretensions be fair and logical, as we humbly conceive it is, does it not appear by a liberal induction of witnesses from the best Pagan schools, that it has never taught, with the clearness and fulness of persuasion, nor with the authority of law or demonstration, the true doctrine of man's origin, nature, relations, obligations, and destiny ? And from a careful consideration of all our powers of acquiring knowledge, is it not equally evident that he is not furnished with the power of ascertaining any one of these essential points, without the aid of a light above that of reason and nature ?

And may I not further appeal to your good sense, whether we could have instituted and pursued a fairer or more honorable course than to state the pretensions and claims of moral philosophy in her own terms, as used by her greatest and most approved masters—Grecian, Roman, and English ; and then inquire singly of all her schools and renowned teachers, whether in their own experience, and in their candid concessions and acknowledgments, philosophy, in life and death, has redeemed her pledges, fulfilled her promises, and sustained the expectations of her friends and admirers ?

When hard pressed on these points, observing that she herself relied more on tradition than on her own resources, fastening her hopes more on the basis of what was handed down to her by the ancients, than upon her own discoveries and reasonings, became it not expedient that we also should turn our thoughts to tradition, examine its history, and canvass its pretensions, so far at least as to institute a comparison between it and philosophy on the points in discussion ?

Having thus placed those two great sources in contrast and comparison,

and finding on the side of tradition, as defined by us, incontestible and decided advantages, incomparably superior claims and pretensions, what more natural and conclusive to examine the human constitution, with special reference to these two ; and if possible, to ascertain whether the Creator intended man to walk by hypothetical philosophy or authentic tradition ? Such, then, has been our method ; and what now, on summing up the whole, are the legitimate results and conclusions ?

Does it not appear that moral philosophy never removed any doubts except those which she had created ? Like the spear of Achilles, she healed only the wounds which she herself had inflicted. That it cast not a single ray of light upon a single cardinal point in the whole science of happiness ? That it failed in all the three great lines of the Ionic, Italic, and Eleatic orders ; and most essentially failed, even in the best branches of the Ionic school, even in the hands of the great masters—Socrates, Plato, Aristotle, Zeno, and Epicurus ?

Nay, does it not appear that the age of doubting was the era of philosophy ?—that men never began to start hypotheses till they had lost their way ?—that mankind walked safely by the light of tradition from a divine origin for many years before philosophy was born ?—that those ancient traditions were kept pure for thousands of years in one great line of the human race ; but were finally corrupted by Priests, and disguised by Poets, and thus became the basis of the Chaldean, Indian, Phenician, Egyptian, Persian, Grecian, and Roman philosophy ?

And is it not most of all evident, that man is not constituted by his Creator to be led by sense, instinct, or reason ; but by faith in infallible tradition, in all these points of vital importance in the philosophy of bliss ; and that such arrangement is in good keeping with the pre-eminent superi-

ority of that most ennobling of all the endowments of man, whether we consider the immense compass, the infinite variety of its acquisitions, or that high certainty and assurance to which it often rises, and to which we may attain, on all essential points, when accompanied with that candor and inquisitiveness indispensable to the detection of truth, in all matters of vital interest to man ?

My object now is gained, even although I may not have carried conviction to every heart. The science of human happiness is now before us ; and if I have not shown where it may be learned, I have certainly shown where it never has been, and where it never can be learned.

And may I now be permitted to add, that the study of these five points opens to the human mind the purest, sweetest, and most copious fountains of delight. They connect themselves with the whole universe of God, and place it all under tribute to our happiness.

With the telescope of faith to our eye, looking back to our origin beyond the Solar System, beyond all the systems of the heavens, we descry the archetype of our being in the remote and unfathomable depths of the bosom and mysterious nature of that divine and transcendent Being, whose temple is in the Universe, and whose days are all the ages of Eternity.

While man stands upon this earth and breathes this material breath of life, and sees and feels much in his outward frame in common with the beasts that perish, he feels within himself an unearthly principle—an inward man—a heaven-descended mind—a nature more than ethereal—a spirit ever panting, thirsty, longing after the affinity of his Father's spirit, whence, as a spark of intelligence, it was stricken off, and made to illumine its little mansion in the vast temple of Creation.

The intellectual nature vouchsafed to man communes with the Supreme

Intelligence in all his various and boundless works ; and such is its love of new ideas, of new conceptions of the almighty source of its being and bliss, that if it could only imagine any fixed summit of its attainments, even in the heavens, beyond which it could add no new discoveries, that summit would be the boundary of its career of glory and of bliss ; and repining, as did the Grecian Chief, that no new worlds were yet to be conquered, heaven itself would cease to be the place of infinite delight, the ultimate and eternal home of man.

The *relations* of man are, as a necessary consequence, equally sublime and comprehensive with his origin and nature. He touches every point in the universe, whether material or immaterial, animal, intellectual, or moral—temporal, spiritual, or eternal. He not only derives pleasure from all these sources, but feels that he is related to God, angels, and all natures, by ties, and sympathies, and nice dependencies, from which arise innumerable pleasures, duties, and obligations, each of which becomes a new source of delight to him who, reconciled to the government of the rightful Sovereign, seeks the enjoyment of all things in subordination to His will.

The destiny of man is in harmony with his nature, relations, and origin. True, indeed, there is a dark, cheerless, and gloomy mansion, to which his mortality is for a season confined. But should he learn in this life the science of happiness, and regulate his actions according to the philosophy of bliss, beyond that land of darkness and of night, that dreary bourne of his follies, misfortunes, and sins, "there is a land of pure delight," a more blissful paradise than that of ancient Eden, in which man will freely eat of the fruit of a more delicious tree of life, breathe a purer air, see a brighter sun, and enjoy, without the intervention of a cloud, the light of that divine and glorious countenance which illumines all the suns

of the systems of universal nature. There, in the midst of kindred spirits of a celestial mould, of a divine temper—the mighty intellects—the refined and cultivated genii of the skies, the true nobility of creation—he will converse, and in the seraphic pleasures of a taste and an imagination of which all terrestrial scenes are inadequate types, he will view the bright and more perfect displays of creative power, wisdom, and goodness in the palace of the universe ; in that holiest of all, where beauty and loveliness in their most divine forms, unseen by mortal eye, shall be displayed in the superlative of glory, amidst the enraptured congratulations of innumerable multitudes of holy spirits, assembled not only from all earthly nations, and all mundane ages, but from all the celestial dominions, states, and communities of the empire of God.

To contemplate an eternity past—to anticipate an eternity yet to come, with full developed minds of celestial stature, dwelling in spiritual and incorruptible bodies of unfading beauty and immortal youth, to survey the past creations of God—to witness the new—to commune with one another, and with all intelligences, on all the manifestations of the divinity—and above all, to trace acts of the great drama of man's redemption as developed by the Divine Author and Perfecter of a remedial economy—to read the library of heaven, the volumes of Creation, of Providence and Redemption—to intercommunicate the sentiments and emotions arising from such themes, interrupted only by heavenly anthems, and fresh glories breaking on our enraptured visions—will constitute a proper employment for beings of such endowments, capacities, and aspiration as man.

Need I add, to disclose such secrets—to reveal such mysteries—and to guide man in a path that leads to such a destiny, is not the province of philosophy—of the mere light of na-

ture or of reason ; but the peculiar and worthy object of a communication, supernatural and divine—and such a volume we have in that much neglected, but incomparable, sublime, and awful volume—the BIBLE.

THE BIBLE.

SIR William Jones says, “ The scriptures contain, independently of a divine origin, more exquisite beauty, purer morality, more important history, and finer strains both of poetry and eloquence than could be collected within the same compass from all other books that were ever composed in any age, or in any idiom. The two parts of which the Scriptures consist are connected by a chain of composition which bears no resemblance, in form or style, to any that can be produced from the stores of Grecian, Indian, Russian, or even Arabian. The antiquity of these works no man can doubt; and the unrestrained application of them to events long subsequent to their publication, is a solid ground of belief that they were genuine productions, and consequently inspired.” Now this is not the decision of some uneducated Christian minister, but it is the deliberate judgment of the greatest oriental scholar, perhaps our country has produced—a man whose statue adorns our own cathedral, and whose name will live as long as British literature continues. This man declares that the Bible contains more true sublimity than could be found in all the other books that were ever composed in any age or country. Now the testimony of another individual to prove this shall be from the writings of Chateaubriand—the most distinguished member of the French literati of the present day. He says, “ The productions most foreign to our manners, the sacred books of the infidel nations, the Zendavesta of the Parsees, the Vidan of the Brahmins, the Koran of the Turks, the Edda of the Scandi-

navians, the Sanscrit poems, the maxims of Confucius, excite in us no surprise : we find in all these works the ordinary chain of human ideas—they have all some resemblance to each other, both in tone and in ideas. The Bible alone is like none of them : it is a monument detached from all the others. Explain it to a Tartar, to a Caffre, to an American savage—put it into the hands of a dervise ; they will all be equally astonished by it—a fact which borders on the miraculous. Twenty authors, living at periods very distant from each other, composed the sacred books ; and though they are written in twenty different styles equally inimitable, are not to be met with in any other performance. The New Testament, so different in its spirit to the Old, nevertheless partakes with the latter of this astonishing originality.”

Now these are not the testimonies of priests—they are the testimonies of laymen—of men who have travelled in every part of the globe, and who have become acquainted with the literature of all nations ; and what they, as scholars, pronounce concerning this book, we, as Christians, are able to confirm.

DISCIPLINE—No. II.

In our last number, we examined those passages of scripture which, some imagine, deny the power of judgment, and promised to continue the subject, in an attempt to show, that an impartial and prompt discipline is among the most solemn duties of the church—with an investigation of the questions, “ In what does it consist ? and what is the proper method of administering it ?

Every organization implies an established authority and subordination to it. Machines have their balance wheels, compensation-pendulums, and regulators : the human system, complicated as it is, in its material and spiritual elements, is in

subordination to the will ; and every association of men, in striking conformity, must be subjected to some controlling authority, or it cannot live and operate as one body. This authority may be limited or general, according to the object of the organization. It may be proscribed and stipulated, as in written and adopted constitutions ; or, absolute and arbitrary, as in the will of monarchs or the decrees of democracies : yet, in whatever form, it must exist and be accompanied with power to enforce it, or confusion will come.

In the beautiful organization we call "the church," we are not to expect to find an exception to this general principle. God is the author both of the general principle and the church, and He has planned the one in subordination to the other. The authority proceeds from Him, and is proscribed by His revealed will. This is the high—the supreme sanction of all legitimate ecclesiastical judicature. God will sustain it by his own right hand. And as He not only knows what is best, but does nothing in vain, it would seem necessary only to ascertain whether he has committed this high prerogative to his church on earth, in order to arrive at a just conclusion upon the proposition before us. That all authority in heaven and upon earth is His, none will deny—"For," says the Apostle, "there is no power but of God : the powers that be are ordained of God ;" and as the Christian is "subject, not only for wrath, but also for conscience sake," not only for the fear of human punishment, but also on account of his duty to God, so is the "higher power," or "minister of his will," bound, not only because of his responsibility to the society, whose good order he is called upon to maintain, but because also he is ordained of God to his duties, and may not on that account neglect them with impunity. The importance of a lawful exercise of authority is commensurate

with that of obedience ; and, therefore, any exhortation or command to submit to authority is equally to exercise it.

Our Saviour, in his last interview with his Apostles, when he stood upon the mountain of Galilee, ready to ascend to the right hand of the Majesty in the heavens, makes this instructive declaration, "All power is given unto me both in heaven and earth. Go ye, therefore, and teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you ; and, lo, I am with you always, even unto the end of the world."—Mat. xxvii. 18-20. Moses had been the great lawgiver till Christ. Upon the mount of transfiguration, from the bright cloud which overshadowed them, in the presence of Moses and Elias, Peter, James, and John had heard the voice of God proclaiming, "This is my beloved Son, in whom I am well pleased—hear ye him." And now the Saviour, in virtue of this acknowledged authority to speak, empowers his Apostles, in his last injunction, to teach the things which he had commanded them. If we had no record of what these "things" were, other than that furnished us in the subsequent teachings of the Apostles, this would be sufficient ; for the promise that he would be with them—that he would send the Advocate to teach them all things, and bring all things to their remembrance that he had said to them, being evidently fulfilled, both from the facts which transpired on the day of Pentecost, and the demonstrations of miraculous power accompanying their subsequent preaching, there can be no doubt that what they did teach was by the divine authority and under the divine sanction. The teachings of the Apostles, therefore, even though not found in any previous record of the things commanded by the Saviour, must be admitted to be

in accordance with those commands, else he has lent the "demonstration of the Spirit" to human inventions—which is not admissible.

But it happens, in reference to the subject under consideration, that we have not only the authority of the Apostles, but the express will of the Saviour, as preserved in the record of Matthew. The church is here solemnly commanded to treat "as a heathen man and a publican," him who proves refractory, and refuses to hear their authority; with the assurance "that whatsoever they shall bind on earth (in accordance with his law) shall be bound in heaven, and whatsoever they shall loose on earth shall be loosed in heaven," (Mat. xvi. 17-19, xviii. 18.) Thus is the duty of the church to maintain the principles of Christ's kingdom expressly urged by his own command; and every congregation which neglects this solemn obligation, is wanting in faithfulness to their absent Lord, whose delegates, in vindicating his truth and enforcing his law, he has, to their infinite honor, made them. False to their trust, and unworthy of their honor, they can neither expect to win the approbation of the Saviour, nor exhibit to the world the true riches and glory of his kingdom.

In exact accordance with this lesson is the admonition of Paul to the church at Corinth (1 Cor. v.) They had allowed in their fellowship, one guilty of a crime, "not so much as named among the Gentiles," and thus manifested such a want of jealousy for the purity of the church, as, in the opinion of the Apostle, was shameful. He commands them, therefore, to put away from among themselves, this wicked person, and proceeds to show that, in permitting him to remain in the church, they were endangering the purity of the whole body. "Know ye not that a little leaven leaveneth the whole lump? Purge out, therefore, the old leaven, that ye may be a new lump." Here the necessity of

discipline is shown to arise from the evil influence necessarily exerted by an unworthy member, so long as he is countenanced in his sins, upon the whole body with whom he is associated. They not only become partakers of his sins, by failing to rebuke them in him, but, from allowing transgressions in others, soon find excuse for sinning themselves. The experience of every man's own heart concurs with universal observation in proving that, in exact proportion as we accustom ourselves to countenance any practice in another, do we increase the liability, when tempted, of engaging in it ourselves. We are so constituted. Hence a church which has a lax discipline, must have also loose notions of Christian purity, and is, consequently, always liable to fall under temptation, into improprieties disgraceful to themselves, detrimental to the cause of Christ, and injurious to others. Thus "a little leaven," which is neglected and not purged out, as the Apostle commands, contaminates the whole mass, and renders it not only useless, but hurtful.

The church should be the light of the world, and we know that it is in vain to have a good theory of religion if we have not a corresponding practice. One or two disorderly brethren will do more to retard the progress of the gospel, than half a dozen ordinary advocates can to advance it: for so long as they are not visited with the discipline of the church, the necessary inference is, no matter what may be the preaching to the contrary, that their conduct is endorsed by the whole fraternity; and it is, consequently, charged to their account. It is for this reason that Paul would have us make a difference in our treatment between the disorderly, who is called "a brother," and such in the world. He says, (1 Cor. v. 9) "I wrote unto you in one epistle not to associate with the vicious; but I did not mean in general the fornicators of this world, the avaricious, the rapacious, or the

idolaters—seeing then, indeed, you must go out of the world. But now I write to you, if any one, called a brother, be a fornicator, or a covetous person, or an idolater, or a reviler, or a drunkard, or an extortioner—not to associate, not even to eat with such a person.” We are, then, to treat disorderly brethren with a marked reprobation, greater than that we show to similar characters in the world—because, being associated with us in a particular relation—as “a peculiar people”—in countenancing them, even with the ordinary civilities of life, we become partakers of their sins, and lower the standard of consecration which the Saviour and his Apostles have raised, and commanded his church to maintain.

Among the sins of the seven churches of Asia, as delivered by John in Revelation, we find that the Saviour charges the church in Pergamos and that in Thyatira, with the neglect of a watchful discipline, in suffering among them those whose doctrine and practice he hated. “I have a few things against thee,” (to the church in Pergamos), “because thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumbling-block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate. Repent, or else I will come unto thee quickly, and will fight against them with the sword of my mouth.” Rev. ii. 14-16. In the same spirit he reproves the church in Thyatira for suffering the woman Jezebel, and we ought to regard it as a solemn admonition unto us, for whose instruction it was likewise delivered. Many, we fear, are the churches now, against whom the Lord has the like displeasure. They suffer the temple of his Holy Spirit to be defiled—witness the reproaches of the infidelity of professed members is every day casting upon his cause ;

see the influence of his kingdom weakened and wasted by the disloyalty of its rebellious subjects, and the opposition of Satan riding in triumph over his heritage ; and yet, faithless to their trust, and too cowardly to raise a voice for *him* who did not shrink even to die for *them*; they sit supinely by ; looking, indeed, upon the confusion with some degree of emotion, but apparently unmindful that it is their duty to watch as those that shall give account. May the Lord awaken them to a sense of their responsibility, and enkindle in the churches a holier zeal for the honor of his house. W. K. P.

REPLY TO “STRICTURES.”

SEEING some strictures in your magazine of this month on a Baptist pamphlet, entitled “Strictures on the leading doctrines contained in a work of Mr. A. Campbell, of America,” &c. by one who signs himself J. D. I beg to trouble you with a few observations thereon.

I shall not stop to notice the writer’s flourish about “wrathful vials,” &c. but proceed at once to consider, as briefly as possible, the real question at issue.

Among the “five errors” J. D. professes to point out, one, it would seem, he considers to be of a fundamental character—at least I should infer so from the following denunciation :—“Such is the Baptistism of these members, at once absurd, injurious, and blasphemous.” This he tells us is the following : “Both faith and repentance are the gifts of God ; that there are commands to repent and believe we fully admit, but that they imply any power in man to obey we deny.” I should have thought that at least some notice ought to have been taken of the scriptural proofs urged in favor of the above. The only passage referred to, however, is Rom. v. 17 ; and this passage is dismissed with the observation, that

giving is the act of God, receiving the act of man. Now, that man receives the grace of God is very plain, but it is not plain that receiving that grace depends, as J. D. represents, on some act of his own; for on this supposition the contract would be no longer between Adam's sin and one man's obedience, but also between Adam's disobedience and *our* obedience, since, if abundance of grace does not secure its reception, something else must; and this, we are told, is that minutely little part which man has to perform. J. D. however, cannot understand the justice of God in calling on men to repent and believe when they have no power to do so. It is clear, however, that man's *depraved inability* to keep God's law did not release him from his obligation; and because men are so depraved, and have such enmity in their hearts against God, that they will not, and cannot (for the Scriptures declare both the one and the other, Jn. viii. 12-29, and v. 40) come to Christ, is it unjust in him to require faith and repentance? Rather ought we to magnify God's grace, not only in giving his Son, but in commanding us to believe in him; and not only so, but overcoming the enmity of the human mind against the truth. Hence he declares, "I will put a new spirit within you, and I will take away the stony heart out of their flesh, and give them a heart of flesh, Ezkl. xi. 19.

I will not stop to notice "error 1st," viz. "justification by faith alone"—but simply remind J. D. that assertion is not argument; and that it appears strange that this doctrine, which, he says, is not so much as named in the Divine Word, should be described by the Apostle James as "justification by dead faith."

It would be easy to show that J. D.'s objections to the views brought out in the pamphlet, arise from this one source—a mistaken view of man's character as a sinner. To him the doctrine of total depravity appears an

"ice foundation;" but, alas! the experience of past ages and generations, and the depraved condition of mankind in our own day, confirm most fully the melancholy truth that there is "none that doeth good." But in direct opposition to this plain statement of the Apostle, in reference to human inability to do good, J. D. asserts man has power to repent and believe—then he has power to do good, which the Apostle in so many words denies. If man's depravity is only partial, then there are some good dispositions in man; and if good dispositions then he is able to do good, and the carnal mind, on such a supposition, as the Apostle represents, "enmity against God, for it is not subject to the law of God, neither indeed can be." I may here observe, in reference to J. D.'s remarks on Rom. vii. 25, that the mind and the flesh are clearly distinguished by the Apostle from each other, the one referring to our sinful nature, the other to a new or "divine nature:"—with the mind he served the law of God—surely not with the natural mind, for this refers to a change which had taken place, which did not therefore previously exist. Rom. vi. 17, in the same way, does not suppose they obeyed the Gospel by any virtue they possessed, for how could a slave of sin do this? Besides the Apostle evidently thanks God as the author of the great change they experienced. There can be no doubt indeed, as J. D. says, that a man will gladly receive the Queen's pardon under sentence of death; but the case is widely altered when we come to speak of the pardon proclaimed in the gospel, for this we know is received by comparatively few: and one great reason of this is, that men naturally do not see their need of it; and hence the Spirit was sent to "convince the world of sin." Thus all those passages quoted by J. D. evidently teach that God will, in conveying his blessings to men, secure their reception. "The dead shall

hear the voice of the Son of God." He preaches deliverance to the captives, and says to the prisoners "go forth," evidently implying his power in translating men from the kingdom of darkness. Again, Acts ii. 40, does not imply, as J. D. says, that blood-guilty ones were able to save themselves by fleeing to Christ, for it was addressed to those who had already been convinced by the Spirit, and was not a salvation from the guilt of sin, but referred evidently to a separation from the world as the children of God. J. D. tells us, that it is revolting to hear that the "unoffending babe is as depraved as the villain who has robbed the house," &c. I might ask him, in his own style, where he finds such an expression as "the unoffending babe?" But it should be remembered, that the question is not about mere open immorality, but whether man's nature is not wholly sinful, leading him, without a variety of restraining causes, to the worst of crimes. The Jews who murdered the Redeemer were once "unoffending babes." Are we better than they? The Apostle answers "no, in no wise."

My limits remind me I must bring these remarks to a close; before doing so, however, I will just glance at the remaining errors pointed out by J. D. One is the "error" "that there is an influence or agency of the Spirit along with the word." The passages adduced in support of this doctrine in the pamphlet, are passed by as "egg shells," or "showy ciphers which do not amount to a unit of proof." This being an assertion, must pass for as much as it is worth. However, I will quote another passage in addition to those already quoted by the writers of the pamphlet. 1 Thess. i. 5, "Our gospel came not unto you in word only, but in power, and in the Holy Ghost, and in much assurance." I suppose, however, this will be set down as a "cipher" along with the rest. As for J. D.'s quotation, that

the gospel is the "power of God unto salvation," I will only say that he must be aware that this is admitted in the pamphlet; but if it is the power of God, *He* must make it powerful: and the Apostle declares this again where he says, "It is mighty through God." I will only add, in reference to the passages quoted to prove the gift of the Spirit alone to believers, that on the supposition that they set aside the operations of the Spirit in conversion, it would equally set aside the gift of the Spirit to Old Testament believers, since it is expressly declared that the "Holy Ghost was not yet given, because Jesus was not glorified." It is clear these passages simply refer to a more plenary gift of the Spirit, and do not, and cannot, set aside the necessity of being born of the Spirit.

In reference to J. D.'s objection to the limitation of the atonement to a part of mankind, on the ground that it is a reflection on the goodness and integrity of God, I would only say, that the Divine Being loves all mankind, the Scriptures no where affirm. Under the Old Dispensation he confined the knowledge of the atonement to a single nation, for whom alone the High-priest officiated to offer sacrifices; and the Saviour, in his mediatorial prayer, expressly refers to the church alone as being given to him by the Father, and elsewhere says, "I lay down my life for the sheep." True, the whole includes a part; but, on the other hand, a part does not include the whole: and the fair legitimate meaning of Christ's words evidently is, that he laid down his life for the sheep alone. J. D. asks the question, who doubts that he laid down his life for the sheep, or that his people are redeemed to God by his blood? My answer is, all who say Christ's death did not secure the salvation of his church, and that man must do his minutely little part, in order to benefit by Christ's death:—that the writer of the Strictures, in

his zeal for the universality of the atonement, appears to forget that the object of the proclamation of the gospel was, not that all universally should be saved, but to take out from among the Gentiles, a people for the divine name. Thus the Apostles were divinely directed to visit certain places, and places to which they would have gone to preach the gospel, they were not suffered to visit. In reference to the passages quoted by J. D. it is plain that their application must, from their connection and bearing, be limited. 2 Cor. v. 18 and 20, refers evidently to believing Jews and Gentiles reconciled to God through Christ, for whom he was made sin; and *they*, not unbelievers, are exhorted to be reconciled to God: for it is the Corinthians the Apostle is evidently addressing. 1 Tim. 2-6, in the same way, refers to Christ's ransom as embracing men of every class and condition, and is to be testified in due time, not surely by their being lost. Finally, 1 Jno. ii. evidently teaches that Christ's propitiation was to extend to both Gentiles and Jews—whereas before it was limited, at least in its ceremonial character, alone to the Jew, for whom the High-priest entered the most holy place on the great day of atonement; but now the mercy seat is accessible to all believers, both Jew and Gentile, and Christ is for them a propitiation.

Before closing these remarks on J. D.'s strictures, I may just notice one or two charges of mis-stating A. Campbell's meaning. The first is in reference to the alteration of the emphasis from the word "do" to "must." Now it appears to me that it would indeed take an "eagle eye" to discover the misrepresentation; for what difference is there between saying "we do baptism for ourselves," or "we must do it for ourselves?" In either case it is plain that the benefit resulting from it is appropriated to ourselves, being a work done, accord-

ing to A. Campbell, to secure our personal salvation.

Again, in reference to A. Campbell teaching that Christ died for no man, they simply give the fair inference from his own words, which are, "the atonement of Christ has no extent"—contemplating sin as a unit in the divine government. If the atonement of Christ, then, has no extent, must it not be improper to say Christ died either for all mankind, or only a part of mankind. The connection, "embracing as it does all mankind," is a supplement of J. D.'s, and would, if it had appeared in the "Christian System," have been a flat denial of the sentiment previously advanced.

Yours respectfully, G. D. R.

INFLUENCE OF THE SPIRIT IN THE CONVERSION OF MEN.

SINCE the wide diffusion of our views in relation to the intrinsic power of the gospel, in the conversion of man, it has become quite fashionable with certain orthodox writers and preachers, to say that "the influence of the spirit is exerted *through the truth*," meaning thereby, that conversion is effected by an independent and instantaneous, a direct and supernatural influence of the spirit upon the soul, and that the conductor or the conduit of this influence is the truth. In employing this improved phraseology, they affect to repudiate this old fashioned notion of conversion by an operation of the Spirit, with or without the Word. They would make the impression, that they attach to the truth a power and an importance, denied to it by the old theory; and we doubt not that this is their belief. Perceiving the absurdity of representing the Word of God to be a *dead letter*, and its glorious motives devoid of all intrinsic power to affect the heart, they have sought to modify their theory, so as to avoid these irrational and unphilosophical, as well as unscriptural conclusions.

But we cannot see that these modern divines have improved upon the old theory, in the slightest degree—that there is any essential difference between the old and the new theology in this particular. The old theory teaches that the Word of God possesses in itself no power to convert the soul ; that the direct influence of the spirit alone can do this ; and that this can be and is exerted apart from, and without the word. The new theory, equally with the old, denies the intrinsic power and efficacy of the word ; and equally attributes conversion to the special, direct and supernatural influence of the spirit of God upon the spirit of Man ; the only point, in which it differs, is in making the truth, in some unexplained and mysterious sense, the medium by which that influence is transmitted, except in the cases of infants, idiots, and pagans. Wherein then do these systems differ, as regards the *power* employed in conversion.—They pronounce the word of God a dead letter, until rendered quick and powerful by a superadded influence, supernatural in its nature, and irresistible in its power ; and both ascribe the conversion of man to a miracle.

One individual receives an electric shock by a spark communicated through a chain, from an electrical machine—another receives a similar shock by a flash of lightning, shot directly through space from clouds above him. Both have been affected by the same fluid, the same power—by electricity, and they concur in the belief that the chain, through which one has received it, is only cold, dead iron. So one individual professes to have received the influence, which converted him, directly from heaven, apart from the word : another, that he has received the same influence through the medium of the truth. Both ascribe their conversion to the same supernatural power ; and they unite in denying, that the word,

through which one professes to have received the influence which converted him, has any power in itself, in its facts, its arguments, or motives, to convert the soul.

We are sorry to be unable to discover that this new theory of conversion is any nearer the plain and rational doctrine of the Bible on the subject, than the old ; and we much fear, that it only “darkens counsel by words without knowledge.”

We habitually ascribe conversion to the agency of the Holy Spirit ; but we believe that the means employed in the agency, are the facts, the arguments and motives found in the word of God—that is the intelligence of God operating upon the intelligence of Man, in harmony with its established laws—not in his physical and irresistible power revolutionizing the soul by an instantaneous shock. The question between us and those with whom we differ, on this subject, is not, whether the spirit is the agent in conversion ; but whether the means employed are physical or moral ? Where this is a mere speculative question, not affecting practically the spiritual welfare of men, it might be deemed unprofitable and vain to discuss it ; but, inasmuch as the popular theory on this subject is not held as a speculative opinion, but is believed in and practised upon, as the very essence of religion, inducing thousands to delay their submission to the requirements of the Gospel, until they shall experience that mysterious operation which they have been taught to expect, it is proper and necessary, that however sacred it may be regarded, it be freely discussed ; and that its truth be rigidly subjected to the test of the Holy Oracles. If true, all should reverently embrace it—if erroneous the spiritual interests of Society demand that it be exploded.—*Protestant Union.*

STRICTURES ON A BAPTIST
PAMPHLET (CONCLUDED.)

DEAR SIR—The want of discrimination displayed by Messrs. W. and D. in using texts of all kinds, as weapons offensive, in attempting the religious life of A. Campbell, leads to the conclusion that this must be their first appearance in print. Juvenile warriors must not, however, be allowed to *handle* the “two-edged sword” so incautiously, lest they injure others as well as themselves.

On page 12 they say, “We shall simply quote one or two more passages which, in so many words, ascribe faith to God’s power as well as being his gift.” By examining these passages it will be seen that this is spoken “simply” enough, yet not quite so much so as the next sentence, “Faith then, is said to be wrought in the believer by the mighty power of God.” Thus self-confidently do these good, easy young men write: neither troubling themselves with premises in order to conclusions—nor heeding whether their phrase, “faith is said to be wrought in the believer,” is sense or not. But to the passages.

Perversion 14. “The exceeding greatness of his power to usward who believe, according to the working of his mighty power,” Eph. i. 19. Gentlemen, this text does not speak of faith at all, either “in so many words” or otherwise. Surely, Sirs, when you did decide to put A. Campbell to death, you should have found some solid ground to fix his cross in! The intelligent will be aware, that the passage is a part of Paul’s prayer for the Ephesian disciples—not that God would work faith in them, for they were already distinguished by “faith in the Lord Jesus, and love to all the saints”—but that they might **KNOW THE ALL-ACCOMPLISHING POWER OF THE FATHER** to raise them from death, and to exalt them to his throne in heaven—the very mighty power that was exercised by Him in raising and exalting his Son.

Perv. 15. Phil. i. 29—“For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake.” Here the inquirer after truth naturally asks, *what* is given? These gentlemen decide “faith is.” If so, the passage should read thus:—Unto you faith or belief is given—to believe, and belief is given—to suffer! Will any who reverence the divine word, charge the Holy Spirit in Paul with such unmeaning tautology? What, then, *is* given? Let the candid Calvinist, Macknight say, (Eph. ii. 8, note 2) “an *opportunity*” is given. This makes good sense, and agrees with the facts. The “opportunity” to believe was graciously given when the gospel of Christ was proclaimed at Philippi, (Acts xvi.) and the opportunity to suffer was also graciously given when terrifying adversaries arose to persecute and afflict them (Phil. i. 28.)

Perv. 16. Col. ii. 12. “Ye are risen with him through the faith of the operation of God.” This is the third and last of the texts that the writers tell us, “in so many words,” ascribe faith to God’s power as well as being his gift.” One feels inclined to ask what dark nook of the religious world have these young men occupied, not to be aware that “the ablest Greek scholars are decided that the idiom of the language will not admit of this construction.” Truth should be dearer to us than party, and the truth here is—Paul reminds the Colossian believers that not only had they been buried with Christ in their immersion, but had in the same immersion been raised with him through their belief in the (*energias*) strong working of God who raised Christ; or, according to our common version, as corrected by Boothroyd, Penn, and others—“risen with him through faith in the mighty power of God, who raised him from the dead.” Thomas Scott, in the first edition of his commentary, made the passage talk

as these writers do ; but in his second he confesses that a careful examination had convinced him his so doing was rather *imposing a sense upon the Apostle's words*, than inquiring after their true meaning. That true meaning, he says, is "a believing reliance on that effectual saving power of God, as displayed in the resurrection of Christ." Would that all who have been guilty of *imposing a sense upon divine words*, would follow Scott's noble example !

Here one naturally asks, are there then *no* proofs, *not even one*, of that most popular doctrine, "faith is the gift of God ?" and echo truly answers "not even one." It cannot be divine truth that cannot be found in the divine word.

Perv. 17. The writers, waxing bolder, say "Repentance is the gift of God, in opposition to the doctrine of the Christian System, that we do it for ourselves," and they refer to Acts v. 21, "Him hath God exalted with his right hand, to be a Prince and a Saviour, to give repentance to Israel and the remission of sins;" also to Acts xi. 28, "Then hath God also to the Gentiles granted repentance unto life." I do not stop to inquire whether there is good sense, or indeed any sense, in saying *we do not repent for ourselves*, nor to ask whom we repent for, or who repents for us ; but I ask these gentlemen, do you take these passages literally, or as under ellipsis ? If literally, because the words "give repentance" and "granted repentance" occur, then you are contradicted by facts. Neither "Israel" nor "the Gentiles" (in the Apostle's unlimited sense) have had repentance—it being still too true that "Israel hath not obtained it," and that the Gentiles, for the most part, "are without hope and without God." If you say the passages require supplemental words, and that their meaning is—repentance is given to *some of* Israel, and granted to *some of* the Gentiles, then I refuse your supplements

as unscriptural and injurious for reasons before given. If there must be supplemental words, let them be supplied from the Lord's lips. Luke xxiv. 47—(it being Luke's manner to give elliptically, what he had previously written in full)—and the passages will stand thus : "Exalted to give the *preaching or gospel of* repentance and remission of sins to Israel ;" and "then hath God also to the Gentiles granted the *proclamation, or good tidings of* repentance unto life." This reading harmonizes with the Scriptures and with the facts, and the passages are dealt with just as we are obliged to deal with the Lord's own words, John vii. 22, "Moses, therefore, gave unto you circumcision"—which the facts of the case compel us to read, "Moses, therefore, gave unto you *God's teaching or commands respecting* circumcision."

Perv. 18 "Making them a willing people in the day of his power." To these words the writers gravely attach "Ps. cx. 3 !" This odd notion of *making willing, makes one smile, whether willing or not*, by reminding on one hand of birch-rod, thumb-screw, or rack-made willingness ; and on the other of the good husband's boast—how easy to *make* his wife do just as she pleased. But, to be serious, is this a correct quotation ? Let each turn to Ps. cx. 3, and be convinced that nothing so absurd is there ! It is, in fact, an old attempt to amend Jehovah's words, for a party purpose, which calls for strong reprobation. The passage itself (Ps. cx. 3) is as silent about *making* as about *repentance*, and the writers have quoted it wrongly and recklessly, for which they should pray to be forgiven. Three grand things are prophesied of in verses 2 and 3 :—1st. The *day of Jesus' power*, i.e. the period of his reign over all creation, (in contrast with the day of his weakness on earth) all authority in heaven and earth being given to him.—2nd. The *rod of Jesus' strength*—the gospel of his

grace—the power of God—the two-edged sword of the Spirit—the held-out sceptre of salvation, which the Lord of Lords sent out from Zion, and by which he exercises universal dominion.—3rd. *Jesus' people*—those who, won by his love, delightedly submit to his government, being (unlike the ever-murmuring Jews) a willing, free, liberal, generous, noble, princely people, (so *am nedaboth* signifies, see A. Clarke) beauteous in holiness, to be eventually pure, bright, and numerous as eastern dew-drops in the rays of the morning.

Mis. 19. "He hath blessed us with all spiritual blessings in heavenly places in Christ, Eph. i. 3." To adduce this text as proof that repentance is the gift of God, is to misapply to the conversion of a sinner, words which relate solely to the Holy Apostles of Jesus. It merely requires a careful and candid reading of the chapter, to see that down to the 12th verse, St. Paul speaks of Apostles, who were chosen before time began, and to whom alone, God (v. 9) "made known the mystery of his will," and that at the 13th verse he turns and speaks to the Ephesian disciples. The "spiritual blessings in heavenly things" are therefore, not faith and repentance, but divine gifts, manifestations, abilities and revelations, by which the Lord Jesus qualified his apostles for the all-important work of turning sinners from Satan to God.

Perv. 20. "When the command" (the "gospel call" see previous sentence) is accompanied with (by) power, the sinner obeys." This is Scotch baptismism according to the Liverpool School! Let us analyze it. The gospel of Christ, as defined by the Holy Spirit in St. Paul, "is the power of God unto salvation," and I imagine the "power," these young men speak of is also the power of God. If so, the proper reading of their sentence is—*when the power of God is accompanied by the power of God the sinner obeys!* Nor are they

more happy in their proof-quotation, "many therefore are called, but few chosen," for if it proves any thing for them it is this—that they have the art of blowing hot and cold. When it suits them, their "chain of salvation" is, "whom he called, them he also justified and glorified;" but here it suits them to prove, that many whom he calls he does not choose! The contradiction is of their own making. If the former is referred to the Father's kindness in bringing his old Testament saints to the knowledge and love of his Son, and the latter to the ordinary call of sinners by the gospel, contradiction vanishes. The truth is, that sinners are called by the apostles' gospel, as persons capable of hearing and "coming:"—that such as do come are styled "the called;"—that the Father *chooses* or *elects* such, bestowing his holy spirit upon them as "the earnest." Yet that in order to final salvation, it is absolutely necessary these elect should be *diligent* and *faithful* to the end, (for if any who have been made partakers of the Holy Spirit, fall away, it is impossible to renew them again unto repentance.) The "chosen people" must therefore, "give diligence," in all Christian duties and excellencies, to make both their *calling* and their *election* sure; that so they may rank among those who during the days of "Mystery Babylon" are **WITH** the King of Kings, and are not only *called* and *chosen*, but also **FAITHFUL**.

I close by noticing another curiosity. The lion is said, by the violent use of his tail, to lash himself into fury. These writers also argue themselves into mightiness of valour, even to the penning of a challenge, (Campbell being gone) as follows:—"When Mr. Campbell will explain to us the reason why Ezekiel was to prophecy to the dry bones, and call on them to hear the word of the Lord, then we shall explain the difficulty here presented." I confess to be so anxious for their

explanation of the difficulty, (that the commands of God, that men should repent and believe, imply no power in men to obey) ; that for once I step out of my prescribed course, and venture, on Mr. Campbell's behalf, to give both the reason, and the explanation of the reason. 1st. the *reason* ;—Ezekiel prophesied to dry bones because God bade him. 2nd, the *explanation* ;—Israel in captivity or dispersion said, "our bones are dried—our hope is lost ;" i. e. we are nationally and figuratively, (although not actually) dead. And the heavenly Father, taking up their metaphor, shows, by highly significant imagery, commands, actions and results, that he would raise, not an elect few, but the "whole" of them from their dry-bone, grave-like, hopeless state, and restore them to a national life in their own land. (See also Hosea, vi. 1, 2.) I will even be liberal in explanation. The dry bones mean, those whom the Father calls "my people,"—"the whole house of Israel." Whether therefore the vision be taken as exhibiting the Hebrews driven from their Canaan, or the Christian church in a Laodicean state ; in either case, none but the ignorant or the designing could misapply what Jehovah says of "his people," to Gentile sinners, who are not "Israel" in any sense.

Affectionately, J. D.

Errata in former "Strictures"—page 33—2nd col. 21st line, for "absolutely" read "inevitably." Page 34—2nd col. 4th line from bottom, for "freedom," read "pardon" Page 84—1st col. in 2nd, 15th, and 17th lines, for "2" read "11."

OPPONENTS.

LIGHT is visibly breaking upon the minds of our opponents. The principles of the Reformation are gaining upon their understandings. We scarcely read an essay, or hear a sermon from them, in which there is

not an obvious effort to accommodate their obsolete theology to the more simple and rational views which we advocate. But the result too frequently is a sad medley and utter confusion and contradiction of doctrines. The preacher is often compelled, before finishing his sermon, to stultify himself in order to maintain his orthodoxy. He preaches to his hearers, through the greater part of his discourse, that it is their duty and that they possess the ability to obey God—to believe, repent, and submit to His authority ; and then winds up by assuring them they are as dead as grave-stones—that they might as well think of creating a world, as dream they are able to obey God. The facetious definition of Calvinism given by the celebrated Lorenzo Dow, "You can and you can't—you will and you won't—you'll be damned if you do, you'll be damned if you don't," is often exemplified in these sermons and essays.—*Prot. Un.*

PEACE AND UNION.

Beloved Brother—When last I wrote you, I said there were some things in the November number of the Christian Messenger which I thought ought to be animadverted on. These things occur in the letter signed "Frater." I need not tell you that I desire above all things the progress of truth, but desire at the same time to see it freed from all admixture of sectarian alloy, from which allow me to say, it appears the transaction described by this Brother is not quite free. I rejoice that the visit from our beloved brethren from America had led our Baptist brethren to the resolution of cultivating a friendly and hospitable feeling towards our brethren. Had this resolution been followed out, and by contact with our brethren certain reforms been effected, the cause of truth would have been more advanced, even supposing they had continued to meet in separate places, than by a number of them uniting with our brethren, and thus leaving the rest not so well affected to the cause we plead. No doubt there seem to have been many absurd and unscriptural practices among these Baptist brethren ; but those who left state that they had hopes that these would have remedied themselves—all except

one, which is spoken of as a fundamental principle amongst them; and this principle seems to have been considered so unscriptural, that they deemed themselves justified in leaving on account of it. Now with all due deference to our brethren, it appears to me, and always has, that this is a fundamental principle of the Reformation for which we plead; or rather, what is better, it is a fundamental principle of the New Testament, from which, I am grieved to think, from certain indications, the brethren in various places are unconsciously drifting away. There is a broad line to be drawn between those who are carried surreptitiously in their nurse's arms into the kingdom—and those who, openly and intelligently, have given themselves up to the Lord in his institution. The latter, while they are of good moral character, I have always considered my brethren; and the New Testament being our rule, all such we are bound to receive, however weak in the faith, without condemning their doubtful thoughts, or without regard to difference of opinion. This, I think you will regard as the teaching of the Spirit on this matter; and if so, suppose a brother is so diverse in his opinion from me as to sit down with those who have not been baptized, am I at liberty to regard this difference of opinion so as to shut him out from the table of the Lord? Were not the weak told not to condemn the strong, and the strong not to despise the weak, for God hath received them? How are we ever to teach our brethren among the sects our better way, if we stand on our supposed eminence and despise all others? And not only so, but whenever we find a brother who will not give up the direction of his conscience to the church, we cast him out for so doing. The fear of God, and not the fear of the church, should guide us. Let us take care that in claiming for ourselves the title of Reform Churches, we do not forget the thing in our scruples about the purity of the name. By the way, may the churches of the Reformation, under this title, not be as sectarian as the churches of the former Reformation. There is a constant tendency to seek after a carnal standing, rather than keeping alive the ardency of spirit and devotedness of soul required of the disciples of Jesus. As my beloved brethren, I warn you. Yours in the one hope,
Edinburgh. P. C. GRAY.

QUERY AND ANSWERS.

QUERY—In what way, and for what purpose did the devil contend with Michael the Archangel about the body of Moses? Jude, verse 9.

This query, which appeared on the cover of our January number, has elicited two answers, and as one of them is very short, we publish them both:—

No. 1. This is certainly a singular, though not an uninteresting question, and our reply must be considered rather as the expression of an opinion, than of a direct scriptural exposition of the passage; because neither the manner, the purpose, nor the duration of the contest appear to form any part of the record. The speech of Michael was a very short one. He durst not bring a railing accusation against his enemy, but said "The Lord rebuke thee." We admit, therefore, there was some design in the contention of these two notable characters. We may remark, by the way, that some have supposed, because Moses appeared on the Mount of Transfiguration in company with the Lord, that he had not died or been buried, but translated like Elijah, his successor and companion in glory. But the Scriptures declare that Moses died on Mount Nebo, and that the Lord buried him in a valley in the land of Moab, over against Bethpeor. This settles the doubt concerning his decease. The devil, that old serpent, considers himself to be a god, and a manufacturer of visible or deputy gods for all his votaries. He is styled the god of this world—the prince of the power of the air, who now works in the children of disobedience; and though he possesses no power or authority to make laws, or to give institutions of worship to the nations, yet he has presumptuously and wickedly done both. Now this old and cunning serpent, who dwelt in the hearts of many of the murmuring and mischievous Israelites, was not well pleased with the Lord Jehovah, because he had buried his faithful and typical servant Moses, without informing them of the place of his sepulture. Probably he had some fearful forebodings of a future judgment, and that ultimately both death, and him who had the power of death, would be destroyed. He wished, therefore, to make the best of his time, and the most of his prey. Now this arch enemy of God and man, with all his numerous associates, are very religious, and his religion boasts of having been confirmed by some of the most wonderful and stupendous miracles the world ever witnessed. He has his magicians, soothsayers, dreamers, witches, and wizards in abundance; but the whole of their performances are injurious in their character, and diabolical in their nature: the very opposite of those kind and benevolent confirmations of divine truth, which consisted in opening the eyes of the blind, unstopping the ears of the deaf, giving feet to the lame, and life to the dead. To be deprived of the dead body of Moses, then, was a sore calamity. For although he could no longer preach to them as he had been accustomed to do, yet as they had learnt the art of embalming and idolizing the dead, he would have made a first-class mummy—a far superior object of adoration to that of the golden calf made by Aaron, the senior brother of Moses. It is

true they might, like ourselves, have seen a wooden Moses, or a stone Moses; but these, like all other counterfeits, only answer for a time—there is nothing like the original. The devil might well contend—O, Michael, Michael! if all my gods, and all my clergy, were to be buried in this way, where would be my glory, and the grandeur of my kingdom? And he showed me Joshua, the high priest, (which, in the prophecies, is the same as Jesus) standing before the angel of Jehovah, and an adversary standing at his right hand to resist him; and the angel of Jehovah said to the adversary, “The Lord rebuke thee, oh adversary, even Jehovah, that choose Jerusalem, rebuke thee.” Is not this a brand plucked out of the fire? Yes, the Israelitish church was as a typical brand plucked from the fire; and some think this was all that Jude referred to, as the body of Moses—the Jewish church coming out of captivity—which the devil resisted in the days of Zachariah. The devil does not approve of God’s plan of salvation. When Jesus vacated the silent tomb, he gave, by his resurrection into life, a blow from which death, and he who has the power of it, can never recover. The resurrection of Jesus is a terrific and appalling thought to the devil and his worshippers. Alas, for them! for they have gone in the way of Cain, and have run far in the error of Balaam’s hire, and will perish as in the rebellion of Korah. See the Epistle of Jude.

ANSWER 2.—It is not called Moses, but the dead body of Moses. From this we infer that the contention arose after he was dead, and before he was interred. Michael might be entrusted with the burial of the body, that none might know its place of sepulture, lest they should worship and sacrifice to it, instead of to the Lord their God. Previously to the death of Moses, they had joined themselves to Baal-peor, and eaten the sacrifices to the dead; what, then, would they not have done could they have obtained the body of Moses? The devil contended, that as he had the power and dominion over death, he had a just right to the dead body of Moses. The Archangel said, “The Lord rebuke thee.”—P. B.

ITEMS OF NEWS.

Domestic.

Haydonbridge, January 28, 1848.—It is with feelings of gratitude and joy I now inform you that the work of heaven’s eternal King is progressing here. A good field of labour has been opened in this vicinity. Bigotry and prejudice are strong against us; still we have the promise, that our labour shall not be in vain in the Lord. Since the visit of brother M’Dougale, our meetings are well attended, and the most serious

attention paid to his discourses. Some are inquiring the way to Zion, while others come in apparently from curiosity. We have travelled several miles into the villages, and met with great kindness by the farmers opening their houses for preaching. Brother M’D. preaches to-night at Plunderneath, which will make twelve discourses in a fortnight. On Monday night we had a full house at Harsondale; last night equally full at Deanraw. The people are anxious for more meetings. The fact of the meeting-house doors being shut against us at Haydonbridge, has only tended to open a wider field for us in the country. The minds of the people are confused by so many human traditions, that the gospel of Jesus Christ is made of none effect. The Independent minister, Mr. J. Smith, has been lecturing for several weeks against immersion and Baptists generally. He said their doctrines were unscriptural and dangerous dogmas; that it was faith alone, from first to last, that saves the sinner. I confess that this was once my opinion; but the Bible and experience are wise teachers. I have now a more well-founded hope, having obeyed from the heart that form of doctrine once delivered to the world for the salvation of sinners:—“He that believeth, and is baptized, shall be saved; and he that believeth not, shall be condemned.” In one of Mr. Smith’s lectures on John iii. 5, Titus iii. 5, he made what some of his people called a job of it; for, said they, if water and spirit mean the same here, why not in another passage, and say that it was the holy spirit that Christ made into wine at the marriage in Canaan in Galilee? He might make many jobs of this kind to the horror of the people, could they only believe the words spoken by Mr. Smith—the same shall judge you at the last day; but not so. The words of Christ alone shall be the judge. He hath said, “Except a man be born of the water and of the spirit, he cannot enter into the kingdom of heaven.” In another lecture on Rom. vi. 4, Mr. Smith says this has no reference to baptism whatever, but to a state of mind corresponding with the death of Christ, and that Christ was never buried in water, according to our mode of immersion. What an insult to common sense to say that this passage has no reference to baptism, when, at the same time, the Apostles affirm that we are buried with Christ in baptism; also in Gal. iii. 27, “But as many of you as have been baptized into Christ, have put on Christ, because Christ died for the remission of sins.” These parties, and all other *faith alone* men, conceive there is no need for a sin-remitting institution, whereby the believing penitent may have the pledge of God the Father, of the Son, and of the Holy Spirit, that all his past sins are for ever blotted out. But the Lord commanded, and that is enough for all who fear and reverence his authority. In a

third lecture, on Mark xvi. 16, Mr. Smith will have it to mean, "He that believeth, and is baptized with the Holy Spirit, shall be saved." No water again. That the Apostles did not baptize from the authority of Christ, but from some other reason. Surely Mr. Kirk, of Edinburgh, and Mr. Smith, must have forgotten that Peter rehearsed the whole matter from the beginning, and expounded by order unto them, &c. saying, what was I, that I could withstand God? Can any man forbid water, that these should not be baptized who have received the Holy Spirit as well as we? And he commanded them to be baptized in the name of the Lord Jesus. It is plain and obvious that the baptism which Mr. Kirk and Mr. Smith contend for only prepared these Gentiles for water baptism, and was intended to show to all succeeding ages that God had granted unto the Gentiles repentance unto life, as well as to his ancient people the Jews.—[After this, the gospel was freely preached to all nations, without exception. Nor is there another word in the book respecting the outpouring or baptism of the Holy Spirit being granted to any people.—ED.] Now, the question is, Where must we rank these popular men? at the head, or at the tail of *faith alone*? Preachers who dare to garble the words of our Redeemer, and say that believers' immersion in water is fulfilling unrighteousness, teach a doctrine which I look upon as the masterpiece of Satan's delusions. Hear, O heavens: give ear, O earth! Is it not strange that those who pretend to have such a peculiar regard for the Redeemer and his glory, should be such very great sticklers for a practice founded on mere opinion, but which brings such contempt upon his authority? If they are ashamed to be immersed into the name of the Father, Son, and Holy Ghost, for the remission of sins, we rejoice that others are not. We shall still say with the Evangelist, "He that believeth and is baptized shall be saved." May all our hearts be fully open to the bright beainings of his heavenly and convincing truth, that we may obey his will, and find mercy of the Lord in that day when he shall judge the world in truth and righteousness. Yours, &c. W. KIRK.

St. Andrews, January 29, 1818.—I now write you, for the information of the brethren, that a few disciples in St. Andrews and neighbourhood, who formerly belonged to the congregations in Cupar and Peekie Mill, but who, on account of the distance to these places, met together on the 16th January, being the first day of the week, and organized themselves into a congregation, founded on the plan laid down by Jesus Christ and his disciples. We solicit the prayers of the brethren, that we may be enabled to go forward in the work of the Lord. We have much opposition to contend with in this

ancient seat of learning. The minds of the people are completely under the power of the clergy. We regret very much that none of us are qualified to draw the attention of those around us to the truths of the gospel in a public manner; but we think that good might be done, even in this priest-ridden city, were some talented brother to take up his abode among us. We trust that the brethren in Cupar will feel it their duty to part with some of that talent with which they are so richly endowed, for the edifying of the brethren, and the conversion of sinners in St. Andrews. There is a small congregation of Baptists here, who lately recognised as their pastor Mr. McLean, a very intelligent man, and in many respects a Reformer; but he, like the great majority of Baptist preachers, carefully avoids, in his sermons, the exposition of the one baptism in conjunction with the one faith and the one Lord, and consequently the line of demarcation not being distinctly drawn between God's way of saving men and that of the sects', the people have intelligence enough to perceive that there is no necessity for a change, in as much as the same doctrine is taught in their own places of worship. Ought it not to be the aim of every preacher of the gospel to follow the example of the Apostle Paul, who shunned not to declare the whole counsel of God, whether men would hear, or whether they would forbear? S. BUIST.

Leigh, February 16, 1848.—A few weeks ago we opened a school-room in which to proclaim the gospel, and in which we have had several very interesting meetings. Our brethren from Wigan came over to assist, and there appears to be a favourable prospect before us. As a first fruit of our labors, last Lord's day, we had the happiness to immerse into Jesus a Methodist local preacher, who, I hope, will prove himself to be a faithful soldier of the Lord Jesus Christ. W. T.

Shotts Iron Works, February 15, 1848.—As a number of our brethren in Scotland may not be aware that a small Church has been formed in this place, we shall feel obliged by a notice of this in the next number of the Harbinger. There are *six* who meet every Lord's day to keep the commandments of Jesus—a small number truly; but the Lord has said, "Where two or three are met together in my name, there am I in the midst of them." We are surrounded by a large field for evangelical labour, situated near to the Caledonian Railway. We shall be glad to see any of the brethren who may be travelling this way in proclaiming the gospel. We have concluded to invite brother Gray from Edinburgh to visit us at his earliest convenience. We take five copies of the British Millennial Harbinger monthly, and lend them to all who will read for themselves. W. T.

Maidstone, January 26, 1848.—Our increase in this place is very slow. Two or three have left the town; others who have withdrawn were Calvinists. I am sorry that it should be so; but really if we are to set ourselves to please these creatures, we could not freely use the bible, but must be tied up to the use of a set of phrases to which they have listened all their days, but none of which are to be found in the Word of God. Men are now taught to look for salvation through the medium of their own pious feelings, rather than placing a firm faith on the testimony of God. I will just relate the case of one who united with us from the Baptists, soon after Brother King visited us the last time. The third chapter of John's gospel came in our regular course of reading. When a brother remarked, it was obvious from the teaching of Jesus to Nicodemus, that the salvation of the gospel was *conditional*—Faith, Repentance, and Baptism; for Jesus has said, "Except a man be born of water and of the spirit, he cannot enter into the kingdom of heaven." This was enough. The next thing I heard of him was that he had withdrawn from us, and when called upon by two of us, he said that salvation was unconditional; it did not depend upon any act of either body or mind; and although he had been a Baptist for a dozen years, he said that John iii. 5 ought to be read, "Except a man be born of the *flesh* and of the *spirit*," &c. I made use of Bro. Campbell's golden rule, that of substituting the *definition* for the term, which certainly made it appear very absurd. Yours, J. C.

[Surely there are not many Baptists who are equally ignorant of the meaning of John iii. 5 as this man seems to be. But proposing a *conditional* salvation is the great offence to all Calvinists, yet none of them admit that a man can be saved without faith, repentance, and regeneration; but the general teaching is, that the Holy Spirit produces each of them, and completes the work in a moment, without a single movement on the part of the sinner, or rather on the part of him who had been chosen from eternity, and created for this purpose.]

Wigan, Jan 29.—Last Lord's day afternoon, at our bible-class meeting, we had the pleasure to hear the confession of a young girl, about sixteen years of age, who had been a Sunday scholar. We were gratified to hear her simple faith and confidence in Jesus Christ, as having died for her sins, and risen again for her justification. Some one of the brethren asked her why she wished to be baptized? Because I have read in the Bible that Jesus said he that believeth and is baptized shall be saved: I believe in Jesus Christ, I know that I am a sinner, and I wish to be saved. She said she repented of her sins, and wished to obey Jesus in bap-

tism. We accordingly baptized her, and she is now rejoicing in Jesus her Saviour. About the same hour of the same day, another girl that had been one of our scholars, had asked leave of her father to go to the evening meeting; she was the eldest of five, and whilst in the act of preparing, and washing her sister, her clothes caught fire; there being no one in the house, she ran out, but was dreadfully burnt. I went to see her on Monday morning, when she requested me to read a chapter out of the Testament, and pray for her, which I accordingly did; she appeared to be quite composed, and resigned to the will of the Lord. She entreated her father and mother to obey the commandments of Jesus, and desired me to pray for them and for her little brothers and sisters. She was one of the most affectionate and dutiful girls I ever knew. She died on the Tuesday following. My prayer is, that this mysterious Providence may be made a blessing to her parents, and a warning to us to be always ready, for in such an hour as we think not, the Son of Man cometh. February 6th.—This evening, we had the unpeakable pleasure of hearing a broken down sinner confess his faith in Jesus, and ask for baptism; and we took him the same hour of the night and baptized him. After this the mother of the girl that was burned, expressed her wish to obey Jesus, but she desired us to instruct her more perfectly in the way of the Lord. February 13: this morning, after the meeting, two made their confession, and desired to be baptized: one of them has been a local preacher among the Methodists, and the other is an aged woman. We immersed them in the river Douglas, before a large number of witnesses. Brother Parkinson, who is a valiant soldier for Jesus Christ, addressed the multitude on the leading facts of the gospel, and the blessings promised to those who obey the truth. In the evening of the same day three others expressed their desire to obey Jesus, and be saved by him. We baptized them in the river the same hour, and now they are rejoicing in God their Saviour. May they be preserved faithful unto death, that they may receive a crown of life, which fadeth not away. The day following another was added to Christ by baptism.—Yours in Jesus, T. COOP.

Evangelist Fund.—Brother John Hine, treasurer to the Evangelist Fund, desires to acknowledge the receipt of *ten shillings* from sister S. K. Alcester, Warwickshire, to promote the spread of the gospel. Also *ten pounds five shillings* from the Church in Nottingham for the same object.

[NOTE.—Brother Campbell is still trying to negotiate for one or two evangelists to visit this country during the ensuing summer. Should he succeed, which we hope and pray may be the case, the contributions of all the brethren will be required. We therefore recommend to them

not to allow a single month or a quarter of the year to pass over without making some provision for this object. We hope the law case in Scotland will be shortly settled.—Ed.]

OBITUARIES.

Nottingham.—Two brethren, members of the Church in Nottingham, have fallen asleep in Jesus since our last issue; one of them aged 50, and the other 63 years. Thus Time is winging us away to our eternal home. Life is but a winter's day—a journey to the tomb.

Bulwell.—Two of our poor brethren, members of the Church in Bulwell, left their native shore, *via* Liverpool, in November last, to seek employment in the United States. One of them, Henry Holmes, leaving a wife and children behind; and the other, Jas. Hayes, a wife only, to struggle on in this country, until their husbands could send for them across the mighty deep. A letter of recommendation was given to each. On the 13th ultimo a letter was received from New York, from which we give the following extract:—

New York, January 29, 1848.

Dear Brother Wallis—On the 15th instant, Brother H. Holmes, from the church in Bulwell, arrived here alone, without Brother Hayes. From the first day of sailing, Brother Hayes was sick, experiencing considerable depression of spirits. He seemed to have a strong objection to drink sea water, or to take any thing to alleviate his sickness, up to the 29th of December, when he was confined to his bed. In a few days, fever affected his reason, but this was alleviated by vinegar, &c. but although he had the utmost attention paid to him by Brother Holmes, he remained insensible, with short lucid intervals, until the 9th of January. On the second Lord's day in the new year, at six o'clock in the morning, (your time) he fell asleep in Jesus. He had been better the day before, and they had retired to rest, when at half past one, Brother Holmes was aroused by a groaning; he hastened up, and procured a light, but Brother Hayes could not speak; he smiled, shook his head, grasped Brother Holmes by the hand, and shortly after fell asleep, calm and composedly as an infant on its mother's breast. At ten o'clock in the morning he was wrapped in a clean sheet, and buried in the world of waters, there to remain until heaven's eternal spring invites him to arise and bloom in fairer fields and under brighter skies.

Brother Holmes is now with us until he has overcome the debilitating effects of his nearly eight weeks' voyage, when he intends to go to Philadelphia; he will do well if this country agrees with his health. I am glad he is come, and still more glad, from the statement of his own circumstances, and those of so many others, that I am not a citizen of a country of such concentrated slavery and oppression. When, oh, when will the gospel break the oppressor's chains, and bind the people with the cords of love and the bands of a man? Ah, when?

Yours in the hope,
JAMES and SARAH BEADMAN.

Foreign.

Our protracted meeting at Carthage commenced on the Saturday evening before the third Lord's day in September, and was brought to a close on the evening of the

fourth Lord's day, brother Challen laboring all the time. There was but one addition during the meeting, and one since. The prospects for more are very good indeed. Brother Challen's labors were highly acceptable to the brethren, and to the community generally. He is an eloquent man, and mighty in the scriptures. His native goodness and devotion to the good cause—the tone of piety which runs through his discourses—all conspire to make him a preacher that cannot fail to do good. A few such veterans in this good fight of faith, and victory would inevitably be ours. We are all animation now at Carthage, and feel great hopes of yet seeing joyful seasons in the service of our God. I forgot to say that the two who confessed the Lord as the fruit of this meeting, are persons of excellent character, who will not be likely to disgrace the holy name they have publicly acknowledged. The brethren at Carthage are very anxious you should pay them a visit. Yours in truth and love,
B. U. WATKINS.

M^cConnellsville, O., October 22, 1847.—Since I last addressed you, I have preached once at Wolf creek, and immersed one more. I have also held a protracted meeting at East Branch church, and enlisted six soldiers into the army of the King—also two others, who had been for some time on the sick list, reported themselves convalescent and ready for duty—making an increase of eight to the numerical strength of the King's army. At Beverley, also, I had the pleasure of obtaining two new recruits. Brother Parkerson preached at Mountsville. The Methodist meeting-house had been obtained for him; but when he came, the door was locked, and “*Peter had the key.*” He preached, however, in another house, and immersed eight persons, five of whom were Methodists—*lock him out again, Methodist brethren!* Several of those I immersed at Wolf Creek and East Branch were from the Methodist church. Brother Devour, elder of the church at Beverley, preached lately on Olive Green, where the Presbyterians and Congregationalists have been rallying their forces during the last summer with considerable success. After laboring there a while, Brother Devour gave an invitation, and five or six came forward and obeyed the gospel. That this was a glorious display of the triumph of truth, will appear, when it is understood that Brother Devour's educational advantages are very limited, and that he has to labor hard at the anvil to support a large family, while the opposing preachers were men of learning. But the word of the Lord is a better hammer and a hotter fire than blacksmiths commonly use, and so it proved in this case: he has produced great excitement in that neighbourhood “*Great is the truth above all things, and will prevail.*”

J. C. ASHLEY.

THOUGHTS ON CIVIL GOVERNMENT.

CARTHAGE, OHIO, October 24, 1847.

Dear Brother—Will you permit me to say a word to Brother Green, on Civil Government? I do not intend in this letter to discuss the whole question of the rightfulness of Civil Government. But we wish to show Brother Green that we are not so far apart as he supposes.

Brother G. says: "The Lord himself gave Israel a civil code." This is true. Has he done less for his spiritual Israel? If Civil Government be so essential and good, would our heavenly Father withhold it from "them that walk uprightly?" Now I think that the government of Christ is the *civilest* I have any knowledge of! I do think that Christ in his law and kingdom has given us all things necessary to life and godliness. But if we have "ALL *things*" necessary in the kingdom of Christ, what business have we with the rulers of the darkness of this world? Brother G. admits that Christ said nothing against human governments, and nothing *for* them. "If he did not acknowledge Cæsar's *right* to command, he acknowledged his *might*, and taught his disciples to do the same." Very well, then, Brother G. let us follow the example of our blessed Redeemer, and say nothing for, nor against these institutions, but just let them alone. Stand aloof from them, and say like the Saviour, "Who made me a ruler and a judge over you?" And, like Paul, "What have we to do to judge them that are without?" If there never was a human Pontifical Government since the flood that was not founded in bloodshed, is there not a little danger that Christians, in taking an active part in these governments, should become partakers in their blood-guiltiness? Can a Christian vote, swear allegiance, vow to support the constitution, and be a constituent part of said go-

vernment, and not be involved in the guilt, which our brother admits to be the very foundation of all these institutions? But you may ask, is not Brother W. a constituent in this government? I answer, no; I am a pilgrim and a stranger, as all my fathers were. I have no continuing city; but I seek one to come. My citizenship is in heaven! May the good Lord keep us all unspotted from the world! B. U. WATKINS.

THE GOSPEL, GOD'S MORAL POWER.

How transcendent and sublime the power of speech, to convince, to rouse and awe the soul. A Demosthenes utters the thunders of eloquence, and a nation rushes to the defence of liberty. A Tully speaks, and Senates hang entranced upon the charmed words that glow upon his lips. A Luther utters his words of power, and a world roused, as by the thunder peal of heaven, bursts the long riveted chains of despotism. God speaks, and does no power breathe in his words? The world is startled by the eloquence of Earth, and cannot it be moved by the eloquence of Heaven?

The apostle of the Gentiles settled this question, in his emphatic and triumphant declaration to the Romans—"I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth." The gospel itself—not any thing else—not the fist of His omnipotence—which creates and annihilates worlds is the power of the Highest, for the salvation of humanity.

What kind of power is that, which is thus potent for human salvation? There are but two kinds of power wielded by the Omnipotent—His physical and resistless might, which creates and destroys—and His intellectual and moral power, which moves upon and influences the intellectual and moral nature of beings, made in His image. We assume,

that the power of the Gospel is of the latter kind.

The Gospel is a message—glad tidings—a communication from the Intelligence of the Universe to the intelligence of earth. In the nature of the case, it can carry with it no other power, than that which affects mind—the potency of arguments and motives. To suppose it charged with physical and resistless energy, to transform the soul, such as that which originally created it, is to imagine something inconceivable, incredible.

To assert, that the Gospel, fraught as it is with mighty argument and transcendent motives, is destitute of power to convince and persuade the mind—to affect and remodel human character—is to deny to it the moral power, which, in our familiar experience, we know is continually exerted by the words of a mortal upon his fellows.

How admirably is the Gospel adapted to the accomplishment of its object—the salvation of man—from ignorance, from unbelief, and from the dominion of sin—the exaltation and perfection of the character !

As an intellectual agency, it enlightens ; revealing to man his true relations to the Universe, revealing to him God and himself—unfolding Heaven's great scheme for his recovery ; dispelling the black cloud of ignorance, the moral death-pall of his spirit. By its incontrovertible facts, and conclusive arguments, it convinces the mind, exorcising the demon of unbelief, silencing the last cavil of infidelity, and removing the last doubt of scepticism.

As a moral agency, it renovates the soul. It rouses into predominant action its highest and noblest principles. It speaks to the conscience, the moral sense of the soul, awakening it to juster conceptions of the right, and to a loftier and firmer control over the wayward spirit. It addresses the reverence of the soul, that principle of man which venerates the

good and great, revealing to the adoring gaze of his faith, the immaculate and glorious character of the unseen God in the Man Christ Jesus. It appeals to the gratitude of the soul, by the touching exhibition of the philanthropy of God, in the dying love of his Son. It enkindles the hope of man, by the entrancing vision of immortality and life eternal, awakening in his spirit new and un-earthly aspirations, for the true, the pure, and the eternal.

The Gospel, God's power, the concentrated might of His intelligence and love, thus moving upon the face of the great deep of humanity, evolves from its moral darkness and chaos, the new and fair creation of a regenerated character !—*Prot. Union.*

PROFANITY.—Profane swearing is a great sin ; God abhors it, and often punishes it in this life. He will not hold that man guiltless who takes his awful name in vain ; He is jealous of his honor, and he will not suffer any creature to trample upon it with impunity. It is a useless sin, it confirms no man's word ; he who seeks to establish his veracity by adding profane oaths to his assertions, gives loud-mouthed evidence that his declarations are untrue.

VIRTUE EMBODIED.—The eloquent Dr. Blair, concluding a public discourse, in which he descanted with his usual ability on the amiableness of virtue—said, if thou were embodied, all men would love thee ! His colleague, Rev. Mr. Walker, ascended the same pulpit in the afternoon of the same sabbath ; and, addressing the congregation, said, “ My reverend brother observed in the morning, that if virtue were embodied, all men would love her. Virtue has been embodied, but how was she treated ? Did all men love her ? No ; she was despised and rejected of men, who, after defaming, insulting and scourging her, led her to Calvary, where they crucified her between two thieves.”

THE FAMILY CIRCLE.

THE OHIO RIVER—We have collected some facts relative to the Ohio which may not prove uninteresting to our readers. The Ohio, including the Allegheny, which may be regarded as the same river, under another name, is 1200 miles long. At Cincinnati, which is about equi-distant from Pittsburgh to its confluence with the Mississippi, it is 534 yards wide, which may be assumed as its average width. Its annual range here, from low to high water is about fifty feet; its extreme range on record is 64 feet. It generally reaches its lowest stages in August, September, and October: and its greatest rises are in December, March, May, and June. For a long distance below Pittsburgh, it is frozen over every winter, for several weeks: at Cincinnati it is not thus closed oftener than once in five years, on an average. Its current, when at mean height, three miles, and when higher and rising, four to five miles. Its immediate valley has an average width of one mile. It has the following tributaries, the Monongahela, Allegheny, Beaver, Kanawha, Muskingum, Hocking, Scioto, Great Sandy, Great and Little Miami, Licking, Kentucky, Wabash, Salt, Green, Cumberland, and Tennessee, which drain a region of upwards of 130,000,000 acres—an area three times larger than all New England, and as large as all the Atlantic States north of the Potomac.

MANUFACTORIES IN MEXICO.—There are numerous cotton manufactures in Mexico. In 1842 there were 53 factories, having 131,280 spindles, which consumed about 3,000,000 lbs. of cotton annually, being about 2,000,000 lbs. more than the production of that country at that time. The raw material can be produced in Mexico to a far greater extent.

A NEW EXPERIMENT.—A recent work of science gives the following experiment, which settles questions of importance to philosophy. "Two hundred pounds weight of earth were dried in an oven, and afterwards put in an earthen vessel. The earth was then moistened with rain water, and a willow tree weighing five pounds put therein. During the five years the earth was carefully watered with rainwater, or pure water; the willow grew and flourished, and, to prevent the earth being mixed with fresh earth, or dust blown on it by the winds, it was covered with a metal plate, perforated with a great number of small holes suitable for the free admission of air only. After growing in air for five years, the tree was removed, and found to weigh one hundred and sixty-nine pounds and three ounces. The leaves which dropped from the tree every autumn were not included in this weight. The earth was then removed from the vessel, again dried in the oven, and afterwards weighed: it was discovered to have lost only about two ounces of its weight; thus one hundred and sixty pounds of woody fibre, bark, or roots, were certainly produced; but from what source? The air has been discovered to be the source of the solid element at least. This statement may at first appear to be incredible, but upon the slightest reflection its truth is proved, because the atmosphere contains carbonic acid, and is a compound of 714 parts, by weight, of oxygen, and 386 parts, by weight, of carbon."

MAMMOTH CAVE, UNITED STATES.

BY GEORGE D. PRENTICE.

All day, as day is reckoned on the earth,
I've wandered in these dim and awful aisles,
Shut from the blue and breezy dome of heaven,
While thoughts wild, drear and shadowy have swept
Across my awe-struck soul, like spectres o'er
The wizard's magic glass, or thunder clouds
O'er the blue waters of the deep. And now
I'll sit me down upon your broken rock,
To muse upon the strange and solemn things
Of this mysterious realm.

All day my steps
Have been amid the beautiful, the wild,

The gloomy, the terrific. Chrystal founts
Almost inviable in their serene
And pure transparency—high, pillar'd domes
With stars and flowers all fretted like the halls
Of oriental monarchs—rivers dark
And drear and voiceless as oblivion's stream
That flows through death's dim vale of silence: gulfs
All fathomless, down which the loosened rock
Plunges until its far-off echoes come
Fainter and fainter, like the dying roll
Of thunders in the distance: stygian pools
Whose agitated waves give back a mound
Hollow and dismal, like the sullen roar
In the volcano's depths—these, these have left
The r spell up-on me, and their memories
Have passed into my spirit, and are now
Blent with my being, till they seem a part
Of my own immortality.

God's hand.

At the creation, hollowed out this vast
Domain of darkness, where nor herb nor flower
E'er sprang amid the sands, nor dew nor rains
Nor blessed sunbeams fell with freshening power,
Nor gentle breezes its Eden-message told
Amid the dreadful gloom. Six thousand years
Swept o'er the earth, e'er human foot-prints marked
This subterranean desert. Centuries
Like shadows came and passed, and not a sound
Was in this realm, save when at intervals,
In the long lapse of ages, some huge mass
Of overhauling rock fell thundering down,
Its echoes sounding through these corridors
A moment, and then dying in a hush
Of all silence such as brooded o'er the earth
When Earth was chaos. The great mastodon,
The dreaded monster of the elder world,
Passed o'er this mighty cavern, and his tread
Beat the old forest-oaks like fragile reeds,
And made earth tremble. Armies in their pride
Perchance have met above it in the shock
Of war, with shout, and groan, and clarion blast,
And the hoarse echoes of the thunder gun.
The storm, the whirlwind and the hurricane
Have reared above it, and the bursting cloud
Sent down its red and crashing thunder-bolt:
Earthquakes have trampled o'er it in their wrath,
Rocking earth's surface as the storm-wind rocks
The old Atlantic: yet no sound of these
E'er came down to the everlasting depths
Of these dark solitudes.

How oft we gaze

With awe or admiration on the new
And unfamiliar, but pass coldly by
The lovelier and the mightier! Wonderful
Is this lone world of darkness and of gloom,
But far more wonderful yon outer world
Lit by the glorious sun. These arches swell
Sublime in lone and dim magnificence.
But how nobler God's blue canopy
Beleaguered with his burning cherubim,
Keeping their watch eternal! Beautiful
Are all the thousand snow-white gems that lie
In these mysterious chambers, gleaming out
Amid the melancholy gloom and wild
These rocky hills and cliffs, and gulfs; but far
More beautiful and wild the things that greet
The wanderer in our world of light: the stars
Floating on high like islands of the blest:
The autumn sun-set glowing like the gate
Of far-off Paradise: the gorgeous clouds
On which the glories of the earth and sky
Meet and commingle: earth's unnumbered flowers
All turning up their gentle eyes to heaven:
The birds, with bright wings glancing in the sun,
Filling the air with rainbow miniatures:
The green old forests surging in the gale:
The everlasting mountains, on whose peaks
The setting-sun burns like an altar flame;
And ocean, like a pure heart rendering back
Heaven's perfect image, or in his wild wrath
Heaving and tossing like the stormy east
Of a chained giant in his agony.

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VOL. I.

CHRISTIAN UNION.

THE PRAYER OF THE MESSIAH.

FATHER, the hour is come ; glorify thy Son, that thy Son also may glorify thee. As thou hast given him power over all men, that he may bestow eternal life on all those whom thou hast given him. Now this is the life eternal, to know thee the only true God, and Jesus the Messiah, thy Apostle. I have glorified thee on the earth, I have finished the work which thou gavest me to do. And now, Father, glorify thou me in thy own presence, with that glory which I enjoyed with thee before the world was.

I have made known thy name to the men whom thou hast given me out of the world. They were thine, and thou hast given them to me ; and they have kept thy word. Whatever thou hast given to me, they now know to have come from thee, and that thou hast imparted to me the doctrines which I have imparted to them. They have received it, knowing for certainty that I came forth from thee, and am commissioned by thee. It is for them that I pray : I pray not for the world,

but for those whom thou hast given me, because they are thine ; and all mine are thine, and thine are mine, and I am glorified in them. I continue no longer in the world ; but these continue in the world, and I come to thee. Holy Father, preserve them in thy name, whom thou hast given me, that they may be one, as we are. While I was in the world, I kept them in thy name ; those whom thou hast given me I have preserved. None of them is lost except the son of perdition, as the scriptures foretold. But now that I am coming to thee, I speak these things in the world, that their joy in me may be complete. I have delivered thy word to them, and the world hates them, because they are not of the world, even as I am not of the world. I do not pray thee to remove them out of the world, but to preserve them from evil. Of the world they are not, as I am not of the world. Consecrate them by thy truth—thy word is the truth. As thou hast made me thy apostle to the world, I have made them my apostles to the world. And I consecrate myself for them, that they

may be consecrated through the truth.

Nor do I pray for these alone, but for those who shall believe on me through their teaching ; that all may be one : that as thou, Father, art in me, and I in thee, they also may be one in us, that the world may believe that thou hast sent me, and that thou gave me the glory which I have given them : that they may be one as we are one : I in them, and thou in me, that their union may be perfected, and that the world may know that thou hast sent me, and that thou lovest them as thou hast loved me. Father, I would that where I shall be, those whom thou hast given may be with me ; that they may behold my glory, which thou gavest me, because thou lovedst me before the formation of the world. O righteous Father, though the world knoweth not thee, I know thee ; and these know that I have thy commission. And to them I have communicated, and will communicate thy name : that I being in them, they may share in the love with which thou lovest me. —*Pocket Testament.*

Such was the heavenly and comprehensive prayer of Messiah, poured from his omniscient and benevolent mind, just before he suffered as a sacrifice for sin. His heart was fixed upon the reunion of a lost and perishing world with himself and his Father. For this purpose he came into the world, suffered, bled, and died. It must be obvious to all, that the great matter for which the Saviour petitioned was the conversion of the world, and the glorification of his people. Hence he prayed—

1st. For himself : that the Father would glorify him—that he also might glorify the Father. This was accomplished by his death, burial, resurrection, and elevation to universal supremacy at the right hand of the Father—his pouring out of the Holy Spirit on the day of pentecost—and by his pardoning three thousand

of the guilty on that day :—thus commencing the work for which he had died and been raised again from the dead.

2nd. Jesus prayed for the apostles—that they might be kept from the evil of the world, and consecrated to execute the commission with which they had been entrusted, and to fill up the remainder of the afflictions of Christ in the flesh, for his body's sake the church. (Col. i. 24.)

3rd. He prayed for the church, comprising, as he knew it would, persons of all nations and ages. He prayed that they might be united in one body, as intimately and indissolubly as he and his Father were united—"that they all may be one, as thou Father art in me, and I in thee ; that they may be one in us."

4th. He prayed for the unconverted :—that by discerning the union of sinners with the apostles, and the blissful truths which they imparted—the union of the apostles with Christ—and the union of Christ with God and an immortal state—they might know, they might believe, that God had so loved the world, that he gave his only begotten son, that whosoever believeth on him might not perish, but have everlasting life. This was a holy evangelical alliance of Father, Son, and Holy Spirit—the apostles, the truth, and the institutions of Christianity : a system, divine in its nature—eternal in its duration—every way worthy of its origin—and fully adequate to the salvation and union of the body of Christ on earth, and its glorification and immortality in the presence of God and the Lamb for ever.

Has this heavenly and sublime prayer ever been answered in its full design and import ? Or is it now in a state of progressive fulfilment ? These are important inquiries, and demand serious investigation. The Saviour accomplished his work—the Apostles fulfilled their mission—the Holy Spirit is now the Advocate :

"all things necessary for life and godliness have been imparted to us"—yet still the church is divided and scattered into fragments. This disunion cannot be ascribed to the Father, Son, Holy Spirit, or Apostles. "God is a rock, and his work is perfect." O man, what hast thou done? Marred the beauty, symmetry, and glory of the body of Christ. Can this heavenly beauty be restored, so that the congregation of the Lord shall again shine forth in her primitive glory, fair as the moon, clear as the sun, and terrible as an army with banners? To say this *cannot* be accomplished, is one thing—and to say that it *will not* is another. To be dogmatical here would be presumptuous; we shall, therefore, leave the subject for future consideration.

THE QUESTIONS OF THE PRESENT AGE,

CONSIDERED IN THEIR RELATION TO DIVINE TRUTH.

NO. I.

THERE have been, and still continue to be, periods in the world's history, when the principles and systems which have formerly been esteemed fixed and certain, are rudely assailed—when nations question the fitness and utility of the institutions they have most venerated: a sure sign of increased knowledge and moral expansion, or of increased depravity. These periods are called revolutions. They are of two kinds, moral and political. The *moral* revolution, arising from an increase of spiritual life in man, is uniformly peaceful in its operations and effects. Its principles are not written by the sword of the warrior in letters of blood—its path is not traced by desolation and misery—its warriors are not summoned to battle by the sound of the trumpet—and the voices of no widows and orphans ascend to the throne of the Most High, entreating him to pity and to plead their cause; but its principles are written in the

spirit of man, in the "red-leaved tablets of the heart," by the sword of the Spirit, the word of divine truth, which slays and makes alive. Its warriors—the noblest, the purest—are summoned by the voice of God; and its effects may be traced through ages, by man approaching nearer to his original purity, and assuming a greater likeness to God his Father. In this class may be placed the introduction of Christianity, and the Protestant Reformation of the sixteenth century.

But there are other kinds of revolutions, whose features are not so lovely, though their results are uniformly the same. These are political revolutions, produced by the tyranny of kings and rulers, the baleful influence of priestcraft, or all the other evils which affect a nation, and which are commonly endured until the cup of oppression is full to overflowing—till the nation, awaking like a giant from his sleep, rises up in awful majesty, and demands that its liberties shall be restored, its rights no longer withheld, and that oppression shall cease.

But, in common with everything contrary to the laws of God, tyranny carries with it the germ of its own punishment. When the lust of power has once obtained dominion over the heart of man, it will never depart, and man will retain that power or die. Thus no moral standard of appeal being accepted, the question is decided by the sword, and the strife continues, till tyranny and oppression are swept away like chaff before the whirlwind.

Happy would it be for mankind, if the elements of evil were here stifled! but since the contest has been decided not by the highest, but by the lowest qualities of our nature—since the triumphant resignation and endurance of the martyr have given place to the fierce energies and stubborn courage of the warrior, the passions thus aroused, having acquired strength by

continuous exercise, will not lie down in sleep when their services are no longer needed, but rule despotically and strive among themselves : society becomes a chaos—law, government, and peace depart, and evil reigns supreme. But when no human arm can save, then He who rides on the wings of the whirlwind, whose love to mankind has ever been shown in the hour of need, asserts his power—says to the sea of crime, which threatens to sweep away every landmark, “ Thus far shalt thou go, and no farther, and here shall thy proud waves be stayed ”—and, guiding all things by the exertion of his loving-power, makes all things work together for good : extracting from the crimes and follies of humanity, the balm which will not only cure the plagues of the moral and political universe, but assists mankind in attaining a more spiritual life, and by this double manifestation of character, declares that God is power, and that God is love.

It needs but little consideration of the signs of the times, to convince the man of reflection, that we are now on the eve of a great and portentous struggle, and it is necessary that we should be prepared to meet it.

Fourteen years ago, silence reigned over the moral and political heavens—great changes had been effected, social progress had received considerable impetus, and the nation, after a long and arduous struggle, was disposed to rest from its labours, and recruit its exhausted energies ; but the wish was vain : the small cloud, no larger than a man's hand, arose on the verge of the moral horizon, increasing in size, growing darker and more lowering, till now it is bursting over our heads, and declares to us, in tones thrilling as the trumpet of the archangel, and solemn as the voice of God, that the time is come for the most glorious and fearful struggle that the world has ever seen—a struggle in which all the powers of evil will be engaged, but which will afford an

opportunity for all the disciples of the living God to present the Christian system to the gaze and admiration of mankind. In our own country we behold almost all the old systems dissolving, and resolving themselves into new combinations. Methodism, under the combined influence of wealth and priestcraft, has lost all its pristine energy, and is no longer a progressive system : the Baptists are now awakening from a long slumber, and manifesting a desire to return to more primitive and Christian principles ; and the State Church presents the curious spectacle of the purest, the most learned and energetic of its members, not only declining to progress with the age, but retrograding in principles a space of three centuries, thereby throwing away their influence at a time when it is most needed to preserve themselves from overthrow. The evangelical churchmen, since the death of the great and lamented Arnold, with a few brilliant exceptions, are contemptible both in numbers and influence. Assuredly in this dissolution of elements, Christians have an opportunity of constructing a temple of livingstones, in honor of him who gave himself as an atonement for sin.

But it is needful to regard all the developments of the present age. To oppose us we find the Arminian, the Socinian, the Romanist, the Atheist, and the Socialist, besides the Jesuit, who is once more adapting himself to the spirit of the age. In addition to these we find great numbers of our youth who have been misled by the mystic jargon of Goethe, Emerson, and others. On the continent circumstances are encouraging : even in France genius is no longer atheistical ; and to oppose Catholicism we find D'Aubigné, Vinet, Quinet, Michelet, and many other eminent men, who are well qualified to uphold the great principles of Protestantism.

Germany, so long encircled in the dark clouds of rationalism, has still

its Ronge, its Tholuck, and others well worthy of the nation that heard in former ages the teachings of Luther.

Such is the present state of civilized Europe, presenting the largest arena for the conflict of giant souls and Christian principles. Yet, at the present time, in England there are but three great questions agitated—the rest are seen but indistinctly, and at times, like dark and shadowy forms. These questions are Slavery, the connection between Church and State, and State Education. It is of the first we propose to treat. The British nation has abolished the system, and nobly atoned for its participation in it; but the battle has still to be fought in other lands.

SLAVERY.

Recognizing slavery as an existing system, the mind naturally reverts to its origin, and on inquiring, when did it commence? we find from the sacred and historic records, that it originated ages before God gave any system of laws to the world. We cannot, therefore, say that God originated it. The inquiry then is, who did originate it?

If we ask profane history, and the monuments of antiquity, we shall hear a response. They declare to us that slavery resulted from the lust of power: it was the result of war, and it has proved a worthy offspring of so vile a parent. Glancing farther down the stream of time, we behold a whole nation deprived of its liberty, not by God, but by a cruel king, a powerful priesthood, and a haughty military caste. During 400 years this oppression continues, till all their nobler feelings, being well-nigh extinguished, God in mercy to them, and in vindication of one of his own attributes, inflicts awful punishment on their oppressors, and breaks the yoke under which they had groaned.

A nation of slaves, from the very constitution of human nature, in the

reaction attending emancipation, will turn its liberty into lawless license: it therefore requires laws, stern and crushing, but adapted to its present state of feeling and thought, and its future elevation. From the influence of the solemn and splendid mysteries of the Egyptian hierarchy, into which every Israelite was doubtless initiated, we perceive the reason for the awful miracles of Mount Sinai; and in the debasing influence of the idolatry of Egypt is the reason for God displaying himself rather as an inexorable judge, than as a kind and loving father. In like manner, for a nation just redeemed from slavery, we find instituted a system of slavery deprived of its most odious features, reminding the nation to whom it was given of their former misery. We shall proceed to examine the laws of this institution, classifying them for more convenient examination.

First—the laws relating to man-stealing.

1. "And he that *stealeth a man*, and *selleth* him, or if he be *found in his hand*, he shall surely be *put to death*."

2. "If a man be found *stealing* any of his brethren of the children of Israel, and *maketh merchandise* of him, or *selleth* him, then that thief shall die, and thou shalt put evil from among you."

Second—the laws whereby man might have property in man, and the duration of that right of property:—

"And if thy brother that dwelleth by thee be waxen poor, and be sold unto thee, thou shalt not compel him to serve as a bond-servant, but as an hired servant, and as a sojourner, he shall be with thee, and shall serve thee unto the year of jubilee, and then shall he depart from thee, both he and his children with him, and shall return unto his family, and unto the possession of his fathers shall he return, for they are my servants, which I brought forth out of the land of Egypt, they shall not be sold as bondmen."

"Both thy bondmen, and thy bondmaids, which thou shalt have, shall be of the heathen that are round about you; of them shall ye buy bondmen and bondmaids; moreover of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that are with you, which they begat in your lands, and they shall be your possession, and ye shall take them *as an inheritance for your children after you, to inherit them for a possession*; they shall be your bondmen for ever."

"And if a sojourner, or stranger wax rich by thee, and thy brother that dwelleth by him wax poor, and *sell himself* unto the stranger or sojourner by thee, or to the stock of the stranger's family, after that he is sold he may be redeemed again, one of his brethren may redeem him, &c.; and if he be not redeemed in these years, then he shall go out in the year of jubilee, both he and his children with him."

"If a thief be found breaking up, and be smitten that he die, there shall no blood be shed for him, for he should make full restitution; if he have nothing, *then shall he be sold for the theft.*"

"If thou buy an Hebrew servant, six years shall he serve, and in the seventh he shall go out *free for nothing*; if he came in by himself, he shall go out by himself; if he were married, then his wife shall go out with him; if his master have *given* him a wife, and she have born him sons or daughters, the wife and her children shall be her master's, and he shall go out by himself; and if the servant should say, I love my master, my wife, and my children, I will not go out free, then his master shall bring him to the door, or unto the door-post, and his master shall bore his ear through with an awl, and he shall serve him for ever."

(I may here remark, that this last mentioned law was abrogated when God, at a later period, extended the

term of servitude from seven years to forty-nine years. If any one affirms that it was not abrogated, then, in a system of divine legislation, he affirms there is the following absurdity, namely—Two laws in operation at once, without any distinguishing clause to show which of the two laws were to operate, and under what circumstances they were to operate, an anomaly which would not be permitted in human legislation, much less in divine legislation!)

"And if a man sell his daughter to be a maid servant, she shall not go out as the man servants do. If she please not her master, who hath betrothed her to himself, then shall he let her be redeemed. *To sell her unto a strange nation he shall have no power*, seeing he hath dealt deceitfully with her. And if he have betrothed her unto his son, he shall deal with her after the manner of daughters. If he take him another wife, her food, her raiment, and her duty of marriage, shall he not diminish; and if he do not these three unto her, then shall *she go out free without money.*"

And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of the jubilee to sound on the tenth day of the seventh month. In the day of atonement shall ye make the trumpet sound throughout all the land. And ye shall hallow the fiftieth year, and proclaim *liberty* throughout all the land, unto all the inhabitants thereof. It shall be a jubilee unto you, and ye shall return every man into his possession, and ye shall return every man into his family.

The laws relating to the treatment of hired servants and bondmen:—
"And if a man smite his servant or his maid with a rod, and he die under his hand, he shall be surely punished; notwithstanding if he continue for a

day or two, he shall not be punished, for he is his money (or rather property.) And if a man smite the eye of his servant, or the eye of his maid, that it perish, he shall let him go free for his eye's sake; and if he smite out his man servant's tooth, or his maid servant's tooth, he shall let him go free for his tooth's sake."

From which laws we draw the following conclusions, which cannot be proved false :—

1. Every man, or Israelite, that stole either a man (or foreigner), or an Israelite; if that stolen person was found in his possession, or if he was found making merchandize of that stolen person—was put to death.

2. No Israelite traded in slaves.

3. There were only two methods by which an Israelite could acquire *property* in an Israelite. Firstly, by a man voluntarily selling that liberty for a stipulated sum of money; secondly, by the priest selling a thief who was unable to pay the fine attending his crime.

4. That an Israelite could only obtain property in a foreigner by buying him from foreigners: these slaves he could not sell again; they and their descendants were to be heirlooms in his family.

5. That a foreigner dwelling in Israel, who bought an Israelite, was obliged to let him be redeemed *at any time* by his brethren.

6. That every man, except a foreign bondman, was relieved from bondage every fiftieth year, thus keeping alive in the heart of every hired servant the knowledge of a future freedom, and the hope of living to attain that freedom.

7. That an Israelite, having betrothed his maid servant to himself, and afterwards breaking his word, was to allow her to be redeemed; and as she would naturally be an object of aversion to him (for men generally end by hating those they have injured), he would wish to sell

her; but this was forbidden—she was to be redeemed.

8. If an Israelite had betrothed his maid servant to his son, she became to that Israelite an adopted daughter; and if her husband took another wife, and (recollecting the previous humble condition of his first wife) neglected that wife, she was to depart a *free woman* unconditionally.

9. If an Israelite beat his servant, and he died under the infliction, he was to be punished (that punishment to be regulated by the executive authorities); but if that slave died in a day or two, the loss of his property was esteemed sufficient punishment.

10. If an Israelite deprived a man or maid servant of an eye or tooth, they were *FREE* unconditionally.

11. An Israelitish bondman or bondwoman was not to be regarded as a bondman; he was not to be "ruled with rigour," but was to be held in the light of a servant, for the following touching reason:—The Israelites were once bondmen in Egypt. Having been bondmen, they could enter into and sympathize with the feelings of their brethren who were bondmen.

This is an epitome of the Jewish slave system; no other slave system *has been*, or *is* like it, and consequently they are all unauthorized by God; but some slaveholder may say, "If we organize our system like the Jewish, then it will be authorized by God." Ah! no. Hear the scriptures and the voice of Christ:—"And the sun was darkened, and the *veil* of the temple was rent in the midst." Luke xxiii. 45. "When Jesus, therefore, had received the vinegar, he said 'It is finished,' and he bowed his head, and gave up the ghost." John xix. 30.

Yes! the Jewish law, with its magnificent and impressive rites, its stern and crushing laws, and the terrible sanctions appended to them, as well as its system of slavery, was

abolished. God no longer authorized slavery ; a new system of religion was to be given to the world, which was to be the ultimate substitute for all the laws and institutions of men.

If any man reads the testimonies of Matthew, Mark, Luke, and John, he will not find Christ acting as a political or social legislator, but as the founder and teacher of a divine system of laws, working by pure and lofty motives ; not by ghastly fear, but holy love. The reader's surprise may be excited by this fact, because he knows that the world then groaned under four gigantic evils—Despotism, Inordinate Taxation, Polygamy, and Slavery ; and if he looks into the letters of the Apostles, he will there find them exhorting the Primitive Christians to endure all these existing evils.

To those groaning under tyranny, Peter, the missionary of the Lord, says, "Honour the King ;" and again, "Let every soul be subject unto the higher powers," &c. for rulers are not a terror to good works, but to the evil, wilt thou not be afraid of the power ? Do that which is good, and thou shalt have praise of the same. Wherefore ye need be subject, not only for wrath, but also for conscience' sake.

With regard to the oppressive taxes enacted, he says, "For this cause (viz. for conscience' sake), pay ye tribute also ; for they are God's ministers, attending continually upon this very thing. Render, therefore, to all their dues—tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour."

Christ himself paid tribute, and exhorted others to do it. "Render unto Cæsar the things which are Cæsar's," &c.

With regard to polygamy, a vice so much practised, and so injurious in its consequences, he gives no direct laws ; but says, "If a man desire the office of a bishop, he desireth a good

work. A bishop, then, must be blameless, the husband of ONE wife, &c. One that ruleth well his own house, having his children in subjection with all gravity ; for if a man know not how to rule his own house, how shall he take care of the Church of Christ ?"

With respect to slavery, he says :—"Exhort servants (or slaves) to be obedient to their masters, and to please them well in all things, not answering again, not purloining, but showing all good fidelity, that they may adorn the doctrine of God our Saviour in all things."

We shall proceed to examine the reasons for this strange proceeding, and shall gather lessons for ourselves by so doing. Paul, with that deep insight into human nature which always characterized him, knew that, in the infancy of the Christian system, he and his colleagues would have a sufficiently arduous work in combating the ignorance and passions of mankind, without taking into account the power and malice of the Pagan priesthood—a view no less profound than true, and which the succeeding events verified ; for the priesthood, by their influence, caused the Christians to endure no less than ten sanguinary persecutions. Can any one blame Paul for so doing ? If he do, he has small knowledge of the power of Christianity. Paul knew that Christianity would ultimately sweep away despotism and all other evils, and therefore he avoided exerting any needless prejudice. This idea of Paul's has been verified, for in a Protestant country despotism cannot exist, and political freedom exists only in proportion to the Christian knowledge of the people. We now see why Paul said "Honor the King." By avoiding any resistance to constituted authority, he escaped for a long period the watchful jealousy of the royal power, otherwise he and the rest of his brethren would have encountered an additional enemy,

who would have opposed the system they advocated. Those conversant with the state policy of Rome will never cease to admire the wisdom of Paul, as contained in the exhortation, "Honor the King;" but will any one charge Paul with authorizing despotism? We think not. There was another evil afflicting the world: this evil was polygamy. Some persons of the present day may very likely say, "Paul ought to have denounced it." They would do well to strive to attain a similar practical knowledge of human nature. Paul knew that lust and cruelty were twin occupants of the human heart; therefore, by assailing polygamy in a direct manner, he would cause its abettors to shut their ears against the divine system of Christian morals which he preached, and would also have raised up millions of sanguinary and energetic enemies. But he acted in a different manner; he did not command disciples to put away all their wives but *ONE*. No. But when he is declaring what qualifications are requisite for the bishopric, a "good work," and an office of high honor, he casts a stigma upon polygamy, by saying that "a bishop must be the husband of *ONE* wife, one that ruleth well his own house, having his children in subjection with all gravity." Now, the history of every age showed Paul that a plurality of wives was antagonistic to that state of personal holiness requisite for the man who is to be "blameless;" and history and the philosophy of human nature showed him that, where there was a plurality of wives, household peace could no longer exist. Each wife would strive that she and her offspring (if she had any) should hold the first place in the husband's affections. Jealousy and hatred would animate all, and the children of the different wives would regard each other with distrust and hate. The whole of Asiatic history declares this fact; it has been the principal cause

of the dreadful bloodshed so common among the noble and regal families of the East. Such being the case, it was impossible for a Christian to rule over such a divided house; and as he would naturally love the children of that wife he most loved, the others, thinking themselves injured, would not regard him with reverence, and would also question *his* right to obedience, seeing that he denied to them the parental love which was *their* right. Hence we find that polygamy, in process of time, became discreditable, as contrary to the dictates of nature and reason, and in Christian communities has totally ceased. We still think that Paul acted wisely in not condemning it in a direct manner.

With regard to slavery, Paul acted with his usual wisdom. We find that he preached the gospel nearly forty years. If he had preached the freedom of slaves, we very much doubt whether he would have been allowed to live forty days. If he had attacked the rights of property, as then constituted, (and slaves were then regarded as the most remunerative branch of it) he would have armed the *whole world* against him, and the system he preached: he therefore exhorted Christian slaves to be "obedient unto their own masters, to please them well in all things, not answering again:" and the reason Paul gives is, not that their masters had any right to hold them, but that they might "adorn the doctrines of God our Saviour in all things." Disobedience and dishonesty being the chief vices of slaves, a Christian slave, who was exempt from these vices, would naturally excite the curiosity of a heathen master, who would seek for the cause of so great a change of conduct, and on the discovery of the cause, from the conduct of the disciple, would often be induced to adore the same master.

Again, a Christian master, who held a Christian brother in bondage,

would regard him, "Not now as a slave, but above a slave, as a *brother beloved*," and would very likely give that slave his freedom, as a token of his love. This is the tendency it would have in every generous mind: indeed, we know that our beloved brother, Alexander Campbell, has actually bought slaves from slaveholders, at the earnest request of the slaves themselves, and after educating them, and fitting them for civilized society, has given them their freedom!

Christianity gradually destroyed slavery in Europe, as it has done despotism and polygamy. No advocate of slavery can now say with truth, that slavery is authorised in the New Testament: if he do say that Paul authorised it, he must of necessity say that Paul authorised despotism, and also polygamy, except in the case of a bishop in a Christian church, and thereby sanctions three institutions the most injurious that can afflict mankind.

No institution appointed by God ever injured the land and nation to which it was given. For instance, the Jewish system of slavery did not injure the land. The land was for a very long period the most beautiful and fertile in the universe.

Let us hear the effects of slavery in America, as described by our brother Alexander Campbell, and no one will deny his competency to judge of its effects:—"We conclude that slavery has proved no juster blessing to the far south, than it has done to Virginia. It has exhausted whatever of natural fertility has been originally in the soil, and South Carolina seems to have once had a reasonable proportion of fruitful territory. It has superinduced the worst system of agriculture which one could easily imagine, and it has imposed on the whole community views, feelings, and habits exceedingly inimical to the resuscitation of the soil, and the agricultural improvement and advancement of the state."

Again he says, "I am convinced that more than half the whole population of the Carolinas and Georgia are an age behind the same class in the west and north of our national patrimony; and still worse, I am of opinion that their condition can *never be improved under the institutions* of those regions. It is of the essence and of the tendency of those institutions to concentrate all power, wealth, learning, and respectability into the hands of an elect few, peers of the realm, princes and nobles of the land, 'lords of the fowl and the brute.'"

Such being the testimony of a faithful witness with regard to the slave system of the present day, it is evident that it is not an institution of God, but an *invention* of man.

J. G. L.

[The above remarks are appropriate and to the point. If neither Paul, nor any of the disciples of Jesus, devoted their time to preaching against despotism, polygamy, or slavery—which, from the New Testament, as well as from the preceding article, it is clearly proved they did not—ought not the disciples of Christ, in all ages, to tread in the same steps? Seeing, then, that a system of love and mercy now sheds its influence on the world—a system which, if its spirit were properly exhibited in principle, speech and practice, would speedily and forever, sweep from the earth the remaining relics of those oppressive and demoralizing systems—what a fearful responsibility rests upon the professors of Christianity. Let Christ in his divinity, offices, character, spirit, and institutions be preached to the people, as in primitive apostolic days, and all opposing and corrupt principles would soon be obliterated from the world. Such a course, adopted even by the comparatively few who understand the truth, would be laying the axe to the root of the tree; and elevate to its proper position the original and divine plan for dispelling ignorance and crime from among the

children of men. It is true that much good may arise from mere human institutions ; but the process is often tedious, and even antagonistic to that which is divine. The plan propounded by the apostles and first Christians, is alone wise and efficacious. We, therefore, commend Brother Campbell and his numerous co-workers, for the adoption of this plan to the rejection of all human schemes, however popular they may be. The wisdom of man is foolishness with God. How lamentable it is, that the wisdom of the ever-blessed God should be foolishness with man ! One must give way and fall : both cannot be right. Which shall it be ? Let truth and reason decide this, and every other question. We shall be happy to receive No. 2 for our next.—J.W.]

LETTERS FROM EUROPE.

No. X.

OULTON RETREAT, STAFFORD, July 20, 1847

MY DEAR CLARINDA—As the people of London so much entrench upon the night, and oblige all who visit them to sit up late, and consequently to rise late, my labors in the gospel in the city frequently extended from 7 to 10 o'clock in the evening. In order to counteract the bad influence on my health of such irrational customs, and as I could find no one at leisure by day to listen to me, I resolved to exercise myself in travelling through the city and in visiting all the public institutions and places of resort to which I could find access. And that I might form just and adequate conceptions of the glory of England, I determined to visit her palaces and towers, her temples and altars, her houses of Lords and Commons, her galleries of arts and sciences, her museums and gardens, her Universities and Colleges, and every thing else regarded as worthy of admiration in her public works and institutions. I was, indeed, highly favored by our Envoy Extraordinary

and Minister Plenipotentiary, Mr. BANCROFT, and by many friends of influence in the city : so that I may say, every thing that I wished to see was opened to me in the city and the country. I, therefore, travelled about one hundred miles in London, and about one hundred and fifty miles around it in my visits to the objects which I desired to contemplate. The *cabs* and *omnibusses* in the city, and the rail-roads around it, furnish ample means of seeing a great deal in a little time.

But, for the sake of my readers, I must, before entering upon any details, say a few words about London itself.

Of London, as town, or city, we can say but little. What it was at its foundation, and when founded, would be, if ascertainable, of little importance to us. But these are hid in the depths of a very remote antiquity, and are consequently enveloped in much mystery. Commerce for ages had been confined to the Mediterranean ; but about the sixth century it began to spread itself with more vigor to the islands of the Atlantic, and found its way up to the river Thames, some sixty miles from its mouth. London, then a walled town two miles in extent, embracing four hundred acres, had assumed so much commercial and political importance as to secure to itself the greater portion of the commerce of the country. But being often visited by plagues and fires, it seemed destined to retrograde rather than to progress. On the nominal conversion of the Saxons to Christianity, a Bishop's See and Saint Paul's Church were here founded in 610. The next century, the city was four times on the verge of ruin by conflagrations. In these fires many perished. Alfred seized London in 884, and there laid the foundation of municipal government. In 961 the pestilence swept off a multitude of its inhabitants, and twenty years afterwards a fire almost completed its

ruin. William I. in 1066, granted it a charter. The Tower was erected twelve years afterwards to intimidate and subordinate its citizens. The fire of 1086 again filled it with desolation, and converted St. Paul's Church into a pile of ruins. Thatched roofs and wooden buildings now became unpopular. In the reign of John the MAGNA CHARTA was signed. Bricks were invented and first made in the days of Edward IV. and about the same time the art of printing was introduced in London by William Caxton, a citizen and mercer.

Protestantism, in the reign of Henry VIII. gave a new impetus to London. Indeed, the abolition of monasteries and other Roman institutions and superstitions greatly contributed to the growth and prosperity of this and other cities. But various foolish and unreasonable governmental restrictions on the enlargement and improvement of London still retarded its growth and comfort. Plague succeeded plague, till in 1665 and 1666, in thirteen months, one visitation of the pestilence swept off about 100,000 persons.

Immediately after the plague, on September 2, 1666, a fire broke out and consumed *four-fifths* of the city. A monument in Fish-street still records this calamity, and estimates the loss at ten millions of pounds, or fifty millions of dollars. This awful visitation, however, made way for the regeneration of the city, and is now contemplated as having been a public blessing—though none to the sufferers.

Many concurring causes at that time and since have conspired to make London the metropolis of the world. Amongst these are recorded a junction with the Hanseatic Confederacy; a formation of a commercial agreement with the Muscovite merchants; the formation of American settlements; an East India Company, and a company to trade with Turkey and the Levant.

The religious intolerance and persecutions of France, by which 15,000 Protestants, at the revocation of the Edict of Nantes, by Louis XIV. were driven to London, also contributed to build up London. Latterly the railroad improvements through the whole kingdom are greatly enlarging London, so that it has grown more in the last twenty years than ever before in a century. It now contains about 12,000 streets, lanes, and courts, &c. Many of the new streets are streets of palaces. It enumerates more than 200,000 houses and public edifices, and occupies eighteen square miles, within a circumference of about thirty, and has a population of *two millions*!

My first visit was to the Royal Academy of Arts; but I shall first pay my compliments to the Palaces of England. Of these the Buckingham Palace, the Palace of St. James, the Palace of Hampton Court, and that of Windsor, are the most distinguished and famous. The royal family, occupying the Buckingham Palace during the session of Parliament, forbids its being opened to strangers or visitants. Its exterior appearance is no way prepossessing. Indeed, many of the palaces of the nobility of England present a much more magnificent outside. It is an old building with a new face. It most inauspiciously turns it back to the public; and, although the architect has done much to impart to its street or back front as much magnificence as possible, it nevertheless looks more like a fortress than a palace. Its six-light upper tier of windows, under a heavy stone surmounting, look more like portals for cannon than the windows of a palace. It is made to look more majestically and pleasantly towards the park and royal gardens. Its parallelogramic basement, presenting towards the park three sides of a square, embraces on the left the three statues of History, Geography, and Astronomy; and on the right, those of Painting, Music, and Architecture.

The pediment, in the centre, contains the royal arms, surmounted by the statues of Neptune, Commerce, and Navigation. The grand entrance from the park is a neat arch of white marble, adorned with some very fine sculpture. This palace, indeed, is rather a private residence of the royal family, as there is no room in it either large or magnificent enough for holding courts and royal levees.

St. James' Palace, directly facing St. James' Street, erected by Henry VIII. though its outward appearance is far from magnificent, possesses many spacious, elegant, and indeed splendid apartments. Ever since the destruction of Whitehall, in 1695, this palace has been the city residence of the Kings of England. Its internal arrangements are universally admired both for convenience and fine taste ; and, I learn, are generally conceded to be, for all grand state purposes—such as holding courts, grand drawing rooms, levees, birth days, fetes, &c. superior to every other place in Europe. While perambulating, for the sake of taking dimensions of the grand suite of rooms, forming, indeed, when the occasion requires, one most magnificent apartment, where stands Her Majesty's throne, I could scarcely imagine any thing wanting to make it more superbly grand or beautiful. From the throne, which though but a very grandly fashioned arm-chair, is really a golden affair, placed under the richest and most brilliant canopy, decorated with all the sparkling splendors of gems of every hue, as well as of "the purest ray serene," to the remotest hearth—a distance of some two hundred and forty feet—there is every display of fine taste in the collection of paintings, fire-place ornaments, splendid carpets, chairs, &c. which royal magnificence can bestow. Yet, while musing on all these fading splendors of the British throne, and while estimating their influence on the human heart, without being

converted into a cynic or a Diogenes, I could say—

"Monarchs, I envy not your state ;
I look with pity on the great,
And bless my humble lot."

The most celebrated painting, as now admired in London, *the Royal Family Group*, had been taken down and removed for the season, but by special favor we were allowed a sight of it in another room. It certainly is the most splendid thing of the kind I have yet seen. Prince Albert and the Queen, with their five children, as natural as life, and in the most happily conceived positions, present the most beautiful, as well as, to the English nation, the most *interesting* group ever put on one and the same canvass. Having seen in marble, from the hands of the best sculptors, the recently erected statues of the Queen and Prince Albert, and other paintings of them, and, still more interesting, their living, breathing, moving persons, I can pronounce this painting one of the noblest trophies of the painter's art, at least so far as I can judge of such efforts.

From the state-rooms of the Palace of St. James our conductress led us into the chapel in the Buckingham Palace, where *the head of the Church of England*, the royal family, the Duke of Wellington, the royal visitants, with a few other *elect* noblemen, and sometimes respectable strangers, are allowed to worship. But, like the king's chapel at Cambridge, the most magnificent chapel in the whole realm of England, in which I spent a whole hour a few days since, it is designed for only a few persons—say not more, at most, than one hundred. I could not from its whole contour, arrangements, and display, suppose it to be a place for gratefully and devoutly meditating upon Him that was born in a stable, slept in a manger, and expired on a cross. The Queen, however, is said to sympathize with the worship performed in this magnificent little chapel, and some-

times exhibits feeling when prayed for.

The Kensington Palace, where Victoria was brought up ; where Queen Mary, Queen Anne, Queen Caroline, and George II. lived ; and the old Palace of Whitehall, in front of which Charles I. was beheaded, having no pretensions to grandeur, did not command our attention. We only glanced from the Thames at Lambeth Palace, the residence of his *Grace* the Archbishop of Canterbury, while in London. Had time allowed, I desired to visit the Lollards tower there, and to have examined the rings in the walls to which the old Lollards were tied up in the days of some less *gracious* Archbishop, and whipped for the good of their souls, for their internal illumination ; but I could not make it convenient.

I desired for three reasons to visit Hampton Court Palace, thirteen miles from London, on the bank of the Thames. There stands the most splendid Hall in England, the most magnificent in Europe or the world. There also assembled the Conference in the reign of James, which elicited the common version in the new Testament, and there are the most beautifully cultivated and ornamented grounds in the kingdom.

To the liberal genius of Victoria is England indebted for having opened to the nation and the world the Hampton Court Palace, with all its splendors, internal and external, a gift of royal benevolence, worthy of the age and of the most *politically* honored and admired woman in the world. While Henry VIII. with a rapacity and sensuality peculiarly characteristic of his age and of his reign, snatched from Wolsey, its founder, its courts and gardens, Victoria at the commencement of her reign, with a generous magnanimity, throws wide open its gates and treasures to the humblest of her subjects, that they, with her, may participate in all the luxuries which Nature and Art have, in the

richest profusion, accumulated here. I should have been pleased to spend many days here.

The Palace consists of three grand quadrangles. The western court is 167 by 162 feet, divided into several suites of apartments, now occupied by private families. The central quadrangle is 134 by 134. called the *Clock Court*, because of an astronomical clock placed over the gateway. The third quadrangle, called the Fountain Court, erected for William III. by Christopher Wren, is 110 by 117 feet ; on each side of which is a beautiful colonnade of the Ionic order, with duplicate columns. On the north side, over the windows, are the twelve labors of Hercules, by Laguerre ; and in the area is a beautiful *jet d'eau*. On the north side is the Queen's staircase, and on the west a passage leading to the entrance and to the grand staircase.

I have no language to express the thousand charms of Nature and Art that mingle here. Combinations the most beautiful, grotesque, magnificent, that genius and taste the most highly cultivated could bestow, in all the forms of architectural beauty and grandeur, in all the displays of rural scenery, garden and landscape arrangement, cultivation, and ornament, are here to be seen. Passing through the Lion's Gate to the gates of Hampton bridge, numerous and various beauties present themselves, one after another, until they reach their climax as you make your exit from the gardens. Here it may be said, "The trees are never leafless—verdure and beauty are omnipresent." At proper distances the stateliest elms spread their umbrageous boughs, and groves and rows of flowering chesnuts, in the deepest verdure, and with all their honors thick upon them, rear their majestic forms, and throw their shadows over the most beautiful walks and terraces that imagination can sketch or art adorn. The yew tree, the laurel, and the cedar of

Lebanon, with all the flowering shrubs of every hue, seem to vie with each other in attitude, position, and grace, in adding enchantment to the scene. Flora, with all her graces and loveliest charms, meets you at every turn, gladdening the eye with her gayest blossoms, and perfuming the air with her sweetest and most fragrant incense. Fountains and basins of the purest and most limpid waters, and ponds sparkling with shoals of golden fish, invite you to turn aside and amuse yourself with the freaks and pastimes of the finny tribes that seem to welcome your approach, and to partake in all the beauties, pleasures, and amusements of the place. The distant waters of the gently-moving Thames, sparkling through the trees—the artificial cascades, with their lulling music—and every where the little groups of smiling and gleeful boys and girls passing and repassing from thick arbors of bowers of roses, or gambolling in the deep shade of a clump of evergreens; while a band of music before the palace is pouring its richest and gayest melodies upon the listening groups of youth and age, seem almost too much of beauty and pleasure to be enjoyed by mortal man in a world of so much sin and misery.

Hampton Court Palace covers about eight acres of ground. How many acres of pleasure grounds and gardens surround it I have not heard; but certain it is, that they are proportionally large and magnificent, and in good keeping with the amplitude and grandeur of the palace. I could not, in a single day, more than note down the objects worthy of particular attention and admiration in these gardens. I, therefore, shall not attempt it. Hampton Court gardens are the finest displays of the taste of the best gardeners in Europe—of the greatest masters of horticulture in the world. The orange trees, olives, myrtles, and aloes of the private garden, are very beautiful; some are said to be hundreds of years old. A gardener

pointed out to me an orange tree more than three centuries old—a remnant of Queen Mary's botanical collections.

Of the great vine we have made a memorandum. It is said to be the largest in Europe or in the world. It is eighty-nine years old. The glass-house built for it contains 2200 square feet, but the house is much too small. Its weight of grapes, in a fruitful year, almost drags it down. Two thousand five hundred clusters, one pound each, are solemnly reported to have been gathered from it in one season. It is of the black Hamburgh species. Its stem is thirty inches in diameter, and its length is trimmed down to one hundred and ten feet. I walked under it, and carefully surveyed its vast dimensions, with its thousands of growing clusters. Its fruit is carefully gathered and preserved for the Queen's dessert.

"The mighty maze, but not without a plan," to which Pope alludes, is still extant here. We wandered through it for half an hour. It was at Hampton Court he wrote his "Rape of the Lock," and not very far from it was his residence. This labyrinth, though occupying but half an acre, has walks to its central tree of half a mile, and few there be that weary not themselves in walking to and fro before they find its plan, and place themselves on its chair of ease.

But we must leave these pleasure grounds and gardens and walk through the palace itself, though certainly I derived much more pleasure from these paradisaic scenes of Nature and of Art, in all their manifold and indescribable beauties, than in the spacious halls and elegant chambers of this magnificent abode of royal majesty and grandeur. Of these we shall, however, say but little.

"Cardinal Wolsey's Hall," as it is sometimes called, though not commenced until five years after he had bartered Hampton Court for the Richmond Manor, is worthy of all admiration. He only held Hampton

Court till June, 1525, when he surrendered it to the crown. It was, however, planned by Wolsey, as was also Christ's Church at Oxford, as tradition goes. They are of the same order of architectural grandeur and magnificence. The hall is 106 feet long, 40 feet wide, and 60 feet high. But its intrinsic beauties, its grand proportions, its high pitched roof, and carved pendants covered with gold, its magnificent tapestries, and brilliant blaze of light, as you enter under the minstrel gallery, in their sublime effect, overpower the mind and, extort an expression of admiration from almost every one on his first entering it.

Were it at all interesting to speak of its twelve grand windows, with all their painted records and harnessing, we might relate from them the pedigree of the six wives of Henry VIII. as they are set forth on alternate windows with all the amplitude of detail—we might also decipher the heraldic badges of this first of Protestant Kings, beginning with the *Lion*, and ending with the *White Grey-hound* of the House of Lancaster—with the French "*Dieu et mon Droit*," and the Latin "*Dne. Salvum Fac Reg.*" (*God save the King* :) but we have no patience for such minutiae. Nor have we leisure to note the ten pieces of Abraham's life, which are most fantastically, (I had almost said, *most profanely*) interlarded amongst the wives of Henry VIII. inscribed upon the walls of this royal hall. The only one of the ten which would seem to suit the character of the man, is that of "Sarah taken by the Egyptians;" but of these matters I shall take no farther notice, save that these ten pieces begin with "Abraham's call" and end with "Melchisedeck offering him bread and wine."

One cannot but think, amidst all these scenes of grandeur, of Wolsey's catastrophe. Offending Ann Boleyn, he is stripped of all his honors; yet he anticipates the king, and dies before

the king's scaffold was ready for him. One cannot help thinking of that same Ann Boleyn leaving this same palace to be beheaded, and of Jane Seymour coming here to die neglected after she gave birth to Edward VI. Nor can we but think of the gloomy honeymoon of Philip and Mary, spent in this palace.

The scenes of James I. "by grace-of-God-king," and his conference with the Bishops and Puritan leaders on the subject of a translation, also crowd into our associations with Hampton Court. When the Puritans asked leave to hold "their meetings for prophecyng," the king graciously replied, "Ah! it is that you would be at. If you aim at a Scotch presbytery, let me tell you it agrees as well with monarchy as God and the Devil. Then shall Jack and Tom, and Will and Dick meet, and censure me and my council; therefore, I reiterate my former speech—*Le Roi S'avisera—no bishop, no king.*" And, standing before this splendid palace, we cannot but think of Charles I. escaping hence only to be confined in Carisbrook castle; and of Oliver Cromwell coming in pomp to reside in it, and of his saving it from public sale by Parliament.

It would be of little interest to my readers to speak in detail of its chapel and its paintings, of the king's staircase, of the guard-chamber, the first presence-chamber, the second presence-chamber, the audience chamber, the king's drawing-room, King William III's bed-room, the king's dressing-room, the king's writing-room; nor, leaving the south-side and passing over into the east-side, to speak of the queen's gallery, bed-room, drawing-room, audience chamber, the public dining-room, the private dining-room, dressing-room, &c.; nor, passing into the west side of Fountain Court, to speak of the cartoon gallery, the ante-room, the portrait gallery, the Queen's guard chamber, and the Queen's presence chamber. It would

be more gratifying to speak of the one thousand and twenty-seven portraits of kings and princes, and great men of all classes ; with the splendid groups and views, domestic and foreign, with which its galleries and state rooms are filled. These are the real luxuries of this palace. The best efforts of more than 250 of the most distinguished painters, besides the Cartoons of Raffaele, are hung round the walls of this ancient residence of kings. They are mostly in good preservation. The cartoons were prepared as designs for the arras weaver, and furnish the richest feasts to the real amateurs of this fine art. No one, of any taste, in less than a month, could satisfy himself with the pictures in this place.

Here are all the renowned Admirals, Statesmen, Philosophers, Orators, Generals, Kings, and Queens, of three centuries, with the most distinguished Ladies of different Courts—models of female beauty, according to the standard of the times in which they lived. Here are also Apostles, Prophets, Evangelists, Popes, Bishops—Bible characters, scenes, groups, events. Here also are fancy sketches, with many of the saints of both English and Roman superstition. The Pantheon and St. Peter's, as well as the Church of England, have also contributed to ornament these rooms. The landscapes introduced are of the richest character. Sea pieces, fleets, battles, naval engagements, views of rivers, mountains, cities, country seats, &c. furnish matter of reflection for every mind that visits Hampton Court, and keeps up a communion between the living and the dead.

And now when all is said that a hasty sketch and a few pages can afford, no adequate conception either of the palace, or the gardens, or the pleasure grounds and parks, extending far and wide, can be given. It is, indeed, worthy of a great Queen and a great nation, to open all these grounds and treasures to the public, and to retain such suites of stewards

and servants as will keep the entire premises always in the best possible style.

Not a farthing is allowed to be paid to any servant by any visitor, for any attendance which may be given him, in showing him the palace or the surrounding premises. All is as free as the public highways, and a little freer than some of them.

Visitors are arriving every morning by hundreds. They are taken through the palace in groups, or companies, from ten to fifty at a time, as may happen. Their guides give general information on all subjects connected with the history of the rooms and furniture, and are generally as polite and communicative as though they were to be paid for their services by the visitors. Last year the number of visitors is reported as amounting to 170,889. I was pleased to see the good manners of all present during my visit, especially in the care that all took to injure nothing by a single touch of the finger, or by placing a foot on forbidden ground. The only printed inhibitions which I saw were very happily expressed on boards placed at proper points, saying, "Whatever is kept for public use, entertainment, and pleasure, it is the duty of that public to preserve inviolate ;" or in words to this effect. The keeper of the private gardens, amounting to some three acres or more, and the keeper of the "maze," without whom neither can be enjoyed, are allowed to receive an optional fee from those who call for their attendance. I have only to regret, in the arrangements at Hampton Court Palace, that it is kept open on the Lord's day, and that, consequently, a greater number attend on that day than on any other. Indeed, excepting Mondays, more attend on Sundays than on any other four days of the week.

I hope to be excused for the long details I have given of this most interesting of English palaces. It will

serve as a standard of reference and comparison in relation to others, and render particular details hereafter unnecessary. It is due to the memory of Charles I. to say, that his collections and additions to the paintings and pictures of Hampton Court are of the finest taste. His collections were the richest in Europe. He was, indeed, an amateur of the first order, and greatly enriched England and Europe by patronizing the fine arts. The first collections of Europe are still adorned with the fruits of his taste and his liberality. I saw, the other day, in the Palace of the Tuilleries, in the Louvre, some of the spoils of his liberality, and wherever they appear, they do honour to his genius and taste.

Brother Henshall and myself spent a day at Windsor Palace. It is 21 miles from London, but we arrived there in about an hour by the railroad and omnibusses. This is usually regarded as the most splendid of the palaces of English sovereigns. It is, indeed, among castellated palaces, a noble structure, and one of the most magnificent in the world. Its towers and castle occupy some 32 acres. It was originally built by William I. but greatly enlarged by successive sovereigns down to the reign of George the Fourth, whose latter days were spent here. It stands upon a commanding eminence, and surveys a very extensive horizon. The architecture is truly grand and magnificent. We made the tour of the eleven grand state rooms in the palace, which, indeed, are all that are now shown to the public, as the Queen's rooms, occupied by Her Majesty a portion of the year, are not shown. Of those we saw we shall only notice "the hall of Saint George," which is 200 feet long, 34 wide, and 32 high. Its ceiling is Gothic—a flat Gothic arch with ribs or mouldings springing from corbels on the walls. The entire ceiling is divided into thirteen bays, and each of these into twenty-four

smaller ones, containing each two shields, emblazoned with the armorial bearings of all the Knights of the Garter, from the institution of the order down to the present time—a period of 500 years. Portraits of all the sovereigns of England, from James I. to George IV. are placed full-length, on the panels round this room. Every thing here, even the steps to the king's throne on the east end of the room, is of oak. The carpet is of an oak pattern, in panels with a cross in the centre. Three hundred persons could dine with comfort at the table now standing in this hall.

There are two royal parks around this palace—one containing 500 acres, extending four miles in length down to the Thames. There are many noble and interesting trees in it; amongst these yet survives the Herne's Oak, mentioned in the "Merry Wives of Windsor." The great park contains 1800 acres, and is stocked with thousands of deer. In this is a beautiful avenue of trees, called "The Long Walk," extending three miles down to Snow Hill. There are also lakes or fish-ponds in it, of which I cannot speak particularly. If Windsor be the most august and imposing of English palaces, I must be allowed to say that Hampton Court is the most beautiful.

Having noticed Buckingham, St. James's, Hampton, and Windsor Palaces, with Kensington and Whitehall, I need not add to these the Marlborough House, the Somerset House, or the Palace in the Isle of Wight, at which the Queen spends some part of the summer. It is said to be a beautiful summer residence. But I may be asked, why dwell so long on these? why expatiate on such displays of worldly grandeur and of worldly glory? I have what I presume to call good and relevant reasons. I desired to see the glory of England, and to give a glimpse of it to my readers, as a text for our reflections. All that the world can bestow

on man is shown in these displays of regal magnificence. And who can find, or who has found in these pageants any more than king Solomon found and displayed almost three thousand years ago?—"Vanity of vanities! all is vanity!"

The youthful face of England's Queen is as care-worn as that of any mother in America who can show such five lusty children as those of her Majesty. Palaces, and gardens, and parks, and promenades, and all the peculiar treasures of kings, cannot soothe a troubled conscience, relieve an aching heart, or sweeten the bitter cup of anguish which all must taste, soon or late, in life's weary pilgrimage. But how do these artificial and fading glories delude their possessors! The Queen of England can scarcely be expected to know herself. She is surrounded with flatterers and worshippers, in whose incense she lives, and moves, and thinks, and acts. If it was said by the Great Teacher, "How hardly shall they that have riches enter the kingdom of heaven," may we not rationally infer that it will be much more difficult for Kings, and Queens, and Lordbishops, to enter into heaven? As the Queen of proud England and the Head of her Church, how can she feel as a Christian! How can she humble herself, and become as a little child! True, indeed, there is many a Duchess, and Marchioness, and Lady in England, still more elated, glorified, and worshipped, *as she imagines*, in her own circle. And many a gay commoner of the untitled women in England and America, in the midst of her worshippers, is altogether intoxicated, and beyond the point of sober reflection. Still, with all these admissions, there is no lady in England so much in danger from simple position, as the very clever, prudent, and popular Queen Victoria!

But I have another view of this subject to present. I also make myself acquainted with the poor and

wretched, who have not a house, nor a home, nor a place to lay their heads. I find industrious working men, sometimes Christian men, heads of families, with four or six children, working from twelve to fifteen hours per diem, for *eight or ten shillings* per week. This is the whole avails of their labour. From this ten shillings they pay house rent, or cellar or garret rent—clothe themselves—feed themselves and their families. Of these, too, I learn there are many, very many, in all the towns and cities and their suburbs. The country has its thousands and tens of thousands of such cases.

A hosier by trade earns his *seven and sixpence* or nine shillings per week. A good field hand told me he got *twelve pounds*, some sixty dollars per annum, out of which he supported a wife and two children. In the cities, especially in London, I see thousands of little children in the streets, bearing all the insignia of squalid, wretched poverty. In passing and repassing, I find myself often counting the numbers that I see in one street abandoned to wretchedness and degradation. No school for them—no table—no bed—no book—no teacher. I dare not presume to estimate their numbers; but there certainly is a fearful multitude. For every *Prince*, and *Lord*, and *Nobleman*, there are likely thousands of these. For every palace, there are multitudes without a cottage, a hut, or a home. I ask myself, Is this the price of a splendid monarchy! Are these the conditions in which royal palaces are reared! Are hierarchies and Gothic Cathedrals—are Lordbishops and Metropolitans, with their St. Pauls' and St. Peters', the fruit or the cause of so much ignorance, poverty, and crime? If so, then let me have a land without palaces, a country without splendid parks and gardens, cities without Gothic temples, a nation without Lords, and a community without beggars, starva-

tion, and pestilence.—Your father,
most affectionately,

A. CAMPBELL.

COMMUNINGS IN THE SANCTUARY.—No. I.

"How amiable are thy tabernacles, O Lord of hosts!"

WHEN the Patriarch arose from his dreamy slumbers in the field of Luz, he exclaimed, "Surely the Lord is in this place, and I knew it not!" How many thus enter into the sanctuary of God, without any realizing sense of the divine presence! How many, alas, from the sleep of error never waken! Yet the Lord is in his holy temple and will there reveal himself to his people; even to the seed of Israel his servant—the children of Jacob his chosen.

How fitting that we should enter into his gates with thanksgiving, and into his courts with praise! How proper that we should here repress each worldly thought, and yield our hearts up to those sacred communings in which Faith lifts a ladder to the skies, that angels may descend to earth, and God himself confirm his promises of grace!

"Communion sweet! Communion large and high!"

Surely with the lonely wanderer of Bethel we may exclaim—How dreadful is this place! This is none other but the house of God, and this is the gate of heaven!

Here, indeed, we have no earthly holy place, framed and adorned by human hands; no inner temple veiled in mysterious sanctity; no golden emblems of the regalia of heaven; no Shechinah beaming from between the cherubims; but we have the assembly of saints; the congregation of the Lord; the body of Christ animating his Spirit; the ordinances of divine service, revealing, publishing, commemorating the love of God to men; the holy privilege of drawing near to God in concert with those who have obtained like precious faith

with us; the unveiled spiritual glories of the reign of heaven; the light of life; the joys of love divine. Return, then, unto thy rest, O my soul, for the Lord hath dealt bountifully with thee.

In the deep stillness of the heart let every anxious care be hushed, and cheerful Hope diffuse her grateful balm. Let the "sorrows of the mind be banished from this place," for the Being in whose presence we appear is the God of consolation and of hope. To him we bring no bleeding victim from the flock, and present no ineffectual oblations upon a blazing altar, but we offer the incense of praise; the grateful homage of the affections; the deep devotion of the soul; the living sacrifice of the body, acceptable through the precious blood of the Lamb of God, who takes away the sin of the world, and emancipates us from the bondage of fear and sorrow.

With what heart-felt assurance, then, we should make his sheltering wings our refuge! With what reverential joy we should approach the sacred memorials of his grace, here presented before us, and "banquet on his love's repast." Behold these emblems! They speak to the heart. They tell of God's love—the love of Him from whom all love proceeds. They tell of sorrows borne for us; of humiliation, pain, and death. Let us consider them. We come to Jesus, and he meets us here—

"The King himself draws near
To feast his saints to-day."

In the awful mysteries of life and death we hold communion. With the spiritual unseen we live and move. In the dwelling of the Most High we enter to take the cup of salvation—to pay our vows to the presence of his people. May the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my redeemer!

R. R.

REFORMATION.—No. III.

It was said that a church fulfils its duty to its members when it secures to them full and free access to the word of God, and interposes no system, framed by the human mind, between the conscience and that divine word. In this, as before intimated, consists the reformation of an ecclesiastical body. In other words, a community that recognizes theoretically and practically this privilege, may be considered as reformed from Popery—the very essence of which is, that human authority may be substituted for divine. It is this, indeed, that constitutes the essential difference between the church of Rome and any church that is truly Protestant; for it is against this very assumption of human authority and infallibility in religion that the *protest* is entered. To protest against this bold innovation upon the divine prerogative and the rights of conscience, is to protest against all the corruptions that have sprung from it. To renounce the claim, and grant liberty of conscience, and the right of private judgment, then, so far as a community is concerned, (recognized only in its constitutional and fundamental principles), is to reform, and to secure the restoration of primitive and pure Christianity to all who belong to such a society.

Here, then, is the great principle of reformation, which, to secure its proper ends, must be adopted without restriction or reservation. No church deserves to be styled “Reformed,” that does not so adopt it; and without it, the profession of Protestantism is a mere pretence. For with what consistency can we reject a *decision* of the Pope, yet submit to one of the Primate? With what propriety can we renounce the *authority* of the council of Constance, and recognize that of the assembly at Westminster? In a word, why should we oppose human dictation and authority with

respect to religious belief and practice in one case, yet, in another, submit to such dictation, and sustain such authority!

In refusing to agree to the repeal of the edict of Spire, which granted liberty of conscience, the Protestant Princes declare, “that in such matters, we ought to have regard, above all, to the commandment of God, who is King of kings, and Lord of lords; each of us rendering him account for himself, without caring, the least in the world, about majority or minority.

“We form no judgment,” they continue, “on that which concerns you, most dear lords; and we are content to pray God daily, that he will bring us all to unity of faith, in truth, charity, and holiness, through Jesus Christ, our Throne of Grace and our only Mediator.

“But in what concerns us, adhesion to your resolution (and let every honest man be his own judge!) would be acting against our conscience, condemning a doctrine that we maintain to be Christian, and pronouncing that it ought to be abolished in our states.

“This would be to deny our Lord Jesus Christ, to reject his holy Word, and thus give him just reason to deny us in turn before his Father, as he has threatened.

“What! we ratify this edict! We assert that when Almighty God calls a man to his knowledge, this man cannot, however, receive the knowledge of God! Oh! of what deadly backsliding should we not thus become the accomplices, not only among our own subjects, but also among yours!

“Moreover, seeing there is no sure doctrine but such as is conformable to the word of God; that the Lord forbids the teaching of any other doctrine; that each text of the Holy Scriptures ought to be explained by other and clearer texts; that this holy book is, in all things necessary for the Christian, easy of understand-

ing, and calculated to scatter the darkness ; we are resolved, with the grace of God, to maintain the pure and exclusive preaching of his only word, such as it is contained in the biblical books of the Old and New Testament, without adding anything thereto that may be contrary to it. This word is the only truth ; it is the sure rule of all doctrine and of all life, and can never fail or deceive us. He who builds on this foundation shall stand against all the powers of hell, whilst all the human vanities that are set up against it shall fall before the face of God.

“ For these reasons, most dear lords, we earnestly entreat you to weigh carefully our grievances and our motives. If you do not yield to our request, we PROTEST by these presents, before God, our only Creator, Preserver, Redeemer, and Saviour, and who will one day be our Judge, as well as before all men and all creatures, that we, for us and for our people, neither consent nor adhere in any manner whatsoever to the proposed decree, in any thing that is contrary to God, to his holy Word, to our right conscience, to the salvation of our souls, and to the last decree of Spires.”

Such is the language of that famous *Protest*, which has given the name of Protestant to so large a portion of the religious world. It is for every one to consider how far the different parties that are so denominated have adhered to this document in letter or spirit, in conceding and securing to every member the rights and privileges which it asserts. Upon such inquiry, it will, we think, be apparent, that the principles which they profess in theory, they violate in practice, and that they have instituted the same spiritual despotism and the same tyranny of human opinions, and attempted to enforce the same tame submission to clerical prescription, and the same abject dependence upon human teaching, that character-

ized the period preceding the Reformation. This they have done by imposing creeds upon the people, and by confining to the clergy, the exclusive right of expounding the scriptures. This, then, offends against the fundamental principle itself of Protestantism, and the use of creeds may hence be regarded not merely as a hindrance in the way of the progress of religious knowledge, as we have heretofore considered it, but as a substitution of human for divine authority, and as an entire departure from the true principles of the Protestant Reformation.

It is not at all strange, however, that such unfortunate influences should have prevailed. Men are so fond of power, so ambitious of distinction, that they will usurp the most sacred rights, and elevate themselves upon the ruins of the dearest interests of humanity. It would seem, indeed, that men are so far from treating religious privileges and duties with that reverence due to their spiritual nature and eternal results, that they aspire especially to rule over the consciences of men. It seems to them far less glorious to command the persons of those who serve them, than to bear rule over the *mind*. It has ever been the aim, therefore, of the ambitious, to gain the ascendancy over the heart and conscience, and to impose the abjection of vassalage and the subserviency of bigotry upon the soul. Most assuredly, priesthood has been one of the greatest curses of the human race ; and political despotisms have been restricted and moderate, compared with the religious thraldoms by which our race has been continually enslaved.

But so far is Christianity from sanctioning arrogant assumptions of authority, and dictatorial usurpation, that it forbids the highest functionaries of the church, to be “ lords over God’s heritage,” and directs any one who may be ambitious of the highest distinction, to become the *servant* of all.

In the face, however, of the plainest declarations of holy writ, and in contravention of the spirit and genius of Christianity itself, we find dignitaries of the church that may happen to be dominant, exercising despotic sway, and even publicly assuming, as barons, the very title of *lord*, expressly prohibited. It is difficult to account for so open and palpable a violation of the scriptures, except on the principle that power emboldens men to attempt the boldest innovations; or that it so intoxicates or infatuates its possessor, that he assumes, without being aware of it, the very characteristics of apostacy foretold in the scriptures.—Hence the Pope blasphemously arrogates to himself the highest *titles*, forgetting that Paul has already designated him by these; and cardinals array themselves in *scarlet*, unmindful of the apocalyptic visions of the Prophet.

It is, then, one of the features of the religious reformation which we urge, to deny to the clergy, or any other class of teachers, such assumptions of dignity, pre-eminence, and power. We regard their claim to be the exclusive repositories of sacred science, to be equally unfounded as their pretensions to decide with authority, when assembled in council, what systems of opinions or articles of belief are to be received as worthy of all acceptation. We consider every thing of this nature as an unwarrantable invasion of the prerogative of Christ, to whom is committed all authority in heaven and on earth; and who is to be esteemed as the only infallible teacher of divine truth, whether he speaks in his own words, or by those Apostles of his own selection, who alone are his commissioned ambassadors to the world.

The difficulty of effecting a reformation of entire religious communities, as such, may at once be estimated, when it is remembered that it involves the renunciation, on the part of the clergy, of all the arrogations we have

mentioned, and that there is nothing which men are so unwilling to relinquish as the possession of power. A few, indeed, have always been found, who, free from the influence of pride and place, and animated by the meek and lowly spirit of Christianity, have been willing at once to descend from a position which they had assumed in mere conformity with the usages of society, and whose illegitimate honors they never coveted. But the greater number have ever strenuously resisted every attempt to deprive them of their wonted privileges, venerable by time, and consecrated by tradition. Still, it was proper that the plea for a religious reformation should first be laid before the clergy for their acceptance or rejection; and this accordingly was done, and perseveringly and kindly urged for several years. They rejected, however, every overture, and manifested a determination to maintain their party organizations, party names, and party spirit, and to retain in their own hands all the power they could obtain from the thoughtless indifference or the undoubting credulity of the people.

Under these circumstances, then, it became necessary to make an appeal to the people themselves; to endeavour to arouse them to a just sense of their rights and privileges, and to claim deliverance to all who were in spiritual bondage. The exposure of the arrogant assumptions of the clergy which this naturally involved, provoked an opposition on their part, which manifested itself in every species of calumny and misrepresentation. But the attack upon their strongholds was so vigorously and successfully conducted, and the war so skilfully waged in their own territories by a bold and prudent leader, that they were kept upon the defensive, and vast multitudes of their oppressed subjects have been emancipated from the slavery of opinionism and superstition, to become freemen under Christ. A large and respectable

community has thus been created in a few years, and continually augmented by conversions from the world ; so that the principles of this reformation have been tried, and established upon a firm foundation, which the power neither of Protestantism nor of Popery can overthrow.

The influence which this effort, amongst other agencies of Divine Providence, has exerted upon the clergy themselves, and upon all the religious denominations of the day, is most conspicuous. When it commenced, the pulpits resounded with the characteristic and extreme doctrines of each party. "Conditional" or "unconditional election and reprobation ;" "effectual" or "ineffectual calling ;" perseverance in holiness, or forfeiture of grace ; salvation by "works," or justification by "faith alone"—these and other doctrinal differences were then the constant themes of theological doctors and professed preachers of the gospel. But now these controverted points are rarely touched, and have given place to discourses upon Christian union, and the praises of Christian charity. At that time, a party would divide upon the question of singing psalms or hymns ; and even upon the proposition to give out *two* lines of a psalm, instead of *one*, contrary to the traditions of the elders. At present, these puerile contentions are unknown, and psalms and hymns, and even spiritual songs, are sung in delightful harmony. Formerly, fraternal union between sects was unknown, and excommunications for "occasional hearing" were not unfrequent ; but latterly, "union meetings," benevolent "associations," and "evangelical alliances," have cemented together, to a remarkable degree, the heterogeneous and discordant materials of Protestant Christendom.

The latest and most important of these movements, the "Evangelical Alliance," is a remarkable concession

to the power and truth of the principles which constitute the basis of the present reformation. For the different parties, in consenting to form an alliance upon a simple statement of the essential points of Christianity, in which, somewhat to their surprise, they have found so general an agreement, have evidently admitted that the points of difference which distinguish one sect from another, and about which they have been so long at war, are wholly unnecessary to salvation, constitute no part of the Christian faith, and are mere human opinions, conceits, and appendages. They have admitted virtually that these distinctive points, which make all the difference between one creed and another, are non-essentials ; and, consequently, that their creeds are not only unnecessary, but injurious, as having been the means of giving importance and conspicuity to matters which, by their conduct, they now admit, should never have created the slightest discord. They deny the infallibility of the councils and assemblies, by which these minor points were made the very tests of orthodoxy, and the principal hope of salvation. And they renounce, in fact, their alleged exclusive right to explain gospel truth according to their standards, when they admit that all the world hold already by common consent, as it were, the essential doctrines of the Bible.

This movement, then, of the religious world, is to be hailed with pleasure. It is a great concession to the principles we have so long advocated, and will do much to destroy the virulence of spirit. It is true the basis they have adopted is not precisely just and accurate as an expression of the common faith. Still, they have admitted that there is a *common faith*, and have indistinctly traced that most important line in the study of religion—the distinction between *faith* and *opinion*. The "Evangelical Alliance" has done much already

for the cause of Christian liberty, and Christian liberality. It is to be greatly desired that the movement may lead to the entire abolition of all unscriptural distinctions, and to the renunciation of all unlawful claims of priestly authority, and that men may be permitted at length to read and understand the communications of heaven, without any interference from bigotry and intolerance. R. R.

STRICTURES ON A BAPTIST PAMPHLET.

DEAR SIR—Having taken a first class in the Harbinger to the end of the Liverpool Strictures, I cannot allow your conducteur to set me down as “concluded,” at the third station. I must accompany him to the terminus.

I had been partly persuaded by the kind lady before mentioned, that I might be mistaken in thinking the courage of the Liverpool writers best suited to behind-back warfare; but as I now regard the G.D.R. of the “Reply” to be the G. R. D. of the cover, I cannot but resume my previous opinion.

I could not, indeed, wonder at his being afraid or ashamed of his cause: for, doubtless, he would feel deeply libelled if it were reported of him that he had commanded his besom to *rise* and *sweep*, and had burned it for not obeying. Yet this is the odious light in which his theory represents the Father of Mercies! When will religious people have Abram’s confidence that the Judge of all the earth will “do right,” even in man’s apprehension of what is right!

I first attend to a portion of the “Reply,” given in your last Harbinger. The great doctrine, “justification by faith alone,” is quietly given up without an attempt to sustain it! And the others are so feebly supported as to excuse an expression of doubt whether the “Reply” is real or fictitious.

On total depravity a sort of running fire is kept up. The writer thinks my objections to Scotch Baptist views “arise from a mistaken view of man’s character as a sinner.” I can only say, until he prove that the Lord and his apostles *ought* to have said something of his favorite theme, I must continue to reject it. But he says “There is none that doeth good.” So say I; yet this proves neither total depravity nor inability. He pleads that repenting and believing are “*doing good*.” I deny that they are so called, and demand proof. He urges the enmity of the carnal mind: true, the “minding of the flesh” is enmity against God *in the respect mentioned*, namely, “because it neither is nor can be, subject to the law of God,” the natural mind being utterly incapable of yielding that perfect obedience to LAW which would *merit* eternal life. It by no means, however, follows, that the fleshly mind cannot *receive* eternal life when presented as a “free gift.” I admit that “naturally men do not see their need of pardon,” and that the Spirit was sent to “convince the world of sin;” (not of sins, but of one sin—unbelief) but these admissions argue nothing for total depravity. Do the writers really mean that the Spirit was sent *to convince THE WORLD*? Then, according to their theory, none could remain unconvinced. Do they mean (as the Lord assuredly did) that the Spirit was sent to convince men concerning unbelief, *by speaking to them in the apostles concerning Christ*? I fear not: I fear they have their mysterious *accompanying power* in their mind’s eye—a power which is not so much as named in the divine book. The Holy Spirit was indeed sent to convince mankind at large; yet only those who *attend to and receive* His testimony are ever convinced. Of the thousands on Pentecost, the three thousand who did attend to the Holy Spirit’s testimony concerning Christ, (confirmed as that

testimony was, by miraculous attestations) were the only ones who were pierced with the certain knowledge that they had disowned and killed their own Messiah, or so made aware of their "need of pardon" as to cry out "what must we do?" I think even G. R. D. must feel ashamed of his reliance on the doubtful word *shall* in John v. 25, "The dead shall hear." On what would he have relied if our translators had rendered *akousontai* "*will* hear," as they have in other places, and as is considered equally correct? The confusedness with which he speaks of Acts ii. 40, forbids comment. The apostle says, "save yourselves," and G.R.D. says it does not mean save yourselves by fleeing to Christ! but he does not condescend to tell us by what other expedient they could save themselves from the impending vengeance. What he can mean by saying it "was not a salvation from the guilt of sin," it is hard to say, for their sins then were certainly committed; but when they had repented, had been immersed, had received the Holy Spirit, and had joined the disciples, they were accounted "the saved." The Jews who murdered the Redeemer, he sagely says, "were once unoffending babes." So I should suppose; but he adds, "are we better than they?" the Apostle answers no, in no wise." Now this is reckless quoting. The Apostle gives no such answer respecting those Jews, either when they were unoffending babes, or when murderers. It was in noticing the sinfulness of other persons (Rom. iii. 9) that St. Paul asked, "Do we excel?" and answered, "Not at all, for we have before proved both Jews and Gentiles to be all under sin." This should satisfy us as to the sinfulness of mankind, and restrain us from attempting to stretch divine words to the dimensions of our theories.

I now return to the Liverpool Strictures, picking up so much of the "Reply" as may lie in my way.

Mis. 21. (Reply, p. 129.) "I will put a new spirit within you," &c. Ezk. xi. 12. I contend that this text cannot by any ingenuity be applied to the conversion of *Gentile* sinners. It relates to a remnant of the scattered *Israel*, and foretells that *they* should be gathered and thus blessed, while the wicked-hearted should be punished.

G. R. D. seems to think (Reply, p. 131) it would take an eagle eye to discover defects in what I called his "man of straw." An inspection of the "Christian System," chap. 9, sec. 2 and 3, and chap. 13, sec. 4, will however, satisfy the candid, that what is there intended to say *we must do* (i.e. God does not do for us) is by these writers twisted to say *we do* FOR OURSELVES, (i.e. not for others) in order that they may appear to untwist by saying "no man liveth to himself." Now this is both childish and despicable. In opposing Mr. Campbell's "things that we must do," the writers find it tolerably easy to intimate *belief we do not do, repentance we do not do*, but how to get out of saying *baptism we do not do*, is their difficulty. If we *must* do one of the three, why not the other two? They therefore kick a dust of words about baptism being "*for ourselves*," to cover their inglorious escape. May we once for all say, "Gentlemen, all these are *by* and *for* ourselves." The Heavenly Father neither gives faith, repentance, nor baptism; but *by His Holy Spirit in his word* commands all of us to believe, repent, and be baptized. If we disobey, we are lost; but to all who obey Christ, He is the author of eternal salvation.

Mis. 22. (Strictures, page 14.) "Whether we live, we live unto the Lord, &c. (Rom. xiv. 8.) This is a misapplication of the exhortation that brethren should neither despise nor judge one another—to the case of a convert putting on baptism, to which the passage has no relation or allusion.

The writers quarrel with Mr.

Campbell's expression "we have assumed him (Christ) as our leader," and quote *à contra* he was "given a leader to the people." They are, indeed, hopelessly hard to please, else (after the example of the Macedonians, 2nd Cor. viii. 5) it might have seemed to them the most consistent and honoring thing possible, that we should yield ourselves to be led by Him whom the Father has given to lead us.

Perversion 23. "He (Christ) brings many sons unto glory." This is a random quotation. If we refer to Heb. ii. 10, we shall see that it is not *the Sm*, as these writers say, but *the Father* who brings many sons to glory, by making his Son—the captain of our salvation—perfect through sufferings.

Head III. (page 15) of their Strictures is an endeavour to "prove an influence or agency of the Spirit along with the word in the conversion of a sinner." It is a hard thing to prove by scripture a doctrine not in scripture; and the writers, finding nothing to the point, make a mighty show of nearly twenty quotations, not one of which contains their doctrine.

Mis. 24. The writers lay stress on the expression, "when we were dead in sins, (God) hath quickened us together with Christ," (Eph. ii. 4) which, however, speaks nothing of spiritual agency. That the Father makes men alive together with Christ, is divine truth: equally so, that "it is the Spirit that quickeneth:" equally so, that Jesus' words "are spirit:" equally so, that "he who believeth in Jesus, though he were dead yet shall he live:" so that each "new creature" may say with David, "Thy word (Jehovah) hath quickened me."

Mis. 25. "When the strong man armed keepeth his palace," &c. Even this, so foreign to the subject, is dragged in to prove divine influence along with the word in conversion, as strongly representing "the power of Christ in dispossessing Satan of his

dominion over the human heart." They thus thoughtlessly misapply to cases of conversion, words spoken by the Lord respecting the casting out of demons, and by which he showed the want of common sense or common honesty in his calumniators.

Perv. 26. "It" (being begotten by the word of truth) "is of the divine will, 'his own will,' and therefore the will of man cannot be a concurring cause." When will religious writers cease to assert recklessly? The Apostle James ascribes to God the honour of being the Author and giver of salvation to man, but denies not the concurrence of man's will in receiving that salvation. A parallel case will make it manifest that man's will *must* concur with God's will, or there is no begetting. St. Paul says to the Corinthians, "you have not many Fathers, for to Christ Jesus, through the gospel, I have begotten you." Subsequently, then, it was of *Paul's own will* that the Corinthians were begotten: but did not their will concur with his? Hear him again, "so we preach and so ye believed." They heard his gospel understandingly, believed it confidently, and obeyed it gratefully.

Perv. 27. "The word is compared to a sword, 'the sword of the Spirit;' this implies an agent to wield it, that agent is the Spirit." How exceedingly hap-hazardous this assertion! How is it possible that Scotch Baptist writers could make so great a mistake? St. Paul is speaking not to "the Spirit," but to the Ephesian believers. It is to them that he says, "take the sword of the Spirit:" meaning, be you (feeble disciples as you are) the agents to wield it; and, so armed, stand and withstand!

Perv. 28. "The gospel is mighty *through God* to the pulling down of strong holds." Another instance of reckless quotation! The apostle (2nd Cor. x. 4) does not say *the gospel* is, but "*the weapons of our warfare* are mighty." The apostle's

weapons were various, yet each of them mighty—namely, the wisdom of God, tongues, healing powers, prophecy, miracles, gifts of the Holy Spirit, awful judgments on offenders, &c.

But the writers catch the expression “*through God*,” to make it appear that in the absence of divine influence God’s word is powerless. This is sad perversion, for it would equally make the apostle say of one of his most mighty weapons against infidelity—the gift of the Holy Spirit—that when a divine influence did not accompany a divine influence it was powerless ! It is also to be noted here that the phrase “mighty through God,” is regarded by critics as a Hebraism, which might be translated “exceedingly mighty ;” so that the writers here put their faith upon a doubtful translation.

Perv. 29. (Is. lv. 10) “The word of God is ‘as the rain or the snow which descends from heaven. It shall not return unto me void,’ says Jehovah, ‘but it shall accomplish that which I please,’ (not which man pleases) ‘and prosper in the thing whereto I sent it.’” It is strange that a text which speaks only of God’s word, should be brought to prove the Spirit’s agency in conversion along with the word ! The writers’ commentary is as disgraceful to themselves as dishonouring to the Father ! “The rain and snow may descend to swell the mountain streams and to cause desolation, but when sent for a gracious purpose they refresh and fertilize the barren soil.” According to them, God sometimes sends the good tidings of his grace to do injury—only sometimes to do good—not always for a gracious purpose ! If this be not blasphemy it is difficult to say what is. The text itself speaks of rain and snow, and of God’s word as *doing good only*—as sent expressly to fertilize and cause fruit to be borne ; but, unhappily this does not satisfy these amenders of Jehovah’s words,

who seem determined to make them speak Calvinism, or rather fatalism !

Perv. 30. “Paul planted,” &c. This much-abused text is here produced as proof that God gives the increase *in conversion*, when in truth the increase he gives, is in the Christian life. Paul *converted* the Corinthians to the faith of Christ: Apollos *confirmed* them in that faith. But God (when they had become his children) sent the spirit of his Son into their confiding hearts, and so produced in them the *increase*, or *fruit*, of love, joy, peace, &c.

Perv. 31. “The Scriptures describe conversion as a new creature, Eph. ii. 10 ; a resurrection, Col. iii. 1 ; a passing from death unto life, John iii. 14.” Gentlemen, if these texts described a converting agency along with the word, they might be thought not so entirely irrelevant. The very creating word which spake the world and the universe into existence does, in the gospel of the grace of God, call sinners from the chaos of darkness into new life and marvellous light ; and sinners obeying that call are quickened, are born again of water and spirit, and become His new creation. *Resurrection*, too, in both senses, is by the life giving word. Hereafter, “all that are in their graves shall hear his voice and come forth :” and here, “The dead that hear Jesus’ voice shall live.” Nor is *passing from death to life* ascribed to other power than the Divine testimony. “He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life :” so that we are created anew, raised with Christ, and pass from death to life by hearing, understanding, believing, and obeying the “word of truth—the gospel of our salvation.”

Having thus examined the quotations in the Strictures, I am enabled to repeat emphatically that they do not amount to a unit of proof.

Perv. 32 (Reply, p. 130.) 1 Thes. i. 5. "Our gospel came not unto you in word only, but in power, and in the Holy Ghost, and in much assurance." This is the writers' last and sole hope: if it prove a cipher in sustaining their theory, their cause is hopeless. The influences or operations of the Spirit in conversion contended for, are supposed to be either *in* the hearers previously, or put within them while the gospel is being preached; as though the Apostle meant—the power of God was in you, the Holy Spirit was in you, and the much assurance was in you, Thessalonians. Now, the passage before us countenances none of these suppositions. If I say, "I come to you in a clean shirt, a suit of black, and a new hat," would you suppose I meant that the shirt, suit, and hat were upon yourself, either before or at the time of my arrival? And if I should say, "My strictures come to you not by word of mouth only, but in a good handwriting, in two sheets of paper, and in an envelope," would you not understand that my thoughts were thus clothed, conveyed, and made manifest to you; and not that the writing, the paper, and the envelope were within you? We thus ascertain grammatically, and according to common sense, that the *power*, the *Holy Spirit*, and the *much assurance* were not in the ignorant and idolatrous hearers at Thessalonica before they heard the gospel, nor put into them while they did hear it, but were then in, and on, and with the Apostles; for mighty miracles, divine gifts, and the very authority of heaven, were in and upon them witnessing, proving, confirming, and giving absolute certainty to their testimony. We cannot, therefore, wonder that the Thessalonians should receive such indubitable testimony. They had heavenly reasons for embracing it, not as being the word of men, but as truly the word of God!

It is my luck to end with curious

things. I now end with one. (Reply, p. 131.) "If it," the Gospel, "is the power of God, *He* must make it powerful;" *i. e.* He must make his power powerful!

In the good hope,

J. D.

PROPHETIC DEPARTMENT.

[HAVING several articles in our possession referring to prophecies already fulfilled, as well as to those remaining to be accomplished, we have determined on devoting a few pages in each number to this important subject. At the same time we shall not hold ourselves responsible for the truth and correctness of all they may contain. It will be well to remember, that the prophecies yet to be fulfilled, are in the hands of Him who rules and guides the affairs of the universe in wisdom, righteousness, and love. Prophecies regarding the future are no doubt partially made known in the Bible. But the times and seasons—the means and circumstances by which the ultimatum of all things is to be reached—are, in some measure, hidden from the scan of the highest intelligences. And even that which is revealed is often couched in language highly symbolical, figurative, and poetical: so that, until the events transpire, mistakes may, and doubtless have been made, in relation to subjects which, in their nature and character, are so heavenly and sublime. To be dogmatical here is presumptuous and foolish; but, to speak the honest convictions of the mind, arrived at by impartial investigation and careful analogy, is manly and acceptable to every candid and inquiring mind. In presenting the essays referred to, and which have been only partially read over, we may sometimes insert a note by way of interrogation; but in general the writers will be left to speak for themselves without either note or comment. Great and sudden events are still expected to transpire. The kingdoms of this world have yet to be shaken—an instance of which has been recently experienced, and its fearful influence felt throughout the whole of the civilized monarchical countries. This event, in the opinion of some, is only precursory to others of a more tremendous and appalling character. The great men, the nobles and the mighty of the earth have yet to submit, that the Lord, the King of the universe, may be properly exalted in the minds and consciences of the people. The disciples of Christ have nothing to fear—their portion and kingdom are not from hence; but glory, honor, immortality, and eternal life, are the rich inheritance provided for them. Still the judgment shall sit, and the ten kings, or their kingdoms, shall take away his (the man of sin's) dominion, and shall consume and destroy it to the

end : that is, till the work is completed. And then the kingdom, and the dominion, and the greatness of the kingdom under the whole heavens, shall be given to the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions *shall serve and obey Him*. May the Lord hasten this blessed consummation.—J. W.]

DESTRUCTION OF BABYLON.

THE predictions of inspired men under the different dispensations mentioned in the Bible, afford the strongest possible evidence that they held supernatural intercourse with the Deity. With due attention to the fulfilment of prophecy, no man living can for a moment entertain doubts as to the divine authenticity of so much of the Bible as purports to have been given by inspiration. "Holy men of God have spoken it, as they were moved by the Holy Spirit."

Truth always courts candid investigation. God has placed his prophets in an attitude before the world, that is well calculated to enable every man, who has the inclination to examine for himself, to determine whether they were actually guided by inspiration. Their predictions do not relate to objects of an *obscure* nature ; but, for the most part, to such as are *enduring* and *highly conspicuous*. They have repeatedly predicted the fortunes of *Kings, Emperors, Cities*, and *Nations*.—The prophecies in regard to the destruction of the City of Babylon, are, in several accounts, peculiarly interesting. It was the capital of the first of the four universal monarchies of antiquity. It was not only the seat of universal empires, but its vast dimensions, (being near 50 miles in circumference) and unrivalled splendor, rendered it one of the most splendid, and, to all human appearance, the most lasting monuments of architectural skill, and of natural grandeur and greatness, that the world ever saw. The accounts we have of the vastness and beauty of ancient Babylon, as given by Herodotus, Xeno-

phon, and others, though somewhat exaggerated, no doubt, may be confidently relied on. According to these writers, a spectator, on beholding its broad, lofty walls, its towering temples, its gorgeous palaces, its hanging gardens, its hundred massive gates of brass, &c. would be induced to exclaim, "Thou art, and none else is like thee ; thou shalt not sit as a widow, nor know the loss of children." Vide Isa. xlvii. 8. The following passages indicate the pride and greatness of Babylon :—Isa. xiii. 19 ; Jer. li. 44, 53, 58.

There could have been no event pointed out by the prophet, less clearly apprehended by human sagacity, than the destruction of this proud city. It was ancient, as well as beautiful and strong. It had existed full 1400 years. Kingdoms, nations, and people had successively come and gone, while Babylon defied the ravages of time. While exulting in her pride and imagined security, however, a prophet in Israel declares her doom, in the following oracle—"And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation : neither shall the Arabian pitch tent there ; neither shall the shepherds make their fold there. But wild beasts of the desert shall lie there ; and their houses shall be full of doleful creatures ; and owls shall dwell there, and satyrs shall dance there. And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant places ; and her time is near to come, and her days shall be prolonged." Isa. xiii. 19—22.

We now briefly commemorate some of the leading specifications of this remarkable prophecy, which we gather from Isa. Jer. and Daniel.

1st. The army by which Babylon was to be destroyed, was to consist of Medes and Persians, Jer. l. : 3, 9.

2. The commanding general, Cyrus, is called by *name* about 200 years before his birth, Isa. xlv. 1—4. In reference to these items, Xenophon, not only informs us that the Medes and Persians took Babylon, but that Cyrus was the commander-in-chief, whom he expressly styles, "*God's shepherd*," so forcibly was he struck with the divine oracle pronounced in reference to him by the Jewish prophet!

3. The attack was to be made in the night, when the King and his retinue were least in dread of danger. "Therefore shall evil come upon thee: thou shalt not know from whence it ariseth." Isa. xlvii. 11. It will be recollected that God had promised to open the gates of Babylon to his "*Anointed*," Cyrus; and we are informed by Xenophon to the effect, that, the revelry and disorder that were in progress when Cyrus attacked the city, were the means of the gates being left open, and thus, in a way and manner least expected, the designs of the Deity were fully accomplished!

4. And was to be received by the Medo-Persian army from the surrounding nations, Isa. xiii. 2—5. Accordingly, historians tell us, the Egyptians, the Thracians, the Phrygians, the Lacaonians, the Philadelphians, the Cappadocians, the Phenicians, Arabians, &c. were joined in alliance with Cyrus. Then, as declared in the passage above noted, was there "A tumultuous noise of the kingdoms of nations gathered together."

5. Babylon was to be covered with pools of water, in which the bittern was to cry. We have numerous modern witnesses to the literal fulfilment of this part of the prediction. Travellers tell us, that, owing to some strange obstruction, (the broad ditches dug by Cyrus, to drain the Euphrates, I think may be regarded as the cause of this) two-thirds of Babylon is covered in water, and

that the Bittern cries incessantly there.

But we notice in the

6th and last place, the *utter destruction* of Babylon. "It shall never be inhabited, neither shall it be dwelt in from generation to generation." The conquest of the Medes and Persians, over Babylon, occurred A.M. 3466; B.C. 538. It will be recollected that Cyrus took the city without even soiling one thing pertaining to it. What, then, would have been more probable than that the Persian monarchs should make Babylon the seat of their new empire? Strange as it appears to us, however, Babylon ceased to be any longer a regal city, the Kings of Persia choosing to dwell at Susa, Ecbatana, Persepolis, or any where else, rather than at Babylon.

We are informed by Strabo, as late as B.C. 124, that the Macedonians, who conquered the Persians, built a city (Seleucia) close in the neighbourhood, for the express purpose of drawing off all the remaining inhabitants from Babylon! The new Kings of Persia, afterwards coming in possession of Babylon, finally completed its ruin. Thus, by a strange and unexpected concurrence of circumstances, that proud city, whose preservation should have been the chief concern of those interested in its ownership, was finally laid desolate, and became odious in the eyes of all people.

Descending the current of time we come to A.D. 96, during the reign of Antoninus. We find nothing remaining of Babylon except the walls. Soon after this, the Kings of Persia turned the city into a park, to keep wild beasts in: thus fulfilling the language of the prophet, "Wild beasts of the desert shall be there, and dragons shall dwell in their pleasant palaces."

Other historians of later date might be referred to, as showing the continued desolation of Babylon; but we pass them by, and hasten to notice the

rash attempt of Alexander, the founder of the Grecian Monarchy, who sought to make Babylon the seat of his Empire. He put an immense number of men to work, with a view of restoring the Euphrates to its former channel ; but, under the superintendence of Him whose purposes are not to be frustrated, he met with a signal defeat ;—“ *I will cut off from Babylon the name and remnant.*”

Babylon is occasionally visited by travellers to this day, who generally go there with an eye directed to the foregoing prophecies. Now, as ever heretofore, since its destruction, it remains in oblivion. It is as Sodom and Gomorrah of old.—Twenty-three hundred years and upwards have passed away since the death of the impious Belshazzar, the last of the Babylonian Monarchs. Nothing has at any time intervened to thwart any part of the oracles of inspiration, so far as they relate to the fortunes of Babylon or its inhabitants. We may therefore repeat, with special emphasis, the solemn affirmation of the prophet :—“The Lord of Hosts hath sworn, saying, As I have thought, so shall it come to pass, and as I have spoken, so shall it stand.”

J. H. J.

NOTE.—Such is an outline of the fall of ancient Babylon, the city which like imperial Rome, made the world tremble at her power and dominion. The doom was foretold by the divine oracle more than two hundred years before its accomplishment. The event was sudden, effectual, and permanent in its consequences. Nor will it be otherwise with Babylon the Great, the mother of harlots that now is. Because she has said in her heart, “I sit as a Queen, and am not a widow, and shall not see sorrow ;” therefore in one day shall her *plagues* come—death, and mourning, and famine ; and she shall be burned with fire, for strong is the Lord God who judgeth her. And

the kings of the earth who have committed fornication, and lived in luxury with her, shall mourn and lament when they see the smoke of her burning, and standing afar off for fear of her torment, saying, Alas ! the great city of Babylon, the strong city, for in one hour is thy judgment come. “And a strong angel took a stone, like a great millstone, and dashed it into the sea, saying, Thus shall Babylon, the great city, be dashed down with violence, and never be found again.” J. W.

THE CHRISTIAN'S HOPE.

IF the gift of Christ is a miracle of benevolence, and prophecy a miracle of wisdom, surely the resurrection of Christ is a miracle of power, and may well be regarded as a pledge on the part of Heaven, that the *reason of our hope* is not an empty promise, but a promise pregnant with the omnipotence of the godhead. In this way the possibilities of nature are rendered joyful certainties by the promises of revelation, and the probabilities of philosophical conjecture confirmed by the well attested truths of religion. The necessities of our common nature invoke the fact, and the promise of God and the resurrection of the Messiah form a great and proper answer to those who ask of us a reason of this extraordinary expectancy. As the saints of the Most High, we hasten to the day of God and the resurrection. “For now is Christ arisen from the dead, and become the first fruits of them that slept.”

The doctrine of the resurrection is an exceedingly defensible one, and therefore the Apostle justifies it by the most powerful and original argument. He puts it in the balances of the sanctuary with other things which might seem to be opposed to it, and proves it is equal—yea, and weightier than they all. If on the one hand the sins of one man have been attrib-

uted to all—on the other hand, the sins of all have been attributed to one. So, he proceeds, “Since by a man came death, by a man came the resurrection of the dead; for as by Adam all men die, so by Christ shall all be made alive.” This is weighing the world in scales, and the affairs of mankind in a balance. There is no sublimer reasoning than this in the Bible, or out of it. It is the justification of all God’s ways with men, from the first to the last. It is as if gold scales were let down out of heaven from God, and the affairs of men in Adam and in Christ opposed to each other. The resurrection is shown to be the weightier doctrine. Life is superior to death—Christ to Adam.

The resurrection, or the immortality of the body, is defended on another principle—on *fact* rather than on *justice*—namely, that there are in the universe *things spiritual* as well as *things material*. There are in the works of God an order of things that is corruptible, and another of things that is incorruptible—there are the dishonored and the glorious—the weak and the powerful—the animal and the spiritual—two Adams—two bodies—two spirits—the earthly and the heavenly. And as in the order of creation the one is before the other, matter before mind, the animal before the spiritual, and the earthly before the heavenly—it is in harmony with the law of progress which characterizes the universe, that man who has shared through Adam of the sufferings of the one, should ultimately, under Christ, ascend into the enjoyments of the other—that the corruptible should put on incorruption, and the mortal put on immortality—and that death, who has destroyed all, should himself be destroyed; and mortality, that has assaulted even the godhead in Christ, should be swallowed up of life by Christ.

The second argument for the immortality of the bodies of the righteous is, if it were possible, still more subtle

than the former. It ascends to the heaven of heavens. It rises from the visible to the invisible—from the natural to the spiritual—from flesh and blood to spirit and the kingdom of God; for corruptible bodies may not inherit an incorruptible kingdom.

Has Christ, then, come once for sinners—and will he not come again for his saints? Has he come once for Israel according to the flesh, and will he not come again for Israel according to the spirit? Has he come to sow, and will he not return to reap? Does he plant an orchard, and not eat the fruit thereof? Has the seed-time alone pleasure for him? Has he no joy in harvest? Does he not delight in the ingathering? Has the shouting of the harvest home no joys for him? Has he saved his people from sin, and will he not save them from death? Has he not shed his blood for us, and will he not share his inheritance? Is this inheritance greater than the heir? Has he given us the latter, and will he withhold the former? Is there anything equal to himself? “If God has not withheld his own Son, but freely given him up to death for us all, how will he not with him also freely give us all things?” Oh! let us tread lightly the bosom of mother Earth! The jewels of the Almighty lie there—the wealth of Christ is treasured up there—riches deposited by the Spirit of God lie there—there are Abel and Noah, the holy patriarchs—Abraham, Isaac, and Jacob with his sons—the great legislator, Moses, is there—the brave patriots who, through faith in God, won kingdoms, lie there. Here in the dust, waiting the breath of heaven, slumber the mighty dead—Gideon, and Barak, and David, and Sampson, and Jephthah—the godly of three ages, and of two grand churches—yea, of two worlds!

The resurrection, then, is before us, the promise and the power. The fact itself is like a grand gold chain let down from heaven to link man’s soul

to God's throne. The promise is sure, and the power is seen in the resurrection of Christ ; let us, therefore, make ourselves familiar with the weighty power of God, as developed in Christ's resurrection ; let us make ourselves familiar with what Paul styles the power of his resurrection ; and we shall at last feel that as the power is equal to the promise, the promise will prove equal to the fact.—*Protestant Unionist.*

CHRISTIANITY AND THE HOLY SPIRIT.

RESPECTED READER—By Christianity is intended that system of means which our Heavenly Father has most wisely adapted for man's salvation. It is found in the gospel of Jesus Christ, as recorded in the New Testament.

Man, you are aware, is so organised that he can *believe, love, reform, fear, hope, and rejoice*. Now, God has given a system containing facts for belief—Love exciting or begetting love, and leading to repentance—commands enjoining obedience—threatenings leading to fear—promises creating hope, and causing great enjoyment. In other words, a system has been given to *convert, control, and comfort the sinner*. This system God has provided. It is exactly adapted to the character, condition, and organization of man. Christianity is, then, a system of means arising out of the gospel, every way worthy of its divine author, respecting whom it is testified, "GOD IS LOVE."

FIRST FACT.

We all say that facts are stubborn things. Truths and facts are not the same. All truths are not facts, yet all facts are true. A fact is something done or said. It is a truth that God exists ; but when he said, "Let there be light, and there was light," we are furnished both with a truth and a fact. To make this subject distinct and clear to the mind, the following wonderful facts are presented for our belief :—

God so loved the world, that he gave his only begotten Son, that whosoever believeth on him might not perish, but have everlasting life. John iii. 16.

God sent not his Son into the world to condemn the world, but that the world through him might be saved. Verse 17.

I declare unto you the Gospel, that Christ died for our sins, according to the Scriptures ; and that he was buried ; and that he rose again the third day, according to the Scriptures. 1 Cor. xv. 1-4.

This is a true, or faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners. 1 Tim. i. 15.

Here, then, we have presented to us the love of God, the gift of Christ, his death, burial, resurrection, and ascension to glory—facts left upon record for our belief. And when we duly consider their import, and the marvellous evidences by which they are sustained, it is eminently calculated to call into existence faith, hope, love, and obedience.

That God exists, is an immutable truth. That he created the universe by his infinite power and wisdom—the emanation of his goodness is astonishing—that he should condescend to associate himself with man, assuming his nature—voluntarily surrendering himself to die as a sin-offering—to rise again from the dead—to ascend up into heaven in unison with the Divinity, there to be exalted a Prince and Saviour, to reign King of the universe—are marvellous beyond expression ; yet such is the fact.

SECOND : THE GOSPEL IS A SYSTEM OF LOVE.

Greater love hath no man than this, that a man should lay down his life for his friends.

Hereby perceive we the love of God, because he laid down his life for us.

Ye know the grace of our Lord

Jesus Christ, that though he was rich, yet for our sakes he became poor, that we, through his poverty, might be made rich.

Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.

We love him, because he first loved us.

God is love; he that dwelleth in God dwelleth in love.

Or despisest thou the riches of his goodness, and forbearance, and long-suffering, not knowing that the goodness of God LEADETH thee to repentance.

Thus the love of God operates upon the heart, changes the affections, and leads to repentance.

THIRD: OF COMMANDS.

First, to control the actions of sinners; second, the actions of saints.

The first time the gospel of Jesus Christ was preached in this world, those who heard the joyful proclamation cried out, "Men and brethren, what shall we do?" The idea of men being saved by faith alone had not then entered into the world. Hence the peremptory command:—*"Repent and be baptized every one of you for the remission of sins."* Acts ii. 38.

Repent and be converted, that your sins may be blotted out. Acts iii. 19.

He commanded them to be baptized in the name of the Lord. Acts x. 48.

Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved: he that believeth not shall be condemned. Mark xvi. 16.

These commands, be it observed, apply to sinners. The gospel contains another class of commands addressed to those who have obeyed the first, by virtue of which they have changed their state, and passed from death unto life, having been regenerated and adopted into the family of God.

Be not conformed to this world, but be ye transformed by the renewing of your mind, that you may prove what is that good, and acceptable, and perfect will of God. Rom. xii. 2.

Set your affections on things above, and not on things on the earth. Col. iii. 2.

Add to your faith, courage—to courage, knowledge—to knowledge, temperance—to temperance, patience—to patience, godliness—to godliness, brotherly kindness—to brotherly kindness, charity. 2 Peter i. 5–7.

Love not the world, nor the things of the world: if any man love the world, the love of the Father is not in him. 1 John ii. 15.

FOURTH: THREATENINGS.

Fear not them which kill the body, but are not able to kill the soul; but rather fear him who is able to destroy both soul and body in hell. Mat. x. 28.

To them who are contentious and *obey* not the truth, tribulation and anguish upon every soul of man that doeth evil—upon the Jew first, and also upon the Gentile. Rom. ii. 9.

He is the author of eternal salvation to all who obey him. Heb. v. 9.

The Lord shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God, and *obey* not the gospel of our Lord Jesus Christ. 2 Thess. i. 7–8.

FIFTH: THE GOSPEL PROMISES.

These excite our hope, and lead to high expectations and great enjoyment. The remission of sins—adoption into the family of God—the indwelling of the Holy Spirit—that all things shall work together for good while in this world—the certainty of a resurrection from the dead, and of eternal life in the world to come.

I go, said Jesus to his disciples, to prepare a place for you, and if I go and prepare a place for you, I will come again and receive you to myself—that where I am, there ye may be also. John xiv. 2–3.

To those who, by patient continuance in well-doing, seek for glory, honour, and immortality, God will give eternal life. Rom. ii. 7.

Blessed are they *who do his commandments*, that they may have a right to the tree of life, and may enter in through the gates into the city. Rev. xxii. 14.

For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and the trumpet of God, and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we be for ever with the Lord.

We have, in this short address, presented the gospel of Jesus Christ as a system of facts, commands, threatenings, and promises. We might have added *invitations*, which are numerous, and of the most animating and cheering kind. These you will find in the bible. This system came from God—given for our salvation—intended to excite or create in us faith, repentance, fear, hope, love, and obedience; without the possession of which, no person has the least foundation to hope for the enjoyment of eternal blessedness.

But it is possible that you have been taught, that the baptism of the Holy Spirit is necessary first to regenerate the heart, to enable you to believe the gospel! This, be assured, is both absurd and false—altogether contrary to the teaching of Jesus and of his disciples. A wicked, disobedient unbeliever cannot receive the Holy Spirit. Jesus said to his *disciples*, "If ye love me, keep my commandments; and I will pray the Father, and he shall give you another comforter, who shall abide with you for ever; even the Spirit of Truth, 'whom the WORLD CANNOT RECEIVE.'" This ought to be sufficient to convince all that the Holy Spirit is given to none but disciples of Christ. Faith cometh by hearing, and hearing by

the word of God. But to prove this to the satisfaction of the candid, we shall present, by the request of a brother, a speech delivered on this subject in the year 1844, in the presence of an immense congregation, collected from all denominations of professed Christians. The speaker, in his *eleventh* and closing address on the influence and work of the Holy Spirit in

CONVERSION,

says—Mr. Rice's allusions to repentance unto life and remission of sins are more for appearance than from any new ideas or new arguments. I have shown it to be not individual and personal, but commensurate with the Gentile world—a rich and glorious tender to all the nations of the earth—a matter alike unexpected by Jew or Gentile.

He says there is a certain power displayed in conversion, and so say I. And does it not come with as good a grace from me as from him? But he says he goes for a power beyond the naked Word, and that, too, an accompanying power. Well, the word *accompanying* explains not the nature of that power, and for that I have asked more than once, but I have asked in vain. He can neither explain what the "*accompanying power*" is, or can be, nor how it operates; and, therefore, whether or not we agree, I could not say. I believe the Spirit accompanies the Word, is always present with the Word, and actually and personally works through it upon the moral nature of man, but not without it. I presume not to speculate upon the nature of this power, nor the mode of operation. I believe the Holy Spirit sheds abroad in our hearts the love of God, and dwells in all the faithful; that it sanctifies them through the truth; that "it works in them to will and do," and that it comforts them in all their afflictions.

But the Spirit of God does not thus enter into the wicked. When

it fell from heaven on Pentecost, it fell only on the one hundred and twenty, and not upon the promiscuous assembly. For the multitude, after the Spirit's *descent*, did still upbraid the disciples with drunkenness. Those who first received it that day, preached by it to the audience. The thousands who heard, *were pierced to the heart*, and yet had not received the Spirit. They believed, and were in an agony of fear and terror, but yet had not received the Spirit. They asked what should they do, and yet had not received it. Peter commanded them to "Repent and be baptized, every one of you, for the remission of sins, and *you shall receive* the gift of the Holy Spirit." Of course, then, they had not yet received that gift. They, however, *gladly received his word, and were baptized*. We have, then, the first three thousand converts regenerated by gladly receiving the Word and baptism. This is a strong fact for the first one in my *fourteenth* argument.

The *second* fact of conversion is found, Acts iv. and the question is, how were they regenerated? We shall read the passage. "Now that many of them which HEARD THE WORD believed, and the number of the men was about *five thousand*." We are now morally certain that these five thousand were converted by the Spirit only through the Word. We have already eight thousand of our allegation, and not one instance of one converted without the Word.

Our *third* exemplification is found, Acts v. 14: "And believers were the more added to the Lord, multitudes of both men and women." Women are here mentioned as well as men. We have, then, got multitudes of both sexes to add, in proof that the Spirit converted these, not without the Word, but by what they saw and heard.

We shall find a *fourth* example, Acts viii. 5, 6, 12. Philip went to Samaria and preached Christ to them.

"And when they believed Philip preaching the things concerning the Kingdom of God and the name of the Lord Jesus, they were baptized, both men and women." So the Samaritans were regenerated by the Holy Spirit through faith in the Word, which Philip preached.

A *fifth* example is found in the euntuch. "If thou believest with all thy heart, thou mayest." He said: "I believe that Jesus Christ is the Son of God." Then he, too, was born of the water, and converted, not without the Word.

Paul furnishes a *sixth* case. When he had fallen to the ground, he heard "a voice saying to him, Saul, Saul, why persecutest thou me—I am Jesus whom thou persecutest." His case is certainly one of indisputable certainty. He both saw, heard, and believed, and was baptized.

Eneas furnishes a *seventh* case. And Peter said to him, "Eneas, Jesus Christ maketh thee whole—arise and make thy bed."

The citizens of Lydda and Saron furnish the *eighth* case. Of them we read—"All that dwell in Lydda and Saron, saw Eneas" made whole by Peter, and *they "turned to the Lord."* The people of Lydda and Saron were converted by what they *saw* and *heard*. Conversion here, too, was not by the Spirit alone.

The inhabitants of Joppa furnish the *ninth* case. On Peter's visit, and the revival of Dorcas, through his preaching, many believed in the Lord. So that Peter tarried there many days.

Cornelius and his friends furnish the *tenth* case. That is so notorious, it needs only to be named. Peter told the words of salvation, and the Spirit miraculously sustained him. So that he, also, and his friends, were regenerated, through both the Word and the Spirit.

The Antiochians constitute the *eleventh* case. Common preachers, exiles from Jerusalem, came to Anti-

och, Phenice and Cypress. The hand of the Lord was with them. They spake unto the Grecians, preaching the Lord Jesus, and a great number believed and turned unto the Lord. See also Acts xiii. 43—48.

Sergius Paulus, deputy governor of Paphos, gives us the *twelfth* case. When he saw Paul strike Elymas, the sorcerer, blind; and heard Paul preach, he believed, being astonished at the doctrine of the Lord.

Lydia constitutes the *thirteenth* case. Lydia, a pious lady, a *worshipper of God*, whose heart the Lord had formerly touched, attended to Paul's preaching, *believed*, and was baptized.

The Philippian jailor heard Paul; he and all his house believed in God, and were filled with joy. This is the *fourteenth* special case.

Dionysius, the Areopagite of Athens, Lady Damaris and others with them, heard Paul, believed, and gave unto him and the Lord. These noble Athenians constitute the *fifteenth* case.

Crispus, the chief ruler of the Corinthian synagogue, and all his family, hearing Paul, believed on the Lord. This is the *sixteenth* case.

The Corinthians constitute the *seventeenth* example. Many of the Corinthians hearing, believed, and were baptized. The whole story is here beautifully told in the three words, "hearing, believing, and being baptized."

The Ephesians constitute the *eighteenth* case. Many of them hearing Paul, believed, came and confessed their deeds, burned fifty thousand pieces of silver worth of books; "so mightily grew the word of the Lord, and prevailed."

To these I may add the cripple at Lystra, as a *nineteenth* case; the people of Iconium as a *twentieth*—"To whom Paul so spake, that a multitude believed;" and as the *twenty-first* example, the noble Bereans, "who searched the scriptures

daily, therefore many of them believed." Here are twenty-one clear and distinct cases recorded in one book, containing, in all, probably not less than from thirty to fifty thousand persons; in every one of which they *heard, believed, and were baptized*. So that, as far as sacred history goes, the Spirit of God never did operate in conversion without the Word.

Now I ask Mr. Rice to bring forward one single case of any one being converted to the Lord without the Word being first heard and believed! If the salvation of world depend on it, he could not give it. It is, then, so far as the New Testament deposeth, idle, and worse than idle, to talk about sanctification or conversion, without the Word and Spirit of God. They are always united in the great work. No one is converted by the Word alone, nor by the Spirit alone.

Having then surveyed the premises, and heard the arguments and objections from the other side, I proceed, with great haste, to place in a miniature view the whole argument before you. I. The first of this series of thirteen arguments was drawn from the constitution of the human mind, intellectual and moral. It was shown that the human mind, like the human body, has a specific constitution, which is never to be violated. In no instance does God, in the government of the universe, violate the laws and constitution which he has given, in effecting the ordinary objects of his providence, moral government, or in the scheme of redemption. He always addresses himself to man in harmony with his constitution: first addressing his understanding, then his conscience, then his affections. Miracles only excepted, he has never violated the powers given to man. He gives no new powers, annihilates no old powers, but takes the human constitution as he made it; and by enlightening the understanding, and renewing the heart by the gospel, effects, through

his Holy Spirit, that grand moral change which constitutes a new moral creation.

II. Our second argument was deduced from the fact, that from the earliest antiquity till now, there never has been found a human being in any country or age, possessed of one spiritual idea, impression, or feeling, where some portion of the Word or revelation of God had not been spoken to him, or read by him. So that it appears, in fact, indisputable, that the Spirit of God rather follows, and in no case precedes, the progress or arrival of his Word. We have the history of man, in the four quarters of the world, in attestation of this most significant and momentous fact.

III. By an induction of many cases of personal experience, from observation, and, I may add, by a general concession, it appears, that amongst christians the most gifted and enlightened, not one idea can be suggested from the most gifted, the most eminently illuminated with spiritual light and intelligence—not one idea can be expressed, not taken from the Holy Scriptures. Not one thought, idea, or impression, truly spiritual, can be heard from any man in Christendom, nor borrowed from that Holy Book, directly or indirectly. These two matter-of-fact arguments, on almost every other subject, would be deemed all-sufficient.

IV. My fourth argument consisted in the avowal and development of that great law of mind, and of all organic existences, animal or vegetable, viz. that whatever is essential to the production of any specific result, is necessary in all cases. Whatever is essential to the production of any one effect, or offspring, vegetable or animal; any one result, intellectual or moral, is always and invariably necessary to the consummation of the same results. Therefore, whatever is essential to the conversion of one individual, is essential to the conversion of every other individual. It need

not be urged that the same order and arrangement of things is necessary, because that is not implied as always essential; but so much of order, arrangement, and circumstances, as are essential to the production of one ear of corn, are uniformly and invariably necessary. Just so in the new birth. When called to assert and maintain any fact, we are not obliged to explain the whole nature, reasons, and contingencies thereof—I am only obliged to establish the fact itself. Natural birth is always the same thing. *So is the spiritual.* Baptism is always the same thing. Mr. Rice, without knowing it, or designing it, was constrained to come to this result. While, in fact, seeking to oppose it, he came to the very same conclusion. He first argued for infant regeneration without faith; he then sought to have believers regenerated in some way different, but ultimately he asserted that regeneration was also before faith in adults, and thus, by the force of universal law, he came to my grand conclusion, *that whatever is necessary to the new birth, or regeneration, in one case, is necessary in all other cases.* And so that point is decided.

V. My fifth argument is deduced from the name, Advocate, given to the Holy Spirit by the Messiah, as his *official designation*, in conducting the work of conversion, convincing the world of sin, righteousness, and judgment. He was, then, to use words in pleading this cause; hence it is a moral argument, and a change effected by motives.

VI. My sixth argument is drawn from the commission given to this Advocate in pleading his cause. He was to convince the world of sin, righteousness, and judgment, by certain means. The Messiah prescribes the topics. He furnishes the arguments, and states them to the disciples in advance. The first topic is—*"Because they believe not in me."* the second—*"Because I go to my*

Father, and you see me no more ;” the third—“*Because the Prince of this world is cast out.*” In this way, then, the work was to be conducted, and it has been conducted. And so proceeded the apostles through their whole ministry. And useful and successful pleaders, in all ages, have been obliged to adopt this course. And while the human constitution remains as it now is, the same course must be essentially and substantially pursued.

VII. My seventh argument is founded on that most significant and sublime fact, that the first gift the Spirit of God bestowed on the apostles was the *gift of tongues*. What could have been more apposite to teach that the Spirit of God was to operate through the Word, than, as prefatory to the work, first of all giving to its pleaders the gift of tongues? that, by the machinery of words, he might accomplish his glorious work of regenerating the world. These seven arguments I distinctly stated in my first address on this subject. To some of these there was no reply whatever made. To none of them was a direct and formal refutation attempted. I regard them as I did at first, not only as unassailed, but unassailable.*

VIII. My eighth argument was composed of the direct and explicit testimony of the apostles, affirming regeneration and conversion through the Word of God, as the seed or principle of the new life. The instrumentality of the Word was asserted by James as the will or ordinance of God. We had the united testimony of two apostles directly and positively affirming the very issue in our proposition. James affirming, that of his own will begat he us *by, not without*, the Word of Truth. And Peter saying, “We are born again ;” or, according to M’Knight, “We are regenerated, or having regenerated us, not by corruptible, but through,” not without, “the incorruptible seed

of the Word of God, which liveth and abideth for ever.” Here is as clear an indication of the instrumentality of the Word as can be expressed in human language. To explain these passages away is impossible, and you see how my opponent has evaded them. Paul, also, in various forms of speech, gives us similar views of the instrumentality of the Word. He told the Corinthians that he himself had “begotten them through the gospel.” Thus making the gospel the indispensable instrument of regeneration. Peter, indeed, asserted before all the apostles in the convention at Jerusalem, that God purifies the heart by faith. But it was reserved to these latter times to assume and teach that God purifies the heart without faith, before faith, and independent of the Word of God.

IX. I elicited a ninth argument from the commission given to the Messiah, as reported in Isaiah, and from the commission given to Paul from the Messiah in person, with respect to the conversion of the Gentiles. The commission is reported by Paul himself in his speech before king Agrippa, Acts xxvi. These commissions show the arrangement of means in reference to conversion, remission, and sanctification, in the Divine mind, purpose, and plan. Illumination through the gospel is always first. The apostle was sent to “open the eyes” of the nations. He was “to turn them from darkness to light, and from the power of Satan unto God, in order to their forgiveness and participation of an inheritance amongst those *sanctified through faith.*”

X. My tenth argument consisted of those scriptures which show that, whatever is ascribed to the Holy Spirit in the work of salvation, is also ascribed to the *Word*; and that what is ascribed to the *Word*, is also ascribed to the *Spirit*. The gentleman has not found a single exception to it. Are persons said to be en-

tightened, quickened, converted, sanctified, regenerated, comforted, &c. by the Word? They are also in some other scriptures said to be so by the Spirit; and vice versa. This agent and instrument were so inseparably connected in the minds of the apostles and prophets, that they could not conceive of one without the other, in any operation or effect connected with the salvation of man.

XI. My eleventh argument was deduced from the fact, that those who resisted the Word of God, or the persons that spoke it, are said to resist the Spirit of God. By not giving ear to the prophets that spoke by the Spirit, they resisted the Spirit. The Sanhedrim of the Jews, who resisted the words spoken by Stephen and by the twelve apostles, are represented by him as resisting the Holy Spirit. His words are—"As your fathers did, so do you always resist the Holy Spirit. Which of the prophets have not your fathers persecuted? and they have slain them that showed before the coming of the JUST ONE, of whom you have now been the betrayers and murderers."

XII. A twelfth argument was deduced from another important fact; that the strivings of the prophets by their words, are represented as the strivings of the Holy Spirit. Thus spoke Nehemiah, "thou sendest thy good Spirit to instruct them," through Moses, "and thou testifiedst against them by thy SPIRIT, in thy prophets, yet would they not give ear." Thus, in the Divine Word, the Spirit and the Word of God, and those who spoke it by the immediate authority of God, are so perfectly identified, that every thing is said to be done *hy, to, for, or against* the one, is said to be done *to, by, for, or against* the other. So that we may still say, that those who hear not Moses nor the prophets, would not be persuaded, though one rose from the dead! God still strives with men by his Spirit, and they still resist his Spirit, in, and

through the Word spoken by prophets and apostles. "*Let every one hear what the Spirit saith to the churches.*"

XIII. My thirteenth argument consists in the most sublime and impressive fact, that God no where has operated without his *Word*, either in the old creation or in the new. In nature and in grace, God operates not without his *Word*. *He never has wrought without means*. He has, so far as earth's annals reach, and as the rolls of eternity have been opened to our view, never done any thing without an instrumentality. The naked Spirit of God never has operated upon the naked spirit of man, so far as all science, all revelation teach. Abstract spiritual operations is a pure metaphysical dream. There is nothing to favor such a conceit in nature, providence or grace. God broke the awful stillness of eternity with his own creative voice. He *sPOKE before any thing was done*. Speech, or language, or word, is the original and sublime instrumentality of all divine operations. God said, Let there be light, and light was born. Does not the Bible say, "By faith we understand that the worlds were framed *by the Word of God*," so that the things that were made, were not made of things that did formerly exist. They were made out of the Word of God. All things having been created by the Word of God. Most evident it is, that his Word is the *all creative instrument*. Without it was not any thing made that now exists. Of course, then, if persons were to be created anew in Christ Jesus, without the Word of God, it would be a perfect anomaly, something wholly new in the history of the universe. If God operated upon absolute nonentity, and then upon inert matter, by his Word, and if his Spirit thus brooded on old chaos, what tongue of man can prove that in the new creation, he regenerates, renews, re-creates and sanctifies man without his Word!! It never can be done,

Mr. President. It is not only out of the power of Mr. Rice, but every other living man to show, that God moves at all in the affairs of redemption, but through his Word. God's Spirit and Word operated conjointly on ancient chaos, and they still operate together on the chaos of the human heart in its sins. Read Psalm xix. 3—9; Psalm xxxiii. 6—9. So my *fourteenth* argument details.

I am sorry that my time is always too short for the full development of the great elements of things, and mighty evidence of truth found in these propositions. I have arranged, however, such amount of facts and evidences as, I humbly think, never can be set aside by the ingenuity of mortal man. I am willing to commit these *fourteen* arguments to the world, fearless of the consequences. I think the case is a clear one, and one upon which we may say we have line upon line, and precept upon precept. We have certainly the law and the prophets.

In conclusion, then, I must say, that we have been much reproached and slandered on this theme. It is not from any aversion to preaching the Holy Spirit, (for we do effectually preach it), that I have been constrained to take this ground, so offensive to some, and which has been made, in many instances, to retard the great and growing cause of reformation which we plead. I believe and teach the inspiration of the Spirit, the influences and effects of the Spirit of God in the hearts of all Christians, men and women. The man who represents me as opposed to a spiritual religion, and to the operations, converting and sanctifying, of the Holy Spirit, does me the highest injustice, and blasphemes my good name in a way he must answer for to a higher tribunal. I have been long endeavouring to draw the proper lines between a wild enthusiasm and the true Spirit of our God—between what is spiritual and animal in some of the present forms Christianity;

and to save my contemporaries from a religion of blind impulses, animal excitements, and new revelations, by which I most sincerely believe vast multitudes are deluded to everlasting ruin. With Paul, and with me, there is but one body and but one Spirit, as there is but one hope of our calling—as there is but one God and Father of us all.

A. CAMPBELL.

DIFFICULTIES IN CHURCHES.

[GIVEN BY REQUEST.]

1. The kingdom of Christ, sometimes called his church, is one great community composed of all the particular communities and individual persons that have acknowledged and received Jesus of Nazareth as the Son and Messiah of God; as the only Head, King, Lawgiver, and Arbitrator of angels and men.

2. All the particular congregations that compose this great congregation, this general assembly, called the "kingdom of God," "the holy nation," are responsible to one another and to the Lord, as much as the individual members of any one of them are to one another and the Lord.

3. Congregations therefore are under certain obligations and owe certain duties to one another, the faithful discharge of which is indispensable to that free and cordial communion and co-operation essential to the holiness of the church, and the triumph of the gospel in the world.

4. Among these obligations and duties are, the maintenance of the doctrine and discipline of Christ's kingdom, and a due regard for all the acts and decisions of one another; because a neglect of the former, and a disparagement of the latter, would necessarily destroy that union, communion, and co-operation essential to the designs of Christ's kingdom.

5. When, then, any particular congregation offends against the constitution of Messiah's kingdom by denying the doctrine, by neglecting the discipline, or by maladministration of the affairs of Christ's church, essentially affecting the well-being of individual members or other congregations, the said church is to be judged by the eldership of other churches, or by some other tribunal than her own, as an accused or delinquent member of a particular congregation is to be tried by the constituted eldership of his own congregation.

This last proposition being the only one in doubt amongst us, we shall proceed to its examination. The first four are regarded by our communities as indisputably plain and settled. Should any one, however, have reflected so little upon the subject as to deny any of them, let him place them in the negative form, and by a single glance of his mind he will detect his error—as, for example, the third:—"Congregations are under no obligations, and owe no duties to one another; therefore nothing can mar their free and cordial communion," &c.

The reader will please here pause and read again the fifth proposition. Let him then place it in the negative form, and read it as follows :—When any congregation offends against the constitution of Messiah's kingdom by denying the doctrine, by neglecting the discipline, or by mal-administering the affairs of Christ's church, essentially affecting the well-being of individual members or other congregations, then said church is not to be judged by any tribunal on earth, but to be held in as high esteem as before.

No one is so ignorant as to assert this proposition. But, says another, there is no tribunal before which she can appear; therefore let her alone, but fellowship not her acts. And what is that but to judge and condemn her without even the form of a trial? Tried she must be. I repeat it again, *tried she must be*. No man of reflection can doubt it. The only question, then, is—By what tribunal shall she be tried? By every man's own opinion, or by a properly constituted tribunal? There is no other alternative; there is no third way. An invincible necessity has so decreed.

Every church that departs from the faith or from the discipline of Christ's kingdom, or that unrighteously and unwisely administers its affairs to the great detriment of individual members, a particular congregation, or the whole church of Christ, must be tried by some tribunal. Any one that pushes his notions of independency so far as to deny this, is deluded by a word which he does not understand; as much as he who makes his little borough, city, or county, so independent as to deny the supervision and jurisdiction of the nation, kingdom, or state to which it belongs.

The tribes of Israel were independent tribes, as Moses and Aaron were independent persons; but yet these independent tribes were all under one another as members of the commonwealth of Israel. They were,

indeed, equal to one another in rank while under one another as constituent members of the nation.

But in illustrating what I mean by independence and subordination through the well-known figures of a borough, a city, a county, or a tribe, I do not intend to institute a comparison in every point between any one of these and a particular church, as standing in the whole elect nation of Christ. Churches are all equal and independent in some respects, but not in all. They are also all equally subordinate to one another in the Lord. There is no Mother Church, no Metropolitan, no Sanhedrim, no standing Council, no Vicar of Christ, no successors of the Apostles. But the churches in any given district—Judea, Macedonia, Achaia, Galatia, Pennsylvania, Virginia, or Ohio, for instance, are always supposed to be in more intimate acquaintance, union, and communion with one another, and to act in a more special co-operation than with the churches in any other kingdom, state, or district on earth.

If, then, any one or more of these churches err from the faith, or from the discipline, or from a just, impartial, and Christian administration, they are amenable to the rest; and will be judged some way or other, and disallowed. The question, then, is, How shall this be done scripturally? for then it will be done right. But in propounding this question, we do not expect to find either a broad precept or a stereotyped precedent of a case just as large as life. We expect to find principles and practices alleged that involve and commend this practice.

Some who have never thoroughly examined this point are alarmed and become alarmists on the threshold, because of some anticipated troubles that such course might open to the great disturbance of the whole Christian community. Like our friends in North-street, Baltimore, they ima-

gine the discontented would for ever appeal. A more intimate acquaintance with the subject would have suggested a very different conclusion. We ask time, patience, and candor. We demand for these five propositions a calm and full consideration. We may in our next enter more fully into the illustration and proof of the course we commend.

A. CAMPBELL.

LETTER FROM BROTHER J. HENSHALL.

RICHMOND, VA., Jan. 26, 1848.

BELOVED BROTHER WALLIS—The Messenger for December is just arrived, and I am admonished by it that I have not written to England since my arrival in Virginia. I gladly acknowledge the receipt of two letters from Nottingham, and should have answered them long ere now but for the press of other matters. On my return, I found my family well, and, of course, well pleased to see me. I parted from brother Campbell in Baltimore, who was greatly afflicted at the loss of so good and promising a son. May the Lord sustain him and his faithful partner under this sore and inscrutable bereavement.

In looking back over the long line of our travel both by land and sea, I am made to thank God that we were kept and sustained through all our labors and perils, and returned to our homes unharmed. It is a curious fact, that, notwithstanding I was very sick on the sea, and once or twice on the land, I never took a grain of medicine; but, with the exception of what I gave to others, brought back all that I carried away. My family were very much pleased with the presents which the kindness of the good friends in Great Britain had sent them. They send them all their thanks.

I am glad to see the name of my brother George in the Messenger. I hope his zeal will increase abundantly. A better cause never excited the zeal and the devotion of mortals. It is worthy of our noblest efforts. The well-directed and prudent and prayerful exertions of the brethren with you will accomplish much, notwithstanding you may not be able to obtain any extra help. I fear that there are few men of the right stamp who can be induced to leave their homes and their present inviting fields for the toils of a tour of ten thousand miles; while imprudent and reckless men would do you more harm than good. Brother Campbell is doing all he can for you; but at present he has not succeeded. In the mean time, be assured that the Lord can conquer with few as well as with many—with the weak as well as with the mighty.

Acquisitions were made to our ranks during last summer and fall in many parts of Virginia and the West. We had a co-operation meeting in Richmond in the first part of December, at which we agreed to send out a general Evangelist to visit the destitute parts of Eastern Virginia. The brethren at the meeting manifested the right spirit. I was nominated at the meeting by a committee of ten to be the general Evangelist; but I declined, because the Richmond Church had chosen me for another year by an almost unanimous vote. It is, however, most congenial to my feelings to be on the wing making known the way of life to men. I am gratified to learn from your letter that you are preaching in the towns and villages round about you. May the word be effectual in winning souls, and in building up the saints. I shall long remember Newark, Loughborough, Bulwell, and Carlton.

We are made sorrowful to hear of the continued distress and destitution of the poor in many places in Great Britain and Ireland. How awful it must be to feel the stint of bread. The patience with which the people bear privation and hunger proves that the restraints of religion are upon them to a considerable extent. The outbreaks in Ireland generally arise from the collision of political and religious animosities. Protestantism and the Bible teach the endurance of evils we cannot lawfully rectify or overcome. But Catholicism breathes execrations and curses, and issues its bulls and rolls its thunder of excommunication against all Protestants, Governments, Princes, and people, and therefore the ignorant feel justified in killing whomsoever the priests may curse!

It seems that Mr. Robertson failed in the jury of the Judges, and therefore one would think he ought now to rest contented. I can but regret the difficulty and the occasion of it; and I trust, therefore, that our people will not think of retaliating upon him for his harsh treatment of bro. Campbell. Doubtless he greatly regrets his course; and should he ever see the wrong he sought to inflict upon a stranger, how heartily we shall hail his repentance. Let us not appear to glory in his failure.

We still have to deprecate the existence of war between our country and Mexico. We hope and pray that it may soon be brought to a happy termination. I fear the war spirit has seized upon the masses of our people. The glory attendant upon success in arms is greatly captivating to the young and inexperienced. In this, however, we are only treading in the footsteps of our British or Anglo-Saxon ancestors. Religion is greatly affected by any national excitement, either in the form of a political campaign, or of festivities and illuminations for military success. Oh! when will the world be imbued with the life-saving and peace-

securing spirit of Jesus? Satan keeps the world in arms, and turns man against his brother to destroy him, when he ought to succour and support him. The nations who adopt the forms, the name, and the books of Christianity, still are awfully devoid in all their masses of the light, life, and spirit of the system. Nevertheless, we must not despond, as long as we have the name and the books, because it is only by the dissemination of this light, and the steady attention to these books, that these nations are to be improved. All else must first be tried, and tried in vain, ere there will be a popular movement in favor of the pure Christianity of the New Testament. Catholicism first sat brooding for ages over the nations, with no more light from the sun than could pierce the dense fog and mist in which she was enveloped. Protestantism then arose, dispersing some of the mist, and allowing more of the rays of the sun to fall upon mankind. Liberty of thought and speech, the twin daughters of the German and English Reformation, by over action, produced the families of sects, known both to the Old World and the New. All the good they all contain is rendered powerless by the superabounding evil attaching to them all. Humanism, and not *inspiration*, predominates in all sects, and therefore they must all die. God, and not man—Christ, and not Belial—must abound in all the thoughts, and words, and actions of that people, which in time will finally prevail, with the New Testament in their hands, and the love of God and the honor of Jesus Christ in their hearts.

National and Established Churches are all in the way of the Saviour's peaceful reign. But sentiments are abroad, and spreading with almost telegraphic rapidity, which will as certainly remove them out of the way as that the Pope has to change from the tone and temper of his haughty and intolerant predecessors, and cater to the previously down-trodden people. The Bible, right reason, and true views of political rights and privileges, teach men in America, in England, and in Italy, that they are not mere play-things for Kings, Popes, and Priests; but that they are men, possessing all the attributes of free-thinking and free-acting beings, responsible to the laws and to God.

Caution is necessary in all our people; or, instead of being a blessing, we may be a curse to mankind. We must reason with the people affectionately, not in virulence, nor in a spirit of assumed superiority. We must not be too impatient of success. Many years will be necessary ere the great body of the people will be made to know what it is we are about. We must not be petulant when they suspect our motives. As long as men think that there is no need of change, they naturally suspect the motives of those who call for it. Paul was suspected even by

friends, and most bitterly traduced by enemies—Jews and Gentiles. Had we more of the spirit of the ancient Christians and martyrs, we should more generally recommend the gospel in our lives. To all who love the name and service of our Redeemer, I subscribe myself their brother,

J. HENSHALL.

ITEMS OF NEWS.

Domestic.

Kirkcaldy, March 9th.—I am happy in being able to record that the cause of the Redeemer is advancing in this quarter. Within the last few weeks five have been added to the number of the disciples by immersion, and others are inquiring after the truth. No evangelist being in the field, we avail ourselves of the gifts of our brethren from surrounding congregations, to proclaim the glad tidings of salvation to our fellow-men. On these occasions our place of meeting (Links Hall) is crowded with attentive and intelligent hearers. From present appearances, we feel assured that the labours of one or two efficient evangelists would be productive of much good, so that many might be brought to yield obedience to Jesus. The brethren here would willingly contribute of their substance for the attainment of so desirable an object; and though possessing little of this world's wealth, we are willing to give according to our ability. As a congregation we are living in peace and comfort. Wishing favor and peace to you and all the brethren, I remain, yours in the truth,

JOHN LYND.

Dundee, March 6th.—We are prospering here, and all is well; increase is being made almost every week. Since last I wrote four have been added to us, and we have bright hopes of many more. May the Lord prosper his own cause in our hands, is the prayer of, yours in the "lively hope,"

WM. ANDERSON.

Sanquhar, March 14.—I am truly sorry that your request in the November number has been so long neglected. The church in this place musters at present about twenty-three. I hope we are now in a more favorable position for enjoying peace and happiness than we have been for a considerable time past. Lately two of our number were cut off for disorderly conduct. We hope that such afflictions will have a purifying tendency on this portion of the body of Christ. I remain, yours in the joyful hope,

THOS. HARKNESS.

Montrose, February 22.—When I wrote you last our number was eight; two have been since added, and others are inquiring. Last first day, Brother W. Anderson, of Dundee, was with us, and delivered two edifying discourses. A debt of gratitude is due

to the church in Dundee, for such expressions of kindness towards us.

JAMES ARUTHNOT.

Howden, March 1.—I write to inform you of the labors of our Brother W. McDougale, in this place. He has proclaimed the gospel three Lord's days, and we have every reason to believe that good has been done. We have had one immersion, and expect that more will shortly put on the Lord Jesus. The attendance in the Temperance-hall was good.

W. RAMSHAW.

Huddersfield, March 18th.—I have the pleasure to inform you, that the church of Christ here is both happy and prosperous. Since our removal to a new place of meeting, which is comfortable and commodious, we have obtained an attendance considerably greater than formerly. The brethren themselves are regular and orderly, and I think I may say that peace, union, and love characterize all their social meetings. We have had a few conversions lately. A few weeks ago two young persons confessed the Lord Jesus, and were baptized. Last week another friend put on Christ in the same way; and on the first day of this week four others also. Thus seven persons have been added to the saved within a few weeks. Our hopes are good for further increase. I am happy to say that the labors of our beloved Brother Greenwell are instructive and edifying to the churches which he stately visits; they are also useful to the unconverted, as the first-fruits of his labors in this part are some of those who have recently been added to our number.

E. JENKINS.

Park (Wales) March 6.—About 9 years ago, sixteen of the members of the Scotch Baptist church at Ramoth (where the late John R. Jones labored as minister for thirty-four years) were expelled, as they say, for denying "the work of the Holy Spirit;" also because they contended for "baptism for the remission of sins." Fourteen have been added by immersion during the nine years. We lost two by death, six went back to the world, and five to the Mormonites. Our most sincere love to all the churches of Christ in England, Scotland, Ireland, and America. Yours in hope of eternal life,

R. REES.

Wigan, March 17th.—Since I wrote last we have three added to our number by baptism, making five this month, all of them from the world, none having been before connected with any religious body.

T. COOP.

Dornock, March.—Having seen your note in the *Harbinger*, in which you inform us that Brother Campbell is negotiating for one or two evangelists to visit this country during the ensuing summer, I wish to state, for the information of brethren who may be

placed in similar circumstances to ourselves, that, as disciples of Christ, we have agreed when celebrating the death and resurrection of the Lord, on the first day of the week, to lay aside somewhat for the special purpose of supporting these evangelists in advancing Messiah's kingdom; that our fellow-men may be loosed from sectarian bondage, and introduced into the privileges of original Christianity. Our number is but six, and we are all poor in this world's goods; but we know the charity of our Lord Jesus, that though he was rich, yet for our sakes became poor, that we through his poverty might be made rich. Now as it is an item of eternal truth, that he who sows sparingly shall reap sparingly, and that God loves a cheerful giver, our brethren should remember these things, and by adopting the plan proposed, they would be ready, when the time came, to devote their free-will offerings to aid the triumphs of the Redeemer. As every subject of his kingdom desires the salvation of his fellow-men, being themselves favored with this great blessing, I should think they will immediately adopt such a plan. We take 6 *Harbingers*, one of them being the property of the church, each member having a number of readers for it every month. If other brethren would try this plan, it would assist in circulating the truth. Brethren, pray for us. J. E.

Nottingham.—Four members of the church here, and one from the church in Loughborough, destitute of employment, have emigrated during the last month, three to the United States, and two to the Cape of Good Hope. One has been added to the church here during the same period. J. W.

Lewisham.—We are requested to state that one has been added to the church here during the last month, and that the brethren are more active and happy than formerly.

OBITUARY.—*Banff, February 28.*—It is with deep sorrow that I have to inform you of the death of our beloved Brother Ingles, who was seized with influenza on the 19th instant, and cut off by it and inflammation on the 24th, much regretted by all who knew him, and especially by the brethren. He was a tried, zealous, and devoted Christian; he was my constant companion and co-operator in the work of the Lord for the last seven years. At his expense we went to Edinburgh to meet Brother Campbell; and he was prepared to do anything that he considered to be in accordance with the will of his God. On reflecting upon the ways of God, we are constrained to say it is the doing of the Lord. Our deceased brother was the youngest of all the brethren in the north, being only 26 years of age, but, in Christian attainment he was older than many who are double his age. We have had no additions of late, but we live in good hope. The work is the Lord's,

and it will not fall to the ground. May we be found faithful: we are only here for a short time, but that short time fixes our everlasting destiny.

A. CAMERON.

[We had the pleasure of seeing our young Brother Ingles in Edinburgh, in August last, with Brother Campbell. On the 14th of January we received from him a Christian letter of inquiry respecting other evangelists being called into the field of labor. In five weeks afterwards he is numbered with the dead. High as the heaven is above the earth, so are our Father's thoughts and ways above ours; still he doeth all things well.—J. W.]

Foreign.

Adelaide, South Australia, August 10th, 1847.—Beloved Brother Wallis: May favor, mercy, and peace from God our Father and the Lord Jesus Christ be with you. In a letter from an entire stranger, some explanations seem necessary. I was received some time ago into the church in New Zealand by immersion for the remission of sins, having been in this colony nearly two years. I am in connection with a congregation professing New Testament principles, led, in part, by means of your valuable *Messenger* to discard sectarian names and connections, taking the New Testament alone as their standard and guide. For a time, baptism for the remission of sins was the stumbling block, it being admitted only in a limited formal sense. A free discussion has been conducted in the most brotherly manner. Brother Campbell's Essay on the Remission of Sins, sent by you to this country, has been received, and produced its usual effects. A fortnight ago one was immersed, a presage, we hope, of a rich and abundant harvest. Verily the harvest is great, but the laborers are few and illiterate. We shall pray to the Lord to send more and well instructed laborers into this field. Two young females have since been added to our number.

T. MAJANY.

Auckland Government House (New Zealand) September, 1847.—It is now some time since I last wrote you; I have, therefore, concluded to write a few lines by the Thomas King. I have seen your last letter to Brother Taylor, and think you were very low spirited, perhaps out of health when you wrote it. I hope the Lord will help you in every hour of trial; I shall pray for you as a brother in Christ, and exhort you to put your trust in the Lord, and to let his word dwell in you richly in all wisdom. Paul the Apostle knew what it was to be afflicted both in body and mind, and yet he says, "Doubtless I count all things but dross and dung, for the excellency of the knowledge of Christ Jesus my Lord." (This is a very excellent exhortation. J. W.) I am afraid of some of the brethren not standing true to the Lord Jesus in this colony; others appear steadfast. Please write me soon. Have you had Bro-

ther Campbell in England, and what success? Send all particulars. Give my love to Brothers Gray and Thomson; I wish they would write to me. Remember me to all the churches. We still meet on the first day of the week to keep the commandments. Yours in truth and love,

T. JACKSON.

PASSING EVENTS.

REVOLUTION IN FRANCE.—We record in our pages, as matters of fact, that within the last sixty years, there have been three revolutions in France. The first took place in 1793, and continued *three weeks before the people accomplished their wishes*; but which, in consequence of the interference of other nations, caused a sanguinary war on the continent of Europe that lasted twenty years, terminating with the celebrated Battle of Waterloo, on the 18th June, 1815. The second Revolution took place in June, 1830, *occupying only three days, with the loss of some five hundred lives*. On this occasion the potentates of Europe, silent though trembling spectators, abstained from taking part against the Revolution, as the wise and most convenient policy. The third revolution which occurred, in February, 1848, *may be said to have continued three hours, when the King abdicated the throne, leaving the government of the nation in the hands of the people, some of the deputies of whom nominated a Provisional Government, which immediately proclaimed a Republic*. This event is one of the most sudden, rapid, effectual, and yet comparatively bloodless, recorded in history, or known to the memory of man. Not even the entrance of Cyrus into the ancient city of Babylon was more unexpected to the inhabitants of that city than the late Revolution has been surprising to the whole civilised world. It is the theme of universal conversation—and of admiration with many, though not with the crowned heads and their dependents, who have been made to tremble as if the time of their departure was also at hand. The brethren and all our readers will do well to remember, that a wise and omnipotent, though unseen hand, controls all these events, which, according to the Prophets, and the testimony of John the Apostle, in his apocalyptic vision, *shall eventuate in the overthrow of the kingdom of darkness, the elevation of man, and the glory of God. And the angel whom I saw standing on the sea and on the earth (does not this include all the nations? Ed.) lifted his hand towards heaven, and swore by Him that liveth for ever and ever, who created the heavens and those things which are in it, and the sea and those things which are in it, that there should be no longer delay; but in the days of the voice of the seventh angel, when he shall begin to sound, then the secret of God, as he revealed its glad-tidings to his servants the Prophets, should be fulfilled (Rev. x. 5, 7.) And the nations were wroth; and thy wrath came, and the time of the dead, (the nations, dead and withered, yielding no fruit to God) when they should be judged, and a reward given to thy servants, and to the saints, and to those that fear thy name, small and great, and when thou shouldst destroy those who destroy the earth. And the temple (or church) of God was opened in heaven, and the ark (or authority) of the covenant appeared in this temple; and there were lightnings, (political and ecclesiastical) and voices, and thundering, and an earthquake, and great hail. Rev. xi. 11, 19.—J. W.*

ITALY.—The various states of Italy are more or less agitated by revolutionary movement, the bearing of the population being intensely hostile toward those governments which have made no concessions. Messina, in Sicily, has been bombarded repeatedly by the troops of the King of Naples: they demand a constitution similar to that of England. The population of Italy is as follows:—Two Sicilies 8,566,000; Piedmont and Sardinia, 4,879,000; Roman States, 2,877,000; Tuscany, 1,704,700; Monaco, 7,580; St. Marino, 7,950; Modena, 482,000; Parma and Piacenza, 477,000; Venetian Lombardy, 4,749,900; Italian Tyrol, 522,601; Istria, 485,000; grand total, 24,567,238.

A MAN.—The man whom I call deserving the name, is one whose thoughts and exertions are for others rather than himself; whose high purposes are adopted on just principles, and never abandoned while heaven and earth afford means of accomplishing it. He is one who will neither seek an indirect advantage by a specious road, nor take an evil path to secure a real good purpose.

FEMALE EDUCATION.—It was a judicious resolution of a father, as well as a most pleasing compliance to his wife, when, on being asked what he intended to do with his girls, he replied, "I intend to apprentice them all to their excellent mother, that they may learn the art of improving time, and be fitted to become, like her, wives, mothers, heads of families, and useful members of society." Equally just, but bitterly painful, was the remark of the unhappy husband of a vain, thoughtless, cressy elaterr: "It is hard to say it, but if my girls are to have any chance of growing up good for anything, they must be sent out of the way of their mother's example."

WEAR A SMILE.—Which will you do, smile and make others happy, or be crabbed and make every one around you miserable? You can live among beautiful flowers and singing birds, or in the mire surrounded with logs and frogs. The amount of happiness you can produce is incalculable if you show a smiling face, a kind heart, and speak pleasant words. On the other hand, by your sour looks, cross words, and fretful disposition, you make scores and hundreds wretched almost beyond endurance. Which will you do? Wear a pleasant countenance: let joy beam in your eyes, and love grow on your forehead. There is no joy so great as that which springs from a kind act or a pleasant deed; and you may feel it at night when you rest, at morning when you rise, and through all the day, when about your business.

BODILY EXERCISE IN EARLY LIFE.—To fetter the active motions of children, as soon as they have acquired the use of their limbs, is barbarous opposition to nature; and to do so under a pretence of improving their minds and manners, is an insult to common sense. It may, indeed, be the way to train up elevated puppets for short-lived prodigies of learning, but never to form healthy, well-informed, and accomplished men and women. Every feeling individual must behold, with much heartfelt concern, poor, little puny creatures of eight, or ten, or twelve years of age, exhibited by their silly parents as proficient in learning, or as distinguished for their early proficiency in language, elocution, music, or even some frivolous acquirement. The strength of the mind, as well as of the body, is exhausted, and the natural growth of both is checked by such untimely exertions.

EDUCATION OF THE YOUNG.—Children should be early taught to look up and find their standard of life far above the common throng. They should not be taught to rest contented in inactivity, or that Providence would have them satisfied with any small attainment so long as higher attainments are within the reach of their utmost efforts. Providence calls no child to sit down in the dust and amuse itself with such playthings as glow-worms and snail-shells. They are called to higher spheres—to soar among the stars, to roam o'er mountain tops, to penetrate the depths, and to commune with angels. They are called upon to rise higher and still higher—never resting satisfied until they have placed their feet above all former foot-prints, and carved their names above all other names. "Excelsior!" should ever be the motto. He who looks upon the children in our streets, fast growing, many of them, to be veragabonds and pests in society, and is satisfied, either is deaf to the voice of duty and of God, or he is guilty of basely disregarding that voice. He only who is willing to labor for the elevation of the rising race; to guide them into spheres of improvement and usefulness, and to foster within them a disposition to run the race for honorable and meritorious distinction, is a true patriot. He only is true to his nature, true to posterity, true to his country, true to his God.

HAPPINESS.

WHERE shall we seek thee—happiness? oh say!
Dost thou abide on earth? If so, with whom?
Will riches, power, or rank command thy stay?
Will beauty, fame, or wealth procure the boon?
Thus have I often questioned, till methought
An unseen spirit answered in this strain:
"Mortal! think not that happiness is bought
With aught so earthly, or with aught so vain.
"Think not to find it pure or unalloyed,
Whilst thou dost linger mid the scenes of life;
'Tis only in the realms of heaven enjoyed,
There we shall know no care, no woe, no strife.
"Seek it above—not in a world like this,
'Tis only there that we may hope to find
Ever enduring wells of lasting bliss,
Balm to the wounded heart and troubled mind."

THE ORPHAN BOY.

(The following lines, descriptive of fact, were sent to the children of the Sunday School at St. Thomas's church, in this city, by Dr. Hawkes, the Rector.—*New York Inquirer.*)

I knew a widow very poor,
Who four small children had:
The oldest was but six years old—
A gentle modest lad.
And very hard this widow toil'd
To feed her children four;
An honest pride the woman felt,
Though she was very poor.
To labor she would leave her home,
For children must be fed,
And glad was she when she could buy
A shilling's worth of bread.
And this was all the children had
On any day to eat;
They drank their water, ate their bread,
But never tasted meat.
One day, when snow was falling fast,
And piercing was the air,
I thought that I would go and see
How these poor children were.
Ere long I reached their cheerless home—
'Twas searched by every breeze—
When, going in, the eldest child
I saw upon his knees.
I paus'd to listen to the boy:
He never rais'd his head:
But still went on and said, "Give us
This day our daily bread."
I waited till the child had done,
Still listening as he pray'd;
And when he rose I asked him why
The Lord's prayer he had said.
"Why, sir," said he, "this morning when
My mother went away,
She wept because she said she had
No bread for us to-day.
"She said we children now must starve,
Our father being dead:
And then I told her not to cry,
For I could get some bread.
"Our Father, sir, the prayer begins,
Which makes me think that he,
As we have no kind father here,
Would our kind father be.
"And then you know the prayer, sir, too,
A ks God for bread each day:
So in the corner, sir, I went,
And that's what made me pray."
I quickly left that wretched room,
And went with fleeting feet;
And very soon was back again
With food enough to eat.
"I thought God heard me," said the boy:
I answered with a nod—
I could not speak; but much I thought
Of that boy's faith in God.

THE BRITISH
MILLENNIAL HARBINGER,
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VOL. I.

REFORMATION.—No. IV.

THE rejection of human creeds by the originators and promoters of the present reformation, was mainly due to a deep reverence for the Divine Scriptures, and a just regard for the supremacy of the Lord Messiah. It was esteemed a desecration of the Sacred Oracles to bring them down to the level of human opinions, or to make them the vehicle through which the dogmas and speculations of men were to be imposed upon the conscience; and it was regarded a presumptuous usurpation that uninspired and fallible teachers should, in solemn conclave, venture to change the laws of Christ's kingdom, and establish new regulations for the government of his people. Hence originated the strong opposition that has been made to clerical assumption, and the urgent appeal to the Word of God itself as the only tribunal to be admitted or acknowledged in the decision of religious questions.

There were various other reasons, however, which co-operated with this veneration for divine authority. The

evil effects and tendencies of creeds were so obvious and numerous as to furnish abundant motives to opposition. Some of these we have already particularized, as, the impediment they offer to progress in divine knowledge; the obstacle they interpose between the human and the divine mind; the unlawful power which they throw into the hands of the clergy; and the discredit which they bring upon the fundamental principle of Protestantism—the right of private or individual judgment in respect to the meaning of scripture. Another reason for the opposition to creeds, and one which was at least first in action, if not in influence, was their influence *in producing and perpetuating religious dissensions*. This is the point which we wish now to consider.

It may be asserted, we presume, as a truth at length established by the world's experience, that the various parties or divisions which constitute Christendom can agree only in the general truths and facts of Christianity. To these there has always been a very marked and obvious assent. But

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when we descend to particularize ; to the minutiae which may be descried by minds of microscopic intelligence ; to the nice distinctions which may be drawn by the acumen of metaphysicians, we find as marked and striking a contradiction. The history of Christianity, indeed, from its very origin until now, might surely suffice to show how utterly vain and hopeless is the attempt to induce the world to adopt any particular set of opinions or systems of doctrines which can be devised by human skill. Yet this is a lesson which men have been slow to learn. This is a discovery which the religious world at large appears to have only just now made, if we may take the Evangelical Alliance as an index to its present convictions. It is, however, one of the leading truths urged upon the community from the very commencement of the present effort at reformation.

Were we, indeed, asked to define theoretically, in terms the most brief and impressive, the reformation which we urge, we should denominate it—*A generalization of Christianity*. It is in this character that it presents a basis of Christian union. It is in this point of view that it lays aside the differences, the peculiarities, the distinctions, which disunite and mark out sects ; and retains the agreements, the universalities, the identities which secure harmony and peace. It proposes the *macrocosm* of Deity as a substitute for the *microcosm* of man. It regards Christianity as a boon designed for all, and fitted to secure the happiness of the entire family of man, and prefers to see its blissful influence, like the sun's blest radiance, diffused throughout the whole community, rather than to have only a few of its rays concentrated here and there by the *burning-glass* of Sectarianism.

We by no means propose, however, as a basis of Christian union, such a generalization as would render Christianity vague and indefinite. To do

this, would be to disonor the human mind, and Christianity itself. It would be to propose a union in doubt, rather than a union in faith. We regard Christianity as a system, infinite, indeed, in its details and applications, yet so complete in itself, so harmonious in all its parts, that it may be comprehended almost in a single thought, and be clearly defined by the simplest terms. And we would propose such a view of it as would permit a union upon the religion itself, without involving controversies about its minutiae or its appendages ; and such as would present a clear understanding of its nature, claims, and objects, without any scholastic dogmatism upon particular tenets ; and, least of all, upon those remote points, those mysteries inscrutable from their very nature, which are declared, but not explained ; and fully within the grasp of Faith, though beyond the power of Intellect.

It is true, indeed, that we earnestly plead for the adoption of the Bible alone, and that we concur with the whole Protestant world in admiring the celebrated saying of Chillingworth, that "the Bible is the religion of Protestants." Yet we are not guilty of such inexactness, and such a want of discrimination, as to propose the Bible as the Christian's creed. The *whole* Bible is certainly to be believed ; the Bible *alone* is to be received as the standard and fountain of divine truth ; but it is not to be forgotten that the Bible contains much more *than* Christianity, and much more even *of* Christianity itself, than is necessary to the object now before us—Christian union and co-operation. To say that the Bible is our religion, is true, in the sense that the Bible *contains* our religion. But Judaism is as much a religion of the Bible as Christianity ; and, if we make no just distinctions, circumcision is as *scriptural* as baptism, and flesh as *orthodox* as faith. There needs

no more fruitful source of error and confusion than the Bible alone, if every portion of it be regarded as equally binding upon the Christian, and equally important to Christianity. Who does not know that the chief errors of Protestant sects consist in thus confounding things that are different, and in corrupting the New Testament by the Old? And, certainly, there can be no fact more humiliating to the pride of intellect than this, that knowledge itself may be thus converted into ignorance, and that truth may be made the means of perverting truth, just as the rays from two luminous points may, by interference, destroy each other, and result in darkness.

To take the Bible alone, then, in religion, is well ; but it will not suffice, if at the same moment we take leave of common sense and common reason. To disregard the distinctions which it makes, based upon the essential differences of things ; to lose sight of subjects while poring over words ; to form such crude notions of the sacred volume as to suppose it a compilation of texts and proverbs ; or to imagine that Christianity, like light from a luminous centre, shines forth equally from every part of it, is to abandon all just principles of judgment, and involve ourselves in inextricable confusion. The Bible is an illuminated circumference, rather than a luminous centre ; it is an effect, rather than a cause ; it is an expansion, rather than a condensation of divine truth. It is a detailed, and not a general view that it presents ; it does not confine itself to one, but embraces several religions ; and contains such immense and varied stores of divine knowledge as may for ever occupy the loftiest intellect. It was quite natural, then, that Protestants, in mistaking the Bible for a creed, should find it necessary to add their own expositions of its meaning, and their confessions of faith, to let the public know, and to ascertain for themselves,

whether they were Patriarchs, Jews, or Christians, or a medley of them all ; and what particular set of opinions they were pleased to adopt by way of distinction, or for the sake of theory. The Bible then ceased to be their only rule of faith and practice, when human dogmas and opinions were engrafted upon its teachings ; and it became an empty boast that "the Bible was their religion ;" when, in consequence of the paramount importance given to these opinions, it contained only the smallest and least essential part of their religion.

It was not proposed, in this reformation, to take the Bible alone in the general and indefinite sense of Protestantism. It was not to be regarded as a great creed, requiring commentaries and expositions ; nor as a storehouse of proof-texts to sustain any and every doctrine which might be broached by men. It was to be taken as an instructor, a guide-book, a revealer of the secrets of heaven. It was to be approached with reverence as containing the infallible oracles of God, and as being the only authoritative expression of his will. It was to be viewed as divine light from the Father of lights ; as wisdom from above ; as a book around which all men might assemble to hear and learn the way of salvation. It was to become a common centre of attraction, and consequently of union, as the fountain in the desert to thirsty travellers from every quarter. It was to be a book to be *studied*, and not merely erected as a standard of party. And all men were to gather around it, and unite as learners, as disciples, to aid and assist each other in acquiring a knowledge of divine things. No one was to dogmatize, to theorize, to speculate, to intrude into things unseen, to introduce questions untaught. Nothing, in short, was to be regarded as a matter of faith or duty unless there could be produced for it, from the scriptures themselves, a "Thus saith the Lord,"

either in express terms, or by approved precedent.

This, then, was not to adopt indefinitely the Bible as "our religion," but to look for our religion in the Bible. It was to "search the scriptures," in order to be made "wise to salvation," "perfect and thoroughly furnished to every good work." It was with this object and in this spirit that all were invited to abandon creeds and human theories of religion, as the causes of dissension, and unite in a diligent search for divine truths, worthy of universal acceptance. And it was this method which led to that sublime and comprehensive view of Christianity, and to those simple and just views of the gospel, which constitute the glory of the Reformation, and its power in the subversion of sectarianism and in the conversion of the world.

As we have before remarked, whenever a community thus discards creeds, and thus receives the Bible alone to direct their way, it may be regarded as fairly engaged in the reformation for which we plead, of which this abandonment to the divine guidance is the primordial element. And under this guidance, it would not fail gradually to attain those comprehensive, yet definite, views of Christianity, which may be well proposed as the only just and proper basis of union for Christendom. It would soon be discovered that the sacred volume, amidst its records of the past, contains the history of various institutions, which, as they fulfilled the purposes of their creation, were superseded by fuller developments of the divine character and purposes, and the attention would be at length fixed upon Christianity as the perfection and final end of all. It would be a great matter thus to distinguish clearly from each other the Primitive, the Patriarchal, the Jewish, and the Christian institutions, and to assign to each its peculiar principles and laws—its facts, observances, and

promises.* And it would be a still greater achievement, after having thus extricated Christianity from amidst the confusion in which modern theology had involved it, to lay hold of its own grand and comprehensive truth, upon which not only the institution itself is based, but which can constitute the only legitimate *creed* of Christendom, and the only true foundation of Christian union.

There is nothing whatever that will admit of the most rigid scrutiny, and the most exact analysis, better than Christianity. Whether regarded as a unit or in its details; whether considered in its principles or its deductions; its simplicity or its complexity; its internal structure, or its external adaptations; it is found to be every where perfect, wonderful, and divine. As fitted to man in his varying circumstances and manifold relations, it must be necessarily complex in its associations; yet, as the last of the Divine Institutions, and designed for the whole race of man, Jew and Gentile, bond and free, learned and ignorant, it must be most simple in its elements, and most intelligible in the propositions which it offers for such universal reception. This we find, upon examination, to be the case; and we perceive that the divisions of Christendom arise from overlooking this characteristic of Christianity, and from presenting, as bonds of union, in place of its grand, comprehensive, and all-important principles which might be received by all, those minor details and humanized expositions of special doctrines, which, in the very nature of things, can be adopted but by few.

The very abundance of the religious information furnished by the Bible, the multiplicity of its details,

* It was quite a novelty in the religious community when brother Campbell first clearly drew these distinctions in 1828, vol. 6 of *Christian Baptist*, and it will not soon be forgotten how great an uproar was occasioned amongst the "divines" of that day by his Sermon on the Law, in which he denied their right to combine the Law with the Gospel.

the sublime developments of its divine mysteries, seem to have led religious teachers to encumber the gospel with unnecessary aid, to complicate it with remote and refined deductions, and to conceal, at length, its beautiful simplicity beneath the appendages by which they sought to protect or to adorn it. Men seem to have lost sight of the obvious distinction which is to be made between the Bible and the Gospel. As the Bible contains the gospel, and its ancient records are important in elucidating and confirming it, they have become so intimately associated in the mind of the religious public, that they have lost sight of the just distinction between them. The Bible is distributed every where at home, and in foreign lands, as a means of spreading the gospel; and we have reason to bless God for this distribution, and for its blissful results. Yet it might be a very proper inquiry whether the conversion of the world might not be more rapidly and effectually accomplished by presenting, in the first instance, the gospel itself, in its own simple and distinct narration, just as prepared by its Divine Author, for universal acceptance. It should never be forgotten that the Apostles and first preachers of the gospel had no Bibles, and not even a New Testament, to distribute; and that there was no such thing among the early Christians as a formal union upon the "Bible alone." Nay, rather it was a union upon the *Gospel alone*; for in those days the gospel possessed identity, and enjoyed a distinct and determinate character. It was then recognized as the substitute for all previous institutions, as complete in itself, and as being the very "power of God to salvation" to every one who believed it.

There can be no doubt that the gospel should now be regarded in the same light, and be suffered to occupy the same position. The same simplicity which fits it to the under-

standing of the illiterate, may well secure the admiration of the erudite; and the same comprehensiveness of annunciation which involves every thing necessary to Christian faith, fits it to be the basis of Christian union. That alone which saves men can unite them. That faith which the gospel requires of sinners is the faith which should unite saints. That confession upon which the believing penitent may be admitted to the blessings which Christianity confers, should be the only authorized test of orthodoxy, and the only rallying cry amongst the hosts of the redeemed. Now the gospel, as defined by Paul, consists of the following facts: "That Christ died for our sins, according to the scriptures, and that he was buried, and that he rose again the third day, according to the scriptures." And it is by receiving and retaining in heart and life these simple facts, so universally accredited by the variant parties, that, as he affirms, men are "saved." And the great confession of faith required of the penitent believer is that of the treasurer of Queen Candace: "I believe that Jesus Christ is the Son of God." This is the comprehensive saying which involves within it, as it were, the whole of Christianity. This is the Rock on which our Lord declared he would build his church. And why should not all agree as co-workers to build upon this Rock? This is the tried, the sure corner-stone of congregational and Christian union, and all may rest assured that no other foundation can be laid than that which is already laid—Christ Jesus the Lord. Let the "Bible alone," then, be our exhaustless treasury of religious knowledge, and to its sacred pages let us continually resort, that we may be enriched from its accumulated stores of divine truth. Let the Bible be our spiritual library; but let the gospel be our standard of orthodoxy. Let the Bible be our test of Christian character and perfection; but let the

Christian confession be our formula of Christian adoption and of Christian union. In a word, let the Bible be to us every thing designed by its Author; but let "Christ crucified" be not only our peace with God, but our peace with one another.

R. R.

LETTERS FROM EUROPE, No. XI.

EDINBURGH, August 9, 1847.

MY DEAR CLARINDA—Being much fatigued with my labors in London, and having a desire to visit Paris, and to see the French Metropolis at home, I resolved on a flying trip across the channel, via Boulogne, Amiens, and Abbeville, to the great continental metropolis. Leaving brother Henshall in London, who preferred to occupy himself in the field of labor, being by no means as yet exhausted, I set out alone on Monday morning from London bridge, in the cars, for Folkestone, showing myself another hundred miles of England. From Folkestone to Boulogne, across the channel, is only twenty-one miles. After reposing a few hours at this beautiful spot, I crossed in a steamer in two hours and a half, and found myself amongst the French.

To read French and speak French, especially with a Frenchman, are two very different employments. They speak so fast, and, in general, so indistinctly, that it is not quite so easy as one might suppose, to understand them. I had, therefore, to ask the favor of a little more time in answering my questions.

I took the stage to Abbeville, and the day being fine, I had very pleasant ride at some eight miles an hour. The country through which we passed exhibits a good deal of the chalky appearance, which on both sides of the channel, attracts the attention of all strangers.

In a clear day one can see the chalk banks across the channel on either

side. Coming into England from France, where the Romans first crossed, you will see at once, a good reason why they called it in their language, *Albion*, or the *white land*; for, really, the coasts below Folkestone appear like snow in the distance. True, the French coast from Boulogne to Calais has much the same appearance; still there is not so much of it, nor is it quite so brilliant as on the English side. There is, as you advance into France, occasionally on the side of a hill, and sometimes in the plough lands, a pale whiteness of the soil, indicative of the prevalence of chalk. This, however, diminishes as you recede from the coast.

Neither the soil nor the cultivation here are equal to that of England. France wants the blooming hedges, the deep green fields, the luxuriant gardens, and the beautiful country seats so common in England. Indeed, it wants hedges and fences of all sorts, so far as my horizon extended on both sides of the public highways. I sometimes did not see a single enclosure, except occasionally around a dwelling house, in the sweep of ten thousand acres. After entering the rail cars, you see a very slight fence along the railway to protect it from the intrusion of animals; but with this exception of a single palisado along the railroads, you see for miles and miles but one extended field, composed of an incalculable number of strips and patches of wheat, rye, oats, barley, peas, beans, turnips, potatoes, carrots, poppies, flax, hemp, meadows, pastures, nurseries, &c.

In passing over one hundred and fifty miles of France, I saw but very little stock, and that not of very improved character. The flocks of sheep were but few and far between, and always attended by shepherds and their dogs. In some instances I saw a few hundred sheep on very slim pastures, narrow strips of meagre grass, with their shepherds lying asleep under a shrub, while the more

faithful dogs were vigilantly walking round the green carrot, and turnip, and oat patches on either side, ready to seize by the nose the first sheep that presumed to approach, with a wishful eye, the green crops so tempting on every side.

The cattle, horses, swine, and even the donkeys themselves, are inferior to the English. Gardens, orchards, dwelling houses seem to participate in the same general inferiority. The farming utensils, indeed all implements of husbandry—whether it be owing to the want of Anglo-Saxon blood, the brittle nature of the soil, the climate, the French language, or the Roman Catholic religion, I know not, and will not hastily decide—are all visibly, sensibly, and demonstrably inferior to the English. The stage-drivers, stage-horses, as well as the stages themselves, participate in the marked inferiority. Even the rail-roads and rail-cars are not wholly exempt from it. As you approach Paris, however, matters somewhat improve.

On entering the city, surrounded as it is with some fifty miles of a defensive wall, the city itself being eighteen miles in circumference, as we approach the centre the streets very much improve. Its new streets, indeed its old ones, with its modern public improvements, are in most respects equal, in some respects superior to those in London. Some of its palaces, towers, triumphal arches, gardens, parks, promenades, and churches are decidedly superior to things of the same sort in London. The genius of Napoleon is every where manifest in Paris. His new streets, his entrances to the Tuileries, his splendid arches and columns, together with the *Place de la Concorde*, the *Place du Carrousel*, the *Place Vendôme*, the *Louvre*, with its rich displays of statuary, paintings, curiosities, &c. &c. all attest the boldness of his genius and the colossal dimensions of his ambition to make himself

and Paris the admiration of the world. The bronze column, in height 144 English feet, erected in 1810, made up in part of twelve hundred cannon taken by Napoleon in his wars, yet stands a proud monument of his military greatness and of his love of human worship.

The obelisk of Luxor, sometimes called Cleopatra's Needle, covered with hieroglyphics, of the age of Sesostris, now three thousand years old, brought by Napoleon from Thebes, measuring *ninety-five feet* in one piece, was placed upon a pedestal *twenty-five feet* high in the year 1836, not far from the palace of the Tuileries. It was raised in the presence of all the foreign ambassadors and Louis Philippe, and placed, in great pomp, on the identical spot where stood the guillotine on which Louis XVI. and his queen were beheaded in the Reign of Terror. The revolutionary guillotine occupied this place for eighteen months, during which period there were guillotined by the sentences pronounced by the revolutionary tribunals, not less than 18,603 persons. I could not express the varied emotions and reflections that crowded upon me while I stood for a few minutes gazing upon this awfully memorable spot where so many victims were immolated to the Molech of heartless Atheism.*

* Since my return from Paris, I have found an approved report of the total number sacrificed by the guillotine, with the specifications of castes annexed. According to Friedhomme, a staunch republican, they are as follows—

Of the Nobility of France,	2028 persons.
Of the wives of laborers and artisans	1467
Priests,	1135
Religiennes,	350
Common persons,	13,623

The hypocrisy as well as the malignity of Atheism is equally developed in these bloody deeds. They professed to effect a revolution for the good of the *middle class*, and the *poor*; yet they doomed to this single block, of the plebeians not less than 15,440, and of the Nobles and Priests only 3,163!!

"But besides these sacrifices, there are enumerated of women who died through panic by premature child birth, 3,748. Women also killed in Vendee, 15,000; children, 22,000; men, 900,000. Victims slain at Nantes, 32,000; at Leon, 31,000; in all, 1,003,748, to which add the above, 18,603, and we have the fearful amount of 1,022,351."

Should any one be curious to comprehend the causes of this havoc of human life, he must read the history of Popery during the reign of Louis XIV; the massacre of French Protestants on St. Bartholomew's day, and the growing immoralities of the

Little did the hero of a hundred battles imagine the use to which the trophies of his genius and ambition would be dedicated, when gathering them into Paris from all the fields that he had won, and the people whom he plundered. On visiting the Louvre and the palace of the Tuileries, I found that many of the spoils which he had deposited there, making it for a time the wonder of the world, had been by his successors restored to the courts and capitals from which he had taken them. Still it is, compared to any other palace, probably the richest and most magnificent in the world, in all that the fine arts and "the peculiar treasure of Kings" can bestow.

On my arrival in the city, and obtaining a comfortable room in one of the principal hotels, I called for a *valet* of the necessary accomplishments, to accompany me to all the places in Paris I wish to see, and to be entirely at my disposal. A person well acquainted with the whole city was soon obtained, with whom I commenced my tour through Paris, beginning with the Palace, the Louvre, and the gardens of the Tuileries. An American citizen, with *proper pas-*

priesthood. These became the causes of general infidelity: for the infidelity of France, as is now the infidelity of Italy, Spain, Portugal, &c. was the legitimate result of Popery on all who thought without the Bible. He must also take into his premises the startling fact, that some 20,000 men of letters enlisted in the cause of infidelity; and expended in one year the enormous sum of £9,000,000 in publishing and circulating infidel books. They resolved to obey the mandate of Voltaire, "*Crush the wretch, annihilate the Bible and the priesthood.*"

Strange to tell, France is still *infidel*. Infidel, I repeat in the main. The great majority of France has no faith in the Pope, the priesthood, nor the Bible. They regard them as equally fabulous. Morals, consequently, are at a low ebb.

At the present day, it is said by Mr. Lorimer, of Glasgow, "that between a third and a half of the births in Paris, are illegitimate; and throughout the kingdom there are not less than 1,800 suicides per annum!"

In the reign of Atheism, they dressed up a common strumpet with the most fantastic decorations. The Jacobins carried her to church on their shoulders. They were escorted by the national guards and the constituted authorities. They erected for her an altar, sang songs to her by way of worshipping her. They concluded their devotions by burning the prayer book and the confessional, and everything sacred they could find. They danced round the flames and were frantic with mirth. Such is the religion of reason and nature, as worshipped in France.

ports, has more rights than the citizens of Paris, so far as finding access *on every day* to certain places which only on certain days are open to them. Having through our minister obtained these, I found no difficulty whatever, by paying the ordinary fees, in seeing all that I desired.

The Louvre alone will compensate any one for a visit from London to Paris, who desires to see the whole world of *fine arts* in full representation assembled in one building. Here in one immense suite of rooms, one of which is 1,350 feet long, are no less than 1,200 paintings, many of them large groups, works of all the great masters.—I presume not to go into the details.

Here are the gods, the arts, the heroes, and the wonders of Egypt, specimens of all its marble treasures—urns of porphyry for the ashes of the dead, baths—sacred utensils, and heroes in marble transparent as glass—some white as snow, others black as ebony and smooth as ivory. Gods in granite too, red, white, and variegated. Rooms are crowded with the richest sculpture. Everything Greek, Roman, Italian, ancient or modern. There stand Homer, Demosthenes, Herodotus, with all other chiefs in all the departments of human glory—in learning, poetry, oratory, and philosophy. The Roman Emperors, good and bad, are there, with their characters in their faces;—Julius, Augustus, Nero, and Caligula, with the good Aurelius. Nineveh, too, in its recently discovered ruins, is yet farther enriching this grand depository of the world's treasure. One could not, in a volume, detail the displays of all the arts assembled here. It would require a residence of months, and the vocabulary of all the arts, and treasures, and curiosities of all the countries visited by the nations of Europe.

During the revolution of three days, which placed Louis Philippe on the throne, both the army and the

mob alternately took possession of the Tuileries and the Louvre. The devastation of the cannon and musketry are every where apparent in those splendid rooms. It was converted by both parties into a fortress. The mob drove the army out, took possession of it and of the palace. Yet strange to tell, in all this paroxysm of lawless depredation, not an article was touched, or seized, or pilfered, though treasures of golden curiosities of immense value were every where accessible. In the highest phrenzy of the hour of triumph, the orders were, "*touch nothing here*," "we shall eat and drink in the palace whatever we can find, but we shall carry nothing hence. It is not treasure that we want. It is not to plunder that we have seized this palace. It is liberty, and law, and the rights of Frenchmen we demand."

The colonnade in the front of the Louvre—this grand masterpiece of French architecture, which so excites the admiration of Europe—and the entrance to St. Denis, or grand arch, two miles distant from the palace, with the splendid fountains and promenades in the gardens and royal pleasure grounds, are too magnificent to be noticed at all in such a sketch as this. Thirty millions of francs are said to have been expended on the grand entrance alone; and, indeed, all that taste, and science, and art, and treasure could bestow, have been lavished on the grounds in front of the Tuileries.

I made a second visit in the evening when the gardens were illuminated, and spent an hour walking in this paradise in the midst of thousands of Parisians. The garden of the Tuileries is open to all respectable classes every evening. It is filled with statues, groves, and broad walks, bordered with orange trees; and though filled with the choicest fruits and flowers, nothing is touched by the thousands that are admitted to enjoy this richest of repasts.

The walks—I should, were it not a garden, call them highways, (for they are some sixty feet wide)—are generally rectangular, and are separated from the fruits and flowers only by a longitudinal iron railing, more, indeed, an ornament than a defence against intrusion. It is, therefore, the liberality of the king responded to by the grateful homage of the people, that protects every thing that is seen here, from the withering touch of a human finger, or the rapacious grasp of a covetous hand.

Louis Philippe, whatever may be said of his talents as a king, is a clever man. He is the richest sovereign in the world, so far as his own private estate is valued. I was shown whole streets in Paris inherited by him from Louis XIV. the annual rent of which alone would be a princely fortune. In the midst of these stands "the Palace Royal," the property of the king, inherited from his royal ancestors, under the title of the "Duke of Orleans." His whole income from lands and tenements is about a million and a half pounds sterling, or more than seven millions of dollars per annum. It was from one of the windows in his own "Palace Royal," which was pointed out to me, that the Marquis La Fayette, after the three days' insurrection, publicly announced to a waiting multitude that Louis Philippe was *chosen* king of France—that he himself had sworn allegiance to him, and that he hoped Paris and the whole nation would accept him with his liberal principles, and with him peace and prosperity.

Strange to tell, about 700 boys, most of them not over seventeen years old—but well educated in the national polytechnic and military school—planned and executed this grand insurrection. The mob agreed to advance or retreat at their bidding. They did so, and the regular army was defeated. They had moderation and self-government enough to control an infuriated mob, and when

they had driven the national guards out of the Tuileries, and were possessed of the royal cellars, no one presumed to drink one glass of wine unless mingled with water. Such despatch and cool deliberation, such exacerbation of feeling and self-possession, have seldom or ever been exhibited, if I may believe the descriptions which I have heard from those who were themselves witnesses of the scenes, if not actors in the drama.

Louis Philippe so manages his large estate as to make it useful. Indeed, he is but a bank for public advantage. He employs 600 servants in his different palaces, city and country, and gives constant employment to 4000 laborers in improving his lands. Besides these, he employs many artists. I visited the tapestry rooms in which the most accomplished weavers fabricate the most beautiful woven pictures, landscapes, groups, and scenes, unsurpassed, I had almost said, by the pencil of the most elegant painters. Several splendid pictures, just finished, were exhibited in one of the rooms, which had been in the loom of an *arras* weaver some two or three years. The whole superficies was not more than eight yards by three or four. Nothing could excel these pieces for beauty and magnificence of design and execution. The cartoons of a Raphael, and such gifted masters, are but the designs of which these are the development and consummation. They form a part of the "peculiar treasure of kings"—the rich presents which they send from one to another, by which they sometimes propitiate kind feelings and corroborate the bonds of amity. One may estimate the value of one of these fine pieces of tapestry, embossed with the richest figures in high relief, dyed in fonts of gold, mingled with the ruby, the emerald, the hyacinth, and the sapphire, on which a Flanders weaver has sat for two or three years, at from *five to seven francs a day*.

With such tapestry are the halls of kings and queens adorned, and for all of which the people must in some way pay the cost. Louis Philippe, however, out of his immense estate, keeps some two hundred and fifty of these artists at work, and, of course, has some royal gifts to bestow upon his royal friends abroad.*

Amidst all this voluptuousness and exuberant wealth, which, despite all the disbursements made, continues still to multiply and increase, there are myriads and myriads living in France upon *six sous* a day; and as in London so in Paris, there are myriads who know not to-night where their breakfast is to be found to-morrow.

From the Louvre and the Tuileries and the Royal gardens we visited some of the churches. Of these, while that of *St. Germain des Pres*, usually called *St. Germain's*, is celebrated for its antiquity, and that of *Notre Dame* for its richly gothic and magnificent proportions, that of *La Madeleine* is by far the most admired for the beauty of its architecture and the gorgeous riches of its internal decorations. It is unequalled in England, and unsurpassed in the world, except we admit that *St. Peter's* at Rome, in amplitude and antique grandeur, may excel it. Buonaparte laid the foundation for this church some forty years ago. But with him it was the foundation of a temple of glory, in which were

* Among Henry VIII.'s pieces of tapestry at Hampton Court, there was one exhibiting "*seven deadly sins*," on which is an *ass*, a *pig*, a *goat*, a *camel*, a *wolf*, and a *lion*. It would have been well if he had understood it as it is explained in the procession to the "*sinful house of pride*," in the "*Fairie Queen*." For the benefit of some casual reader, I will transcribe from my memorandum book:—

Sluggish *Idleness*, the nurse of sin,
Upon a slothful *ass* he chose to ride.
Loathsome *Guttony*,
Deformed creature, on a filthy swine.
Lustful *Lechery*,
Upon a bearded goat.
Greedy *Avarice* did ride
Upon a camel loaded with gold.
Malicious *Envy* rode
Upon a ravenous wolf.
Revengeful *Wrath*
Upon a lion loath for to be led.

to stand, in marble or on canvass, his great men of the then living and future world. Louis Philippe has finished it, and converted it into a church.

Its twenty most majestic and Corinthian columns to a side, and its proportional number at each end, with all their corresponding splendors of architectural pride, in surmounting and adorning, give to its exterior a most imposing majesty, and extort from the most careless spectator, as he passes along, a tribute of admiration. But on entering its grand room, one is overwhelmed in contemplating its gorgeous magnificence. Its splendour did nave, wide and lofty, carved and gilded, and canopied with gold, after the manner of King's church at Cambridge University, only still more rich and imposing, constrains every visitant to feel or to exclaim, "How exuberantly grand and splendid!" But how blind the devotion that can be pleased with such a satire upon him that was born in a stable, and who said, "The foxes have their dens, and the birds of the air have their nests, but the Son of Man hath not where to lay his head." Had the taste of the Roman or English hierarchy been consulted, Christ would have been born in a palace, and rocked in a golden cradle, enamelled with diamonds of the most costly brilliancy.

While gazing on all the grandeur above and around me, I saw a priest standing before the altar, with his back to half a dozen devotees kneeling in different parts of the church, performing various genuflections and grimaces. A large cross was inwrought on his coat, after the manner of Indian beads of various colors, so that while his back was to the people, a gorgeous cross from neck to heel was visible. What a splendid device! How easy to carry such a rich and beautiful cross, kneeling on a velvet cushion under a golden canopy, with a few august worshippers in his rear! What an ingenious

commentary upon the words "take up your cross and follow me!" I turned away from this disgusting mummery and left the cathedral, questioning whether or not Louis Philippe had improved on Napoleon's design. It certainly would have been more congruous with nature, and reason, and fact, to have called this a temple of human glory and worldly pomp, rather than a Christian chapel.

Not having time to survey the "Palais Bourbon," where the Chamber of Deputies were in session, or the "Luxembourg," where the House of Peers sat, I could only cast an eye from their outward neatness and grandeur, as upon the Exchange, surrounded with its *sixty-six* pillars of the Corinthian order. I preferred to take a ride along the Seine, and to inspect some of the beautiful bridges which span its silvery tide. This river passing from east to west through the city, has made it necessary to erect no less than twenty-one bridges across it for the convenience of the inhabitants. These have been made ornaments to the city. The bridge of Louis XIV. is adorned with twelve beautiful white marble statues, representing some of the great men who contributed to the glory of France. The bridge of arts, and the wire bridge attract and captivate visitants from all lands. But to speak of its *eighty-six* fountains, its hospitals, its catacombs, its libraries, and all other matters of public interest, on account of which the French metropolis is visited and admired, would be to write a volume, for which I have as little taste as time, and for which my readers have just as little as myself.

While Paris is not more than half as large as London, it contains more means of health and pleasure than the English metropolis. Hyde Park and St. James' Park, are indeed grand luxuries at one end of London. They are places of great resort and infinite value to its inhabitants. But the public grounds, and walks, and

gardens of Paris, it must be confessed, are altogether more beautiful and more magnificent, as well as more ample and convenient. The French excel in fine arts and in luxury, in gaiety and dissipation ; but the English in riches and commerce, in manufactures and in the useful arts, as well as in literary institutions, morality, and religion. England is a great, France is a gay nation. Both are, however, greatly, I had almost said supremely, devoted to the lust of the flesh, the lust of the eye, and the pride of life ! The Roman hierarchy is here allowed, but not devoutly worshipped. Popery, in France, is policy rather than religion. The nation, in the main, is really infidel. Marriage is not "honorable in all,"—I had almost said *honorable at all*. It is, however, honored by a majority of the nation. But its obligations are less solemn in France than in England, or in any Protestant country known to me. The Lord's day is the devil's day in Paris. To church they go for one or two hours, while to the theatre or public resorts of profane pleasure the multitude devote the day. The few Protestant congregations in France are an exception. But the influence is not seen nor felt.

I learned from Dr. Cox in London, that the colporteurs are at work in France. In one district many Bibles have been circulated. Several priests and congregations have been in consequence convinced of the follies and absurdities of Popery, and are inquiring for Christian baptism. One of the priests reading the Acts of the Apostles had almost resolved to immerse himself, that he might immerse others who were inquiring for baptism. But on further reflection he concluded to wait till the Lord gave him an opportunity of being immersed by another who had been immersed. Dr. Cox, and some other person, have been appointed to visit that part of France, for the purpose of meeting

the views of certain congregations there, now enlightened by the Bible and desiring help from abroad. May the Lord open for them a door of access to the hearts of this priest-ridden, and infidel-ridden community.

I could have wished, while in Paris, that our American ladies, amateurs of Parisian fashions in dress and in manners, had a more particular acquaintance with that class of ladies whose costume and address are their *beau ideals* of modesty, good sense, and good manners. There is, indeed, a class of ladies in Paris, whose position in society and whose domestic virtues are such as to give them some claims upon public taste and admiration, but unfortunately their more rational, respectful, and decorous demeanor and appearance appear not to be known abroad, or if known, not to be so highly appreciated, and yet they are the political nobility and real gentility of France and Europe. If high place, good education, good sense, and polite manners ought to have any precedence or influence upon the sex, these certainly have transcendent claims upon their respect. But in the absence of such examples of good taste and good manners, I commend our ladies to a very elegant, rational, and tasteful dissertation on this subject, in a very polite epistle, written by a very accomplished gentleman, Doctor Simon Peter, letter 1st, chapter ii. 3-6.

From Paris, tired and satiated with all its greatness, its pomp and pageantry, I returned with railroad speed to Boulogne, neither knowing an individual, nor making myself known to any one of the hundreds of thousands on whom I looked, and through whom I pushed my way. I met my engagements in London within three hours. This delay was occasioned by a mist rising on the English channel which made it dangerous sailing, and therefore I arrived in England after the cars had departed for London.

I was greatly annoyed on my way through France by the absurd ceremony of obtaining, showing, and carrying passports. The French ought not to be visited by Americans until they learn their better manners. England is the only country in Europe through which an American or foreigner can travel where he pleases without carrying in his pocket a certificate or license, to be demanded and shown at every point where the curiosity or insolence of some petty officer, armed with a little brief authority, may demand it. The United States have already risen one hundred per cent. in my esteem above any country I have seen since I left them. May they never sell for a mess of pottage their birthrights!!

Your affectionate Father,
A. CAMPBELL.

COMMUNINGS IN THE SANCTUARY—No. II.

"I was glad when they said unto me, Let us go into the house of the Lord."—Psalm cxxii. 1.

It is indeed in the assembly of the saints that gladness and rejoicing should fill the heart. It is here that we are, in an especial manner, permitted to draw near to Him who is the source of every pure and blissful emotion. In his presence there can be no sorrow, for there all tears are wiped away, and there are "pleasures for evermore." In the contemplation of his glory, which also he permits us to enjoy—in the ever-opening mysteries of redeeming love—in the radiance of that divine illumination which penetrates the moral and intellectual powers, and reveals the past, the present, and the future, what unfailing sources of happiness are found!

And how delightful the reflection that this happiness can never end! That Infinity itself is our treasury of joy, in which are stored "the unsearchable riches of Christ"—that new discoveries await us, which fancy's bright imaginings but dimly sketch, and that these shall give place

to hopes more radiant, and a fruition still more glorious! It is thus that the unknown may for ever continue to gratify our love of knowledge, and the untold mysteries of the universe augment that blissful experience which serves but to enlarge the capacity for enjoyment.

How strangely attractive indeed, to us, are the mysteries by which we are encompassed! How wisely arranged is our progress, that new scenes continually open to our view, and lead us onward to a better future! How appropriate here the reflections of Chateaubriand—that "all the beauty, sweetness, and grandeur of life reside in its mysteries; and that no condition can be more deplorable than that of a man who can learn no more? What delight continually fills the heart of youth which knows as yet so little! What satiety depresses the feelings of age to which life's changes have been all revealed! How fortunate for the latter, when the secrets of life are ending, those of eternity commence!

"The feelings of love and modesty—of friendship and gratitude, are involved in obscurity; yet how strongly do they move the human heart! The angelic virtue of charity loves to withdraw itself from all regards, as though to conceal its celestial origin. The pleasures of thought also are in those sciences which always leave something to be discovered, and fix our regards upon a perspective which is never to terminate.

"If, in the bustling city, we survey a modern monument, whose origin or purpose is unknown, it excites no attention; but if we meet upon a desert shore a broken column or mutilated statue, worn by the lapse of ages, its pedestal covered with unknown characters, how interesting a subject of meditation it presents to the mind! Every thing is concealed, every thing is hidden in the universe. Man himself is the greatest mystery of the whole. Whence comes the spark

which we call existence, and in what obscurity is it to be extinguished? Our birth and death are placed by the Eternal, like two veiled phantoms, at the two extremities of our career. The one produces the inconceivable gift of life—mysterious amidst its light; the other quenches that brilliant spark in the obscurity of its own impenetrable darkness.”

It is not surprising that men should have availed themselves of the influence of mystery upon the human mind, to impose upon it the chains of superstition. An affected sanctity—a claim of angelic visions, or of miraculous power to heal, secure at once the wonder and submission of the throng. The strange accents of the unknown language of the mass—the awful mystery of transubstantiation—the solemn ceremonies of a worship imperfectly comprehended, and rendered still more imposing by symbolic images, and mysterious scrolls dimly perceived in the empurpled light of stained and Gothic windows, or through the smoke of fragrant incense—these all are calculated to take hold of the imagination and enchain the soul.

Surely, however, it is not incongruous with the *real* mysteries of religion, to throw around them those pleasing shades and grateful harmonies which so well display their nature and extend their power. The ancient tabernacle was shrouded in curtains; and while the gorgeous temple shone in all the elegance of architecture, it had its deep recesses, its secret chambers, and its veiled mysterious sanctuary. Even the presence of the Deity was indicated by the *cloud* that filled these sacred abodes. For He who conceals himself in “light that no man can approach,” “makes darkness also his secret place—his pavilion round about him dark waters and thick clouds of the skies.” And it is but a just conformity to the fitness of things, and an efficient aid to devotional feeling and

the solemnity of public worship, to exclude at least the glaring brilliancy of day from the house of prayer: for, however well suited may be the dazzling beams of day to the town-hall or the market, where men transact the business of this world; the painful glare transmitted by uncurtained windows, revealing the naked walls, the rude benches, the rough table, and the clumsy rostrum usually met with in our houses of worship, seem ill to comport with the circumstances of the place and the solemnities of religion. Though we may indeed dispense with the “long-drawn aisle and fretted vault,” the clustered pillars, the gorgeous tapestry, the carving and the gilding which merely gratify a love of worldly splendour, surely a decent respect for the service of the house of God, should induce a careful attention to every means calculated to favour devotional feeling, and sanctify those rites whose mysterious import claims the undivided attention of the soul!

How often may we justly impute to the absence of such aids, that want of reverence which is so conspicuous! How often are those wandering thoughts, those restless glances, those distracted feelings, which are so readily marked, occasioned by those unpropitious arrangements by which the things and thoughts of the world are continually pressed upon the attention! In vain would Heaven assist our faith by the sacred symbols of divine love, and allure the heart to dwell upon spiritual joys, when the glare and bustle of every day life are permitted to intrude themselves into the house of the worshipping assembly.

It is here that every thing should promote that solemn stillness and that reverential awe, which prepare the heart for communion with God, and a better appreciation of the deep mysteries of his grace. It is in the contemplation of these that the soul reaches forward into an unseen eternity, and anticipates the day, when,

freed from the trammels of mortality, it shall be free to explore those wonders now so imperfectly perceived and understood. It is in making new discoveries in the depths of divine wisdom, and in gaining clearer insight into his unsearchable judgments, that the Christian realises the blissful privileges he enjoys. Here, then, may the boldest fancy tempt its most adventurous flight, and the mind expand its noblest powers, and the pious heart experience its purest and holiest emotions. There are no boundaries to the ocean of divine love ! There are no limits to the riches of divine wisdom ! There are no fears that man shall ever find an end, or weep that he can know, and wonder, and enjoy no more. "Praise thou the Lord, O my soul !" "Sing unto the Lord a new song, and his praise in the congregation of saints." Praise God in his sanctuary—praise him in the firmament of his power—praise him for his mighty acts—praise him according to his excellent greatness. Let every thing that hath breath praise the Lord !

R. R.

REPLY TO J. D.'s STRICTURES.

No. II.

MR. EDITOR—Your correspondent, the writer of the Strictures on the Baptist Pamphlet, after pointing out a sufficient quantity of "errors," proceeds in his subsequent communications to notice "misapplications" and "perversions" of scripture. As these remarks bear more particularly on the scriptural proofs adduced in support of the doctrines advocated in the pamphlet, I trust you will excuse my occupying a few more of your pages by a reply thereto, which I will make as brief as possible. I cannot but however notice the somewhat altered tone of his last communications, so plentifully interlarded as they are with the designations "Sir" and "Gentlemen," mingled, it is true, with occasional bursts of indignation

against Scotch Baptist theology of the Liverpool school !

I am at a loss to know how 1 Cor. xiv. 31 has been misapplied in the pamphlet. The passage was quoted to prove there were no clerical distinctions in the primitive churches. Does your correspondent say that there were ? And are we to infer that the gift or privilege of speaking in the church was confined to ordained men, in the shape of prophets ? The apostle evidently forbids none to prophecy or speak who possessed the gift, except women.

With regard to Jeremiah x. 23, what bearing can the reference to holy angels and obedient believers following Christ have on the passage ? Certainly not this, that man having the divine will discovered to him, will obey ; for if this capability exists in man, he can direct his own steps in opposition to the language of the prophet ; whereas holy angels, on the one hand, delight in God agreeably with their nature ; and believers, on the other hand, are the subjects of a new or divine nature, and upheld and supported by God. Want of strength to do good must imply, at least, a deprivation of holiness, and this is the idea given in Rom. v. 6, "When we were yet without strength," &c. That Psalm cxix. 117, refers to this sinfulness in man, is plain from the Psalmist connecting with strength from God, *respect for his precepts*. With regard to the question, "Is the writer quite sure that this is not the language of Christ ?" I would only ask him in reply—Is he quite sure that it is ? As well might we say this of the 5th, 6th, and 126th verses.

If the quotation, "When did the subject overcome his king," &c. had been made in its connection, we should not have been gravely reminded of the historical fact that the Americans and Haytians achieved their independence. Rom. vi. 17, as I have shown in my last, teaches, however, a somewhat different doc-

trine to that of man emancipating himself from the thralldom of sin, seeing their freedom is ascribed to God, and their obedience to the heavenly mould of doctrine into which they were delivered. This, we are told, is *Baptism*. As the apostle, however, does not mention the *sign*, but the *reality*—namely, the doctrine itself—it appears evident that he meant his words to be understood in their obvious sense.

Again, 1 Cor. iv. 7, we are told, was addressed to “one man.” It would have “enlightened darkness” if your correspondent had stated who this individual was. As the apostle is silent on the subject, his language must be understood as referring to *any man* who should boast of any difference between himself and another, either in gifts or grace, as if he had not received all from God. Applying this to the case of the Bereans, the same language is strictly applicable. Who made the difference between them and the Thessalonian unbelievers? They were more noble, and why? Not, it is replied, because they had any “special exercise of divine power.” Why should their case, however, be different to that of Lydia’s, “whose heart the Lord opened” before she believed?

Perversions 6, 7, 8, and 9, may be disposed of in a few words. The first arises from an error in quoting the passage similar to the one discoverable in J. D.’s correction of it. From the words however quoted, the reader might easily see the reference was to Eph. 1st chapter. This, we are told, down to the 12th verse, relates to the Apostles of Christ; but it would be difficult to show that there was any reference to Apostles throughout the chapter, except the Apostle’s allusion to himself in 1 and 15 verses.

The writers of the pamphlet are charged with attempting to pass off a part of the chain of salvation for the whole, having omitted the foreknow-

ledge of God in their quotation from Rom. viii. 30. This, most assuredly, was not an intentional omission, and the link, when supplied, only makes the argument still stronger; for the Divine Being sees the end from the beginning, and therefore whatever he foreknows must be in accordance with his purpose: and this the Apostle declares. “Foreknowledge,” however, J. D. converts into “a knowledge,” and with the help of this alteration, and the idea of glorification by a divine gift of tongues, he jumps at once to the conclusion that the passage refers to the “faithful ones” who were looking for the Messiah’s coming. The fact, however, that it was addressed to those who were “in Christ Jesus,” believers at Rome, for their consolation, is sufficient to set aside this idea.

In reference to John 15, 16, there cannot be a doubt that it was originally addressed to the Apostles of our Lord. Christ, however, does not say he had chosen them to be apostles, but to “bring forth fruit;” and the truth addressed to them was the same as that of which the Thessalonian brethren were reminded.

That human agency is recognized in the recovery of Christ’s sheep, was never denied by the writers of the pamphlet. It will, however, I apprehend, be admitted, that there is a very important distinction between admitting the instrumentality of the word in conversion, and affirming that the word itself, without divine power superadded, is sufficient to convert the sinner. Does your correspondent advocate the latter? As it is tolerably clear he does, then the doctrine which the writers of the pamphlet have exposed, is something more than an “effigy.” At all events, if such, it is made ready to hand by A. Campbell and the advocates of his system. True, the characteristics of Christ’s sheep are that they hear his voice; but this does not prove that their hearing his voice constitutes

them sheep, John x. 27-29; for if, as in the context, our Lord declares to the Jews that they believed not because they were not of his sheep: then it cannot be that those who were his sheep believed in order to become so; for if not his sheep before believing, they never would believe, since that was the very reason assigned by Christ why the Jews did not believe.

Your correspondent's remarks on John vi. 37, do not lack ingenuity, and would, if true, have proved indeed that he had discovered a secret of which the writers of the pamphlet were very ignorant. There are, however, very serious objections to the view which he gives of this and similar passages. 1st—Because, according to his own showing, the welcomers of Jesus had diligently and faithfully searched, heard, and learned of the Father. Their coming to Christ, then, it is plain, was the result of their own diligence, not because it was given to them of the Father. Their election, therefore, on this ground, was not of the Father, but of themselves. They were prepared to recognize Christ as the Messiah, and were accordingly elected. "The election," therefore, must have obtained the blessing, not on account of being elected agreeably with Romans xi. 7, but because of their diligence and faithfulness: what, therefore, election or non-election could have to do with the matter, appears difficult to say, since the *equity of the divine character* alone, according to his own supposition, would have dictated this procedure. 2nd—If from the Old Testament Scriptures, these "welcomers of Jesus" were prepared to recognize him as the Messiah, they must have been previously acquainted with Christ, and consequently could not fail to receive him when he appeared as in the case of Simeon. 3rd.—The facts of the case are completely in opposition to your correspondent's theory, the "golden opportunity" of

which he speaks having long since arrived, the hardening process must have been removed: instead of this the Jews continue to this day an impenitent people; whereas, according to the Apostle's language, when the fulness of the Gentiles had come in the blindness should be removed, and all Israel saved.

I now come to perversions 10 and 11, and misapplication 12. In reference to the 1st, on 1 Cor. ii. 14, we are told the allusion is entirely to the Apostles of our Lord, as being supernaturally made acquainted with divine mysteries. The Apostle, however, shows that the same Spirit equally instructed all believers, since the natural man could not understand the things of the Spirit of God. Are not all without God natural men? And if in the case of the Jews and Greeks the gospel was folly and a stumbling-block, is it not plain that a spiritual change is necessary to understand spiritual things?

Matthew 16-17, is disposed of much in the same fashion. However it is easy to detect such mystifications of truth from the fact that multitudes saw Christ's miracles, heard his discourses, and yet remained in ignorance. Superior discernment, therefore, must be admitted as belonging to Peter, on J. D.'s supposition; and yet the Saviour affirms that flesh and blood had not revealed this to him. It is impossible to reconcile the above statements. Our Lord's language, however, is in perfect accordance with his declaration, that to them "it was given to know the mysteries of the kingdom of God."

In reference to John vi. 44, that it relates simply to Jews drawn to Christ by the Father, it is only necessary to observe, that the drawing of men to Christ is entirely of God. The Father, J. D. says, drew Jews to Christ—now the Son draws all to him. What does this teach obviously, but that when men believe they are drawn of God.

Another misapplication is made to consist in deciding that the Apostle, by the idea of works, includes faith, &c. A little attention to the pamphlet would have rectified this mistake. If, however, as Campbell affirms, and J. D. reaffirms, faith, repentance, and baptism, are to be done by the sinner, in order to secure his personal salvation, then they are placed in the same position with legal effort. "This do and thou shalt live," is the language of the law; faith, repentance, and baptism, are the works represented as being required by the gospel to obtain eternal life. Strange that the passage quoted should prove the very reverse. "It is of faith, that it might be by grace." That is, the gospel says, believe on Jesus, and thou shalt be saved—believe that he has done all, that he requires nothing of thee, yea, that faith itself is his gift; for if, as the Apostle declares, we are saved by grace through faith, he adds, "and that not of ourselves, it is the gift of God."

I now come to the concluding part of your correspondent's strictures, commencing with a caution to the "Baptist members," as "juvenile warriors," simply enough taking no trouble about the premises they lay down. This sage admonition may have emanated from one deeply versed in the theological lore of "Bethany College." I will, however, take leave to examine his remaining "perversions."

And first with regard to perversion 14. Eph. i. 19, at least teaches that there was a power exercised on those who believe a power of the same character as that wrought in Christ—the same power of which the Apostle goes on still further to speak in 2nd chapter, "And you hath he quickened who were dead in trespasses and sins." Consequently, the power here spoken of embraces the commencement, as well as the continuance, of their spiritual life, seeing its operations commenced when they were

dead in trespasses and sins, and is described as being "the work of faith with power."

Perversion 15. Philippians i. 29, is made, in J. D.'s hands, to speak tautology. The passage, however, though the word "opportunity" is dragged in from Macknight, must, to an English reader, (and it cannot be denied that our translation is strictly a literal one) convey the idea that something more than an *opportunity* was given to believe, as something more than an *opportunity* was given to suffer. Their sufferings for his sake were the result of his grace and providence, since the one placed them in circumstances of suffering, the other enabled them to support it; and their belief in Christ was from the same source, if there is any meaning in the Apostle's language, for an opportunity to believe, and given to believe, are two very different ideas, since the former may result in unbelief, and would have been equally applicable to those Philippians who had heard the gospel, and yet did not believe it.

Perversion 16. Dark as that part of the religious world may be in which the writers of the pamphlet live, there is sufficient light at least to enable them to judge about the correctness of your correspondent's "perversions." On Col. ii. 12, he tells us "the ablest Greek scholars are decided that the idiom of the language will not admit of this construction"—that is, I presume, that faith is of the operation of God. This, it cannot be denied, is strictly the literal rendering of the passage, and is coherent with the subsequent verse, where believers are said to be quickened with Christ. They were dead in their sins, and the power by which they were raised with Christ was the power of God. As it regards the construction of the language not admitting this idea, it would have been well if we had been furnished with some proof of this. In the absence of this, and the fact

that our translation is strictly in accordance with the original, I shall leave J. D. to his "ablest Greek scholars" to make out a case against our translation.

Supposing that he has completely exploded the idea of faith being the gift of God, he triumphantly asks, "Is there no proof of this most popular doctrine? and echo (his own) answers not one." Nor can be, according to his own ingenious way of explaining scripture, since the premises are, *God cannot give faith to believe.*

The least reflection will suffice to show the fallacy of perversion 17 on Acts xi. 18 and v. 31 (though at the first blush there appears a great show of argument), for as in the former case he cites (that is the case of Cornelius), it was more than the proclamation of repentance which had been granted to the Gentiles, seeing they were manifestly the subject of it; so in the latter case there is no solid reason why the words should not be understood as referring to a divine change, manifested on the day of Pentecost, in the conversion of 3000. But we are told that supplementary words are necessary, and your correspondent decides that *his own* supplementary words are to be *substituted*. In reply to this, I answer there are no supplementary words necessary; the fact that Israelites and Gentiles were made the subject of real repentance justifies the use of the expressions.

Perversion 18. J. D. appears to be very much amused by the idea of men being "made willing," and exhorts the writers of the pamphlet to look and see that no such words as "making them a willing people in the day of Christ's power" occur in Psalm cx. Now, if the words themselves do not occur, their meaning does, which is just the same thing. The psalm teaches that Christ shall have a day of power and authority, and a people willing in the day of

that power. Was there anything to secure that willingness? Then if so, in a certain sense, they were made willing, how they are made so the Psalmist describes: "The Lord shall send the rod of his strength out of Zion." That a power, therefore, is exerted, is plain, and that this power secures a willing (or voluntary offering, as the word *nedaboth* may be rendered), and numerous people, is equally plain. But, on J. D.'s supposition, neither the one nor the other is sacred, since all power but what is contained in the preaching of the gospel is, and this, is entirely contingent on the will of man.

Ephesians, chap. i. I have already referred to. The assertion, that from i. chap. 13 ver. the allusion is to the apostles, is completely gratuitous. It is evident that the apostle, in the two first chapters, teaches the union of Gentile and Jew in one church, both partakers of the same blessings.

We have, in perversion 20, another attempt to make the writers of the pamphlet speak tautology, like the following:—"When the power of God is accompanied by the power of God, the sinner obeys." According to this fashion, it might be shown that there was tautology in the apostle's language to the Thessalonians, who might be made to speak thus: "Our power of God came not unto you in word only, but in power," &c. The absurdity of such a mode of argument must be manifest.

Again, the writers of the pamphlet are charged with blowing hot and cold, because they make justification in one place the result of calling in another; they do not admit that calling even includes election. We have, however, a distinction made by J. D. himself in reference to calling, in his idea of ordinary calls and Old Testament calls; and certain it is the brethren addressed by the apostles are styled "the called." Now, surely this must convey the idea of a special call, and a call the result of choice or

purpose. If it does not, calling and election, on the part of God, as it regards its speciality, is completely set aside, and thus involves an absurdity, since all hearing the gospel may be called and elected, provided they are only so disposed. But choice supposes a selection of some from among others; and that this choice is not the result of certain acts performed by the sinner, is plain from the apostle's language, "Who hath chosen and called us with an holy calling, not according to our works," &c. True diligence is necessary in the Christian life as a means to an end, but not as a condition; the former teaches that by diligence we make our calling and election sure; the latter supposes we never can make it sure, since it is entirely dependent on our continuance in faith and holiness.

Approaching to a climax in his similitudes, your correspondent likens the authors of the pamphlet to a lion lashing itself into fury by the violent use of its tail, so that they even become valorous enough to pen Campbell a challenge!! Since, however, he interposes as his champion, I will take leave to consider his explanation of the difficulty proposed in Ezekiel, chap. xxxvii. viz. the reason why the prophet prophesied to dry bones. The first reason that he gives is, that Ezekiel was commanded to do so; and with this statement the objection, that it is absurd to call upon men to repent and believe the gospel when they have no power, vanishes. The prophet considered the command given sufficient authority, without questioning the divine power to make the dry bones hear and live. In the same way, those who proclaim the gospel to men, though dead in trespasses and sins, have the highest authority and encouragement to do so. But he tells us the vision is prophetic. Israel was not really dead; they might be restored. Still it is plain they were

dead nationally, and were restored nationally by Almighty power. Your correspondent denies that the prophecy can have any reference to a resurrection of sinners from sin and unbelief, because the prophecy refers to Israel nationally, and not to a part, but the whole. Israel, however, it is clear, was typical of the true church; and precisely the same idea is brought forward in reference to Gentile and Jew, as being raised up together and made to sit together in heavenly places in Christ Jesus; and that the prophecy has a reference to a spiritual resurrection, is plain from the promise that God would put his Holy Spirit within them, and David, his son, should be their Prince for ever. To be as liberal as possible, however, he admits that the prophecy may have a reference to the church raised from her Laodicean state. I am far from thinking that the addresses to the seven Asiatic churches may not be understood prophetically; but that there is any allusion to the Laodicean state of the church in this prophecy, is very questionable. Israel was to be raised from death by the Divine Spirit being put within them. This, however, is said of all believers, and consequently the prophecy must refer to men raised from the grave of their sins to a new life by the Spirit of God. This Spirit is given in connection with the preaching of the gospel—the dead hear the voice of the Son of God; and thus, however the idea of calling on men to believe, who nationally have no power, may be considered absurd, it is fully sanctioned by the example furnished in the case of the prophet.

Yours respectfully, G. R. D.
Liverpool, March 22, 1848.

PEACE AND UNION.

Dear Brother—Little did I think, when I penned my letter of the 16th October last, that I was writing matter that would call forth a reply; and you may, therefore, imagine my sur-

prise to find in the March number of the *Harbinger*, a letter from Brother P. C. Gray, Edinburgh, condemning or censuring our brethren who seceded from the Baptist body here, for that act. Not only so—had this been all it would not have elicited a rejoinder, but would most certainly have shown a want of charity, of brotherly love towards them and the church in Dundee, and also a self-importance in Brother Gray which ought to be abased ;—but in that letter it is distinctly asserted, as a fundamental principle of the New Testament, that a member going to a distance can hold fellowship with the unbaptized. Now with every desire to discover in what part of the Scriptures this principle is recorded, I must avow I cannot find it. Brother Gray asks, “Were not the weak told not to condemn the strong, and the strong not to despise the weak, for God hath received them ?” This is all very true, but in reply I would refer him to Rom. xv. 1 : “We then who are strong ought to bear the infirmities of the weak, and not to please ourselves.” The Apostle Paul could, in the strength of his mind, eat meat in an idol’s temple, but he would not, lest his brother should be offended ; and he warned those Corinthians who *possessed strength*, not to do this lest their *weak* brother perish. Apply the same principle to the present case. Read also 1 Cor. viii. 8, &c. with notes in brackets. “But meat commendeth us not to God ; for neither if we eat (in an idol’s temple with the disobedient) are we the better ; neither if we eat not are we the worse. But take heed lest by any means this liberty of yours become a stumbling-block to them that are weak. For if any man see thee which hast knowledge (not the weak or ignorant) sit at meat in the idol’s temple, (or with the unbaptized) shall not the conscience of him who is weak be emboldened to do likewise through your example ; and through thy knowledge

shall the weak brother perish for whom Christ died ? *But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.*” But do not misunderstand me : I do not wish to legislate upon difference of opinion, or condemn any brother for holding any opinion, however wild and extravagant, provided he does not carry it into practice to the injury of others. When, however, a brother carries his opinions into practice to the offence of others ; when a brother, in contempt of others’ weakness, (supposing it to be so) and despite all entreaty, sits down with the unbaptized, and by so doing recognizes them as the followers of the Lamb, surely the church has a right to reprove such a brother, and surely it cannot be disorderly to do so. I decidedly object to Brother Gray’s position until it be established by evidence. He seems to consider it invincible. If it be, will he remove these, with other similar objections, which, to me, appear insuperable ? If his position be untenable, he ought at once to relinquish it, and confess his error. He says, “How are we ever to teach our brethren among the sects (?) our better way, if we stand on our supposed (!) eminence, and despite all others ?” I would not despise any one, but I would like to know “how are we ever to teach” our brethren among the sects our better way, if we countenance unhesitatingly the wicked in their prayers and offerings, which are an abomination unto the Lord ? Come out from among them, my brethren, and be not partakers of their plagues.

I do not think it necessary to perplex the discussion of the major proposition enunciated by Brother Gray, by considering whether we should bestow on the Baptist body in general the appellation of “our brethren,” or view them as such ; but trusting that this subject will not be lost sight of, I will, for the present, leave the matter, and request Brother Gray

to answer the above and the following queries, viz. :

1. Have we any command or precept warranting us to hold Christian fellowship with any who have not been admitted (by baptism) into the family of God ; or is there any example of the first Christians having done so ?

2. If not, by what authority does Brother Gray substantiate this as being a fundamental principle of the New Testament ?

Yours, &c. FRATER.

Dundee, 17th March, 1848.

P.S. Is it possible for unconscious infants to be carried into the kingdom of God's dear Son ? Brother Gray has said they can, " surreptitiously."

[NOTE.—Since receiving the above we have again read Brother Gray's letter, page 136, in which he says—" There is a broad line to be drawn between those who are carried surreptitiously in their nurse's arms into the kingdom ; and those who, openly and intelligently, have given themselves up to the Lord in the institution of baptism." And again, " Suppose a brother so diverse in his opinion from me, as to sit down with those who have not been baptized, am I at liberty to regard this difference of opinion so as to shut him out from the table of the Lord," &c. Brother Gray does not, in this paragraph, even intimate, that he himself would sit down at the Lord's table with the unbaptized. For him to do this would be to offend a weak brother. But suppose a weak brother be induced to do so, he could make this matter of forbearance, and allow it to pass without admonition or reproof : at the same time, however, we hope not without imparting further instruction on the subject.

Without entering into particulars, and thereby preventing Brother Gray answering for himself, we take leave to remark, that more controversy, and more grief of mind, have been created

among brethren, by supposed or imaginary, than by real cases of this kind. Can a brother or sister be found in any of our churches, who openly and intelligently gave themselves to the Lord by baptism, for the remission of sins, who afterwards desired, or even troubled themselves for one moment about sitting down at the Lord's table with the unbaptized ? Of the existence of such a case we have not heard, either in England or Scotland. Then why controvert the subject ?

Respecting our being brought into union with all who have been immersed, the idea is utopian. As well might we expect to be brought into a union with the Roman Catholics. Their inveterate hatred, and unmitigated opposition to baptism for the remission of sins, although it is repeatedly commanded by the Holy Spirit, is proof positive that, as a body, they can never fraternize with us. The Baptist may, as some affirm, be the constitutional kingdom of Christ now on earth, (the unbaptized not having even entered the kingdom) still it is a fact acknowledged by many of the most intelligent of their own body, that they have, in many things, grossly departed from the spirit and practice of Primitive Christianity. To reform whole churches is found to be almost impossible. Those, then, who have the moral courage to plead for what they perceive to be clearly revealed in the gospel, must separate, and come out from among the disobedient—" For that servant who knew his Lord's will, and did it not, shall be beaten with many stripes." We were glad to hear that some, possessed of this moral courage, were found among the Baptists in Dundee. We hope many more are on the way, who will not only lay aside all human creeds and dogmas, but will exhibit, both in spirit and practice, the truth as it is in Jesus.

The idea of persons being recognized as disciples of Christ, before

they have either knowledge of, or faith in him—or of becoming his sheep by having a few drops of water sprinkled in the face—or of being the favored few, created purposely that they might be saved, while all others are created that they might be condemned, whether willing or not—is not to be found in the bible. God our Saviour willeth that all men should be saved, and come to a knowledge of the truth, 1 Tim. ii. 4. Hence his gospel, which contains his power to save, has been sent to every creature under heaven. In some parts of the world, however, where the gospel once flourished, they have ceased to bear fruit, and, like the Jews, have for ages been cut off from God for their disobedience and unbelief. “If God spared not the natural branches, perhaps neither will he spare thee,” Rom. xi. 21.]—J.W.

INFANT BAPTISM.

IDENTITY OF THE COVENANTS.

It is thought by some, that the two covenants must be identical, because they are both called by the same names—we read of the *church* in the days of Moses, as well as the *church* in the days of the apostles, &c. But does it follow because two things are called by the same name, that they are therefore identical? Let us see, *Joshua* was called a *saviour*—so was *Christ*; therefore, according to this logic, they are *identical*, and *Christ* is none other than *Joshua*—a mere man!—But even worse:—*Baalam* was called a *Prophet*—so was *Christ*—hence *Christ* was none other than that wicked character who loved the wages of unrighteousness, and for the sake of money would have cursed the children of God!!

This rule, we see, will not answer the purpose. It is true, the Jewish organization was called a church, but not the church of *Christ*. It was the church of *Abraham*, if you please, as he was the head of that covenant—but *Christ* is the head of the christian

church, and if they are both one and the same church, then we have two heads to one body! This is another of those mysterious problems, growing out of this strained effort at proving what is not taught nor intimated in the bible.

To avoid this absurdity, and still to make the two covenants as near identical as possible, it is modified somewhat, by the position, that the *new* is a branch of the *old*! But here another difficulty presents itself:—Who on earth ever saw the branch of a tree twice as large as the trunk? for it is evident the *branch* includes Jews and Gentiles, whilst the *trunk* embraced but the Jews! But if, to avoid this difficulty, the position is reversed—and it be contended that the *old* is a branch of the *new*, it presents a still more strange and anomalous idea, of the branch of a tree springing up first, and the *trunk* then growing upon it!!*

But the Jewish church is no more identified with the Christian, than is the religion, which the apostle makes out an entirely different matter. [See Acts xxvi. 5, Gal. i. 13, 14.]

The Jewish church had been in existence upwards of *fifteen hundred years*, when the Saviour says relative to Peter's confession, that he was the Christ—“Upon this rock I will *build my church*, and the gates of hell shall not prevail against it.” [Math. xvi. 18.] Observe that the church of *Christ* was not yet built, for he says “*I will build*” it, still in the future. This not only proves the church of *Christ* to be separate and distinct

* Some persons contend that the covenant of circumcision must still be in existence, because it is called the “*everlasting covenant*!” Strange to tell! Then by the same logic the priesthood of *Christ* is but a continuation of the *Aaronic* priesthood, for it was called an “*everlasting priesthood*.” [Ex. xl. 15.] I would ask if God did not say to *Abraham*, at the very time he made the covenant of circumcision, that he would give to him and his seed the land of *Canaan* for an “*everlasting possession*?” [See Gen. xvii. 8.] And do they now *possess* it?

from that of Jews, but it also proves incontrovertably that infants *cannot be members of it!* The church was to be built upon the confession which Peter made—that Jesus was the Christ, and hence those who did not nor could not make that confession, could not be built into that church! Paul, in his first letter to the Corinthians, cautions them against putting into this building wrong materials—and would not the admonition given in that case, come home to pedo-baptists with full force—“Let every man *take heed how he buildeth thereon.*” [1 Cor. iii. 10.] He gives them to understand they are not to put into this magnificent edifice either *wood, hay, or stubble*; by which he undoubtedly means all persons, whether young or old, who would be of no actual service to the building. But those, and those only, who possess the proper moral stamina, represented by the *gold, silver, and precious stones*, are suitable materials for this spiritual temple, in order that it may be always able to stand amidst the fiery persecutions to which it is liable to be exposed.

We are sometimes accused of being cruel and unmerciful to infants, by not admitting them into the church. According to this objection, it appears that all infants who are not admitted into the church, must meet with some dreadful calamity—perhaps be forever lost! Well, then, pedo-baptists are compelled to admit, from their own objection, that they are a most cruel and unmerciful set of folks, for they exclude all infants from the church, except such as happen fortunately to be born of believing parents! Thus, notwithstanding Ezekiel has plainly informed us that the child shall not bear the iniquity of his father, and that the proverb concerning sour grapes should no longer be used, yet this people, according to their own doctrine, are using the same old condemned proverb, and teaching that the innocent and un-

conscious babe, must be barred out of the church, and for ought I know, out of heaven, because its father was an unbeliever!! Shame to such theology! Well, and how merciful are they to those infants, who are so unspeakably fortunate as to gain admittance into the church? Why, they are so very kind to the dear little church-members, that they will take them to the house of God, and when there, will debar them from the communion table, as well as all other immunities and privileges of the church:—and if they should happen to unite in conducting the music, according to the best of their abilities, they would be compelled to leave the house till service was ended! Such is the mercy of pedo-baptists—a mere form without substance—an empty puff—a sounding brass and tinkling cymbal!

But the true mercy of a Christian towards infants, is not to make them out vile and depraved little sinners exposed to the wrath of God; but it is that inculcated in the doctrine of our Saviour, “of such is the Kingdom of Heaven,” without baptism, church-membership, the communion, or any other means of grace! The Saviour taught that a man, when converted, and consequently fit for heaven, was then only on equal footing with the unconscious and offenceless infant. Thus we see, positively, that baptism can do them no good, as they are fit for heaven without it. Why then baptise them? Because, says that pious father, I am commanded to bring up my children in the nurture and admonition of the Lord. Well, what instruction—what admonition is there in putting a few drops of water on a child's face, when it knows as little about the design of it, as the preacher who sprinkles it? Cannot parents teach their children as much about God—about religion, piety, and morality, without that gratuitous and unmeaning performance, as with it? Surely they can! But this unscrip-

tural, unauthorised practice, is not only useless, but is absolutely injurious to children who are trained up in that belief. They are taught to believe themselves baptized when they are not, and are thus debarred from the blissful privilege of voluntarily submitting to the Saviour in obedience to this personal command. The language of hundreds has been, would that I now had the privilege of following my Saviour into the water, and of obeying his most significant command for myself; but I cannot—my father had it obeyed for me, before I was able to understand or appreciate the privilege.*

But the evil does not stop here. Suppose this doctrine and practice to prevail, until it becomes universal, and it at once breaks down all distinction between the church and the

* In order to provide a salvo for this difficulty, some say, "How often have we seen the tear of love and gratitude flow down the cheek of parents at the *baptismal altar*. And who would deprive them of such a privilege?" We might also ask, How often have we seen the tear of love and gratitude flow down the cheek of that Catholic lady, while the priest is pardoning her sins, or praying her infant, perhaps, that has died without baptism, out of purgatory? And who would deprive her of that privilege? Would the infant sprinkling? No, no; they would let her enjoy her superstition without being molested! Not so, however, with the enlightened Christian philanthropist. He labors to redeem such persons from their ignorance and stupidity, and bring them into more elevated, sublime, and pure enjoyments of unadulterated Christianity. The man who looks upon his children as fit for the society of angels, without baptism, has more cause to shed tears of the purest love and gratitude, than he who looks upon them as the vile offspring of corruption and depravity, which makes it necessary for them to be baptized, in order to bring them to the covenant favor and mercy of God! Pedo-baptists are very *kind*, in giving parents the "privilege" of offering their infants a sacrifice upon the altar of baptism, but there is no *unkindness* in depriving infants of the transcendantly blissful "privilege" of submitting to this ordinance for themselves! I would say, (when he speaks thus of offering infants a sacrifice upon the altar of baptism), in the language of Samuel to Saul—"Behold to obey is better than *sacrifice*." (1 Sam. xv. 22.)

world, for in one generation the whole race of Adam are members of the church! Who, then, could preach as did the apostles—"Repent and be baptized?" No man, for they have all been baptized before they were able to repent? Who, then, permit me to ask, dare hold forth a doctrine, which in its legitimate tendency and result, must not only set aside the preaching of the Apostles, and disannul one-half of the Saviour's commission, but which also throws open the doors of the church as wide as humanity, annihilates the world, and converts the *spiritual* house of God, into one vast tabernacle of *flesh* and *blood*?

But we have positive proofs there were no infants in the church in the days of the Apostles. If this can be made to appear, then the most strenuous pedo-baptist must give up the notion of infant church-membership. Let us examine it. Peter, in writing to the church, testifies as follows: "Ye also as *lively stones*, are built up a *spiritual house*." (1 Pet. ii. 5.) According to this it appears that the church was *spiritual*, not *fleshly*, and that all the members were spoken of as "*lively stones*," not *dead* or *inactive*, which would have been the case with perhaps a majority of them, had infants been included! Could infants be called "*lively stones*" in the building of the Lord? Again: "But speaking the truth in love, may grow up into him in all things, who is the *head* even Christ; from whom the *whole body* fitly joined together and compacted by that which every joint supplieth, according to the *effectual working* in the measure of *every part*, *maketh increase* of the body unto the *edifying* of itself in love." (Eph. iv. 15, 16.) It appears to me, that the Apostle penned this portion of scripture for the express purpose of refuting the doctrine of infant church membership; and it is most singular that the text has never been brought into the controversy, with Pedo-Bap-

tists. He here clearly informs us that the object and business of the church is to edify itself, and convert sinners, by which the body shall be "*increased*;" and in order to effect these grand objects, he gives us to understand, that "*every joint*" must supply some assistance, and that there must be a united effort of the "*whole body*;" and to cap the climax, and ~~show~~ positively that infants could not be included, he tells us that there must be an "*effectual working* in the measure of *every part*." Who is there, permit me to ask, after this testimony, who can muster enough credulity, to believe that the unconscious babes composed a part of the church in Paul's day? But this is only a fraction of the testimony which we have to adduce upon this point. It shall be presented in our next.

A. HALL.

DIFFICULTIES IN CHURCHES.

RIGHT OF APPEAL.

THE right of prayer is not more natural, nor necessary, nor expedient, than the right of appeal. There is no government, or state, or family, that can subsist without it. It was a part of every religious institution before the Christian; and if it be no part of it, it is a perfect anomaly in all social institutions.

The first great difficulty in the Christian church was settled in this way, and that, too, while the apostles yet lived. And as this single point, well established, settles the whole question in discussion, we shall now take it up and analyze it. The case is found faithfully reported by Luke, Acts xv. We shall copy from the common text the first six verses:—

"And certain men which came down from Judea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved. When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem, unto the Apostles and Elders about this question.

And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren. And when they were come to Jerusalem, they were received of the church, and of the Apostles and Elders, and they declared all things that God had done with them. But there rose up certain of the sect of the Pharisees which believed, saying, that it was needful to circumcise them, and to command them to keep the law of Moses. And the Apostles and Elders came together to consider this matter."

It is admitted that this portion of scripture has been as much misquoted, misapplied, and abused, as any other passage in the sacred writings. Councils oecumenical, Synods, Conferences, Associations, and Conventions of all sorts ecclesiastic, have leaned upon it for warrant and protection. That it has been tortured, times and ways without number, to countenance and support proceedings hostile to the genius of Christianity, and subversive of its designs, is freely and cordially admitted. Still it is a portion of canonical scripture, and designed to develope the Christian institution both in its matter and form, and is not to be dispensed with as unnecessary to the perfection of Christian records. It has a true and fixed meaning, and is as necessary to the exigencies of Christianity as is the second chapter of the Acts to the development of what the apostolic gospel and mode of preaching it were. My object is, therefore, to ascertain not only its literal meaning, but its abiding utility and proper application.

The case is as follows:—Certain believing Pharisees of Judea had gone down to Antioch in Syria, the first Gentile church in the world, and had endeavored to corrupt the simplicity of the gospel by introducing certain dogmata of their own. These attempts having been resisted, a *discussion* and controversy arose. Meantime, Paul and Barnabas returned from their tour; and finding these difficulties in the church, undertook their correction, but failed in giving

full satisfaction to the whole community. Whereupon the church, no doubt by and with the consent of the Apostles Paul and Barnabas, agreed to refer the matter to some other tribunal. They chose Jerusalem, probably for two reasons. First, because the Judaizers pretended to have authority from that place; and secondly, because that church had a very intelligent presbytery, and the Apostles might be expected to take part in the adjustment of the matter. They appealed then to the officers of that community.

The reference or appeal being agreed upon, the church at Antioch elected a deputation, determining to send other delegates besides Paul and Barnabas. They went to Jerusalem, and were cordially received by the whole estate of the ~~Elders~~, Apostles, and church. A meeting was appointed, "and the Apostles and Elders came together for to consider this matter." The Apostles and Elders were the judges. We are not told that the Apostles, Elders, and the whole church came together to consider and decide this matter. But we are told that "the Apostles and Elders came together to consider the matter." The discussion was continued for some time, probably by and between the Elders and those Judaizers. Finally, after there had been much disputing, Peter rose—then Paul—then Barnabas—then James. These four of the Apostles only are named as speakers. But be it observed that Paul and Barnabas being delegates, did not judge in the case. Their speeches were not argumentative; they only narrated simply what God had wrought by their means among the Gentiles. Peter and James argued the case. The latter, indeed, offered his judgment or sentence to the whole tribunal, which was unanimously adopted.

A number of questions here crowd upon us, as—Who decided this question? Was it decided by Apostles

in their apostolic or presidential character? Why associate Elders with them? Had they not power to judge infallibly without Elders? And why is the whole church represented as concurring in the decision? Is it as a sanction of the proceeding, or simply an intimation of acquiescence in it? &c.

Nothing can be plainer than that "*the Apostles and Elders came together to consider this matter.*" They asked no helps. They certainly were competent to the task themselves. The church could add no authority to the Apostles and Elders; but as the question of communing with uncircumcised Gentiles affected their feelings as Jews, they demonstrated their submission to the Apostles and Elders by concurring in the decision and in the mission of certain persons to Antioch.

But the cardinal question yet remains to be answered, viz.—In what character and capacity did the Apostles participate in this meeting—as Apostles, or simply as judges? Not as Apostles; for in that character they could receive no help from the Elders or brethren. Besides, as Apostles, they were under a plenary inspiration, and needed no reasoning, no debating on the subject. They gave judgment just as the Elders did—without any special revelation or supernatural light upon the subject—as Paul did on another occasion, 1 Cor. vii. 25–40.

These able ministers of the New Testament were sometimes left without any special revelation, that their private and personal advice and example might be useful to the whole church. Their decision in Acts xv. was, it is said, acceptable to the Holy Spirit—i. e. concurred with the scriptures quoted and explained; as in a case referred to Paul by the Corinthians, to whom, when he responded, he said, "I think [in the judgment given] I have the Spirit of God."

In one word, then, the Apostles

and Elders acted upon the appeal made from certain brethren in Antioch, as we would act in a similar case, by the exercise of our own judgment upon the points referred, and upon the sacred scriptures supposed to bear upon them. Their decision was sanctioned by the Holy Spirit as sound and judicious, inasmuch that in the letters moved by James to be written to the Gentile brethren they say, "It seemed good to the Holy Spirit and to us."

But the peculiarity of this sentence—"It seemed good to the Holy Spirit and to us," demands a little attention. What means "*and to us*," unless they were two and not one! The Holy Spirit, therefore, approved, and they approved the measure. Hence the sentence goes forth as emanating from both, as we would say, "It seemed good to the King and his Ministers," meaning that each had thought upon the subject individually, and on comparing their sentences they agreed. This seems to authorize me in concluding that having compared their own judgment of the case with the scriptures of truth as quoted and applied by James, they felt that their mind and that of the Holy Spirit agreed. They did not, then, say "*and to us*" to sanction the Spirit's decision, but to inform their brethren that the case was to them so obvious that the sentence to which they came exactly corresponded with the oracles of the Spirit of God. No other view can be taken of this passage, in my judgment, that will justify the style of the Apostles.

The legitimate inferences, therefore, are—that the case was referred to the Apostles and Elders in the character of bishops or overseers of the flock of Christ; that they came together to deliberate upon the subject, and came to a conclusion so rational and consistent, that it exactly tallied with the words spoken by the Holy Spirit seven hundred years before that time. Such is the case; and its utility is,

that it shows us how we ought to refer and judge all matters likely to disturb the peace and harmony of the kingdom of Messiah.

But some men will say, "The case is not exactly parallel with ours." On that view of parallelism scarcely a case of discipline in the New Testament could instruct us, unless it be almost identical with that on hand. We have but two or three cases of discipline in the whole book, and we have but a very few rules on the subject; but we have in the cases occurring and in the precepts, given certain principles which are to us as much rules of action as the broadest precepts in the decalogue. How much is left to human judgment on some occasions by the words "*and such like*?" This is the apostolic custom: after specifying certain characters he concludes with "*and such like*."* Are we not, then, to judge in all such cases? Are not cards, dice, wheels of fortune, games of chance, theatres, balls, cabals, horse-races, bull-fights, cock-fights, &c. to be condemned by the church, and they who practice them to be excommunicated, by the potency of the words "*and such like*," as well as "envyings, murders, drunkenness, revellings, and they who practice such things?" If they are not by inference and implication, they are not all to be condemned.

The 15th of the Acts, then, establishes a principle of reference or appeal in all difficult cases, to the presbytery of a different church or churches; and authorizes such elders to come together to consider and decide the matter. It does not institute stated, annual, biennial, or triennial synods, councils, or conventions; but it institutes a special conference or convention when exigencies may require. And it makes such decisions final and ultimate on the parties.

If I am asked how it makes such a decision final and imperative, I

* Galatians v. 21.

answer that this is the very spirit or intent of the appeal. If the parties agree to refer it to certain Elders and Apostles, then by the very fact of agreement, they pledge themselves to be ruled by the decision. And, indeed, if one party refuse reference altogether, it is proof of conscious injustice on its side, and will justify the other party in referring at its own option. These are such common sense views and principles, that methinks a moment's reflection will demonstrate their necessity and utility to every intelligent and candid man. There is, then, no danger of interminable references and endless appeals—of disturbing the peace of the whole Christian community, by admitting the rational and scriptural mode of preventing unenlightened, partial, and arbitrary decisions, and of guaranteeing the enjoyment of personal independence, character, and Christian liberty to every member of Christ's kingdom. Who could commit his moral destiny to any particular community, to whose decision, however partial, self-willed, unjust, and informal, he must forever submit! I, for one, most certainly would not. My guarantee is, that there are other elderships in Christ's kingdom, to whom on any painful exigency I can appeal, as ultimate and final in the case.

I may be asked, Why say that I will appeal to "the Elders and Apostles" of another church, or churches? I answer, because the Elders to whom I appeal acknowledge the supremacy of the Apostles (not of the Pope, nor of any superior ecclesiastical tribunal), and will, after judging the case as faithfully as they can, do, as they did in Jerusalem, finally hear the Apostles, and accept their decision of the matter.

The multiplication of appeals, in the very nature of things, seldom, if ever, proves more satisfactory than one. When the parties have liberty to choose—indeed, to constitute the

tribunal that shall decide the question, they are more likely to be reconciled to its award than they would be to that of an itinerant, local, or stated court, with whose creation they had nothing to do. The method taught us in this chapter of settling debated questions, whether of doctrine or discipline about to affect our spiritual relations, is, therefore, as evidently wise and judicious as it is plain and practicable, and I trust does or will commend itself to the understanding and good sense of the whole Christian brotherhood. Should any one, however, worthy of being heard, object to the views offered, it will afford us pleasure to consider objections, and still farther to expatiate on this interesting and important subject.

A. C.

DEMONOLOGY.

An Address delivered to the Popular Lecture Club, Nashville, Tennessee.

BY ALEXANDER CAMPBELL.

MR. PRESIDENT AND GENTLEMEN—While the antiquary is gathering up the mouldering ruins of ancient temples, palaces, or cities, or poring over the coins, medals, and statues of other ages, seeking to prove or to embellish some theory of the olden times; while the astronomer is directing his largest telescope to some remote ethereal field, far beyond the milky way, in search of new nebulae, unseen before, in hope to find the nucleus of some incipient solar system; while the speculative geologist is delving down to the foundations of the eternal mountains, in quest of new evidences of his doctrine of successive and long-protracted formations of the massy strata of Mother Earth, "rock ribbed and ancient as the sun;" while the sceptic is exultingly scanning the metaphysical dreams of some imaginary system of Nature, or seeking in the desolations of the ancient Mythologies arguments against the mighty facts and overwhelming

demonstrations of the Christian faith—may I be indulged, gentlemen, to invite you into the precincts of Demonology, and to accompany me in a brief excursion into the land of demons, whence, dark and mysterious though it be, we may, perhaps, guided by some friendly star, elicit some useful light on that grand and awful world of spirits, which, as we descend the hill of life, rises higher and higher in its demands upon our time and thoughts, as embracing the all-absorbing and transcendent interests of human kind.

Think not, however, that I intend to visit the fairy realms and enchanting scenes of wild romance; or that I wish to indulge in fascinating fictions of poets, ancient or modern; think not that I am about to ascend with old Hesiod, into his curious theogony of gods and demigods, or to descend with our late Sir Walter Scott to the phantasmatic realms of his Celtic and Scottish ghosts and demons. I aim at more substantial entertainment, at more sober and grave realities, than the splendid fancies of those gifted and fortunate votaries of popular applause, rather than of the approvals of the conscientious and sedate.

It is the subject of demons, as forming a portion of the real antiquities of the world—as connected with Pagan, Jewish, and Christian theology;—it is the subject of demons, sometimes called devils, not in their fictitious, but true character, that I purpose to discuss: for even here there is the fact and the fable, the true and the false, the real and the imaginary, as in every thing else. The extravagant fancies of the poets, the ghosts and spectres of the dark ages, have spread their sable mantles upon this subject, and involved it all either in philosophical dubiety, or in a blind indiscriminate infidelity.

The inductive and Christian philosopher in this department, as in most others, finds both truth and fable

blended in the same tradition; and, therefore, neither awed by authority, nor allured by the fascinations of novelty, he institutes an examination into the merits of a subject, which, if true, cannot but deeply interest the thoughtful; and which, if false, should be banished from the minds of all.

That a class of beings of some sort, designated *demons*, has been an element of the faith, an object of the dread and veneration of all ages and nations, as far back as all memory reaches, no one who believes in a spiritual system—no one who regards the volumes of divine inspiration, or who is only partially acquainted with Pagan and Jewish antiquity, can reasonably doubt. But concerning these demons, of what order of intelligences, of what character and destiny; of what powers intellectual and moral, or immoral, there has been much debate, and still there is need of farther and more satisfactory examination.

But before entering philosophically or practically into this investigation, it is necessary that we define the true and proper meaning of the term *demon*. This word, it is said, is of Grecian origin and character—of which, however, we have not full assurance. In that language it is written and pronounced *daimoon*; and, according to some etymologists, is legitimately descended from a very ancient verb pronounced *daioo*, which means to discriminate, to know. *Daimoon*, or *demon*, therefore, simply indicates a person of intelligence—a *knowing one*. Thus, before the age of philosophy, or the invention of the name, those were called demons, as a title of honour, who afterwards assumed the more modest title of philosophers. Aristotle, for his great learning, was called *demon*, as was the celebrated Thucydides: hence, among the Platonists it was for some time a title of honour. But this, it must be observed, was a special

appropriation, like our use of the words *divine* and *reverend*. When we apply these titles to sinful men, who, because of their calling, ought to be not only intelligent, but of a divine and celestial temper and morality, we use them by a special indulgence from that sovereign pontiff with whom is the *jus et norma loquendi*.

But as some of the Platonists elevated the spirits of departed heroes, public benefactors, and distinguished men, into a species of demi-gods, or mediators between them and the Supreme Divinity, as some of our forefathers were accustomed to regard the souls of departed saints, this term began to be used in a more general sense. Among some philosophers it became the title of an object of worship; while, on the other hand, it degenerated into the *genii* of poetry and imagination.

In tracing the popular transitions and transmigrations of words, permit me, gentlemen, to say that we are not to imagine that they very ceremoniously advance, as our naval and military officers, from one rank to another, by some systematic or conventional agreement, amongst the heads of the departments in the army of words and phalanxes of human speech. On the contrary, the transitions are exceedingly anomalous and sometimes inverted. In this instance the term *demon*, from simply indicating a *knowing one*, became the title of a human spirit when divested of the appendages of its clay tenement, because of its supposed initiation into the secrets of another world. Thus a separated spirit became a genius, a demi-god, a mediator, a divinity of the ancient superstition, according to its acquirements in this state of probation.

But we shall better understand the force and import of this mysterious word from its earliest acceptation among the elder Pagans, Jews, and Christians, than from the speculations

of etymologists and lexicographers. Historical facts, then, and not etymological speculations, shall decide not only its meaning, but the character and rank of those beings on whom, by common consent, this significant title was conferred.

To whom, then, among Pagan writers, shall we make our first appeal? Shall we not at once carry up the question to the most venerable Hesiod, the oldest of Grecian bards, whose antique style even antedates that of Homer himself almost one hundred years? Shall we not appeal to the genealogist of all the gods, the great theonist of Grecian mythology? Who than he more likely to be acquainted with the ancient traditions of demons? And what is the sum of his testimony in the case? Hear him speak in the words of Plutarch:—"The spirits of mortals become demons when separated from their earthly bodies." The Grecian biographer not only quotes with approbation the views of Hesiod, but corroborates them with the result of his own researches, avowing his conviction that "the demons of the Greeks were the ghosts and *genii* of departed men; and that they go up and down the earth as observers, and even rewarders of men; and although not actors themselves, they encourage others to act in harmony with their views and characters." Zenocrates, too, as found in Aristotle, extends the term to the souls of men before death, and calls them demons while in the body. To the good demons and spirits of deceased heroes they allotted the office of mediators between gods and men.* In this character, Zoroaster, Thales, Pythagoras, Plato, Plutarch, Celsus, Apuleius, and many others, contemplated the demons of their times.

Whoever, indeed, will be at pains to examine the Pagan mythologies,

* Hence the saint worship and saint mediators of the dark ages, and of the less favored portions of our Anglo-Saxon race.

one and all, will discover that some doctrine of demons, as respects their nature, abodes, characters, or employments, is the ultimate foundation of the whole superstructure; and that the radical idea of all the dogmata of their priests, and the fancies and fables of their poets, are found in that most ancient and veritable tradition—that the spirits of men survive their fallen tabernacles, and live in a disembodied state from death to the dissolution of material nature. To these spirits in the character of genii, gods, or demi-gods, they assigned the fates and fortunes of men and countries. With them a hero became a demon in hades; and a demi-god, a numen, a divinity in the skies. It is not without some reason that the witty and ingenious Lucian makes his dialogist, in the orthodoxy of his age, thus ask and answer the following questions:—What is man? A mortal god? And what is God? An immortal man. In one sentence, all Pagan antiquity affirms that from Titan and Saturn, the poetic progeny of Cœlus and Terra, down to Esculapius, Proteus, and Minos, all their divinities were the ghosts of dead men, and were so regarded by the most erudite of the Pagans themselves.

Think not, gentlemen, that because we summon the Pagan witnesses first, that we regard them either as the first in point of age or character. Far from it. They were a pack of plagiarists, from Heisod to Lucian. The Greeks were the greatest literary thieves and robbers that ever lived, and they had the most consummate art of concealing the theft. From these Pagans, whether Greeks or Romans, we ascend to the Jews and to the Patriarchs, whose annals transcend those of the most ancient Pagans many centuries.

In the times of the Patriarchs, in the infancy of the Abrahamic family, long before the time of their own Moses, we learn that in the land of Canaan, almost coeval with the pro-

mise of it to Abraham, demons were recognised and worshipped. The consultation of the spirits of the dead, the art and mystery of necromancy, the species of familiar spirits, and wizards, are older than Moses, and spoken of by him as matters of ancient faith and veneration. Statues, indeed, are ordained, and laws are promulged from Mount Sinai in Arabia, from the voice of the Eternal King, against the worship of demons, the consultation of familiar spirits, the practice of necromancy, and all the arts of divination; of which we may speak more particularly in the sequel. Hence we affirm that the doctrine of a separate state—of disembodied ghosts, or demons—of necromancy and divination, is a thousand years older than Homer or Heisod, than any Pagan historian, philosopher, or any poet whatsoever. And so deeply rooted in the land of Canaan, so early and so long cherished and taught by the seven nations was this doctrine in all its branches, that, notwithstanding the severe statutes against it, traces of it are found among the Jews for almost a thousand years after Moses. Of the wicked Jeroboam it is said, “He ordained priests for the high places, and for the demons.” (Duet. xviii. 10. Lev. xvii. 7), &c. Even David admits that his nation “learned the works of the heathen, served their idols, and sacrificed their sons and daughters to demons;” and he adds, “they ate the sacrifices of the dead;” a clear intimation that worshipping demons was worshipping the dead. Isaiah, too, lamenting their idolatry, asks the mortifying question, “Shall a people seek the living to the dead?”

But there is a peculiarity in the acceptance of this term among Jews and Pagans which demands special attention. Amongst them the term *demon* generally, if not universally, denoted an unclean, malign, or wicked spirit; whereas amongst the Pagans it is as often represented a good as an

evil spirit. Who has not heard of the good demon of Socrates, and of the evil genius of Brutus? While among the Jews and Christians so commonly are found the *akatharta pneumata*, or the *ponera pneumata*—the unclean and malign spirits, that our translators have almost uniformly translated them *devils*.

In the Christian scriptures we meet the term demon, in one form or another, seventy-five times, and in such circumstances as, with but one or two exceptions, constrain us to regard it as the representative of a wicked and unclean spirit. So general is this fact, that Beelzebub is dignified "*The Prince of Demons*"—unfortunately rendered *devils*. This frequency of immoral and wicked associations with the word *daimoon* may have induced our translators to give us so many devils in their authorized version. But this misapprehension is now universally admitted and regretted; for while the Bible teaches many demons, it nowhere intimates a plurality of Devils or Satans. There is but one Devil or Satan in the universe, whose legions of angels and demons give him a sort of omnipresence, by acting out his will in all their intercourse with mortals. This evil spirit, whose official titles are the Serpent, the Devil, and Satan, is always found in the singular number in both the Hebrew and Greek scriptures; while *demon* is found in both numbers, indicating sometimes one, and sometimes a legion.

But that we may not be farther tedious in this dry work of definition, and that we may enter at once upon the subject with a zeal and spirit worthy of a topic which lays the axe at the root of the tree of modern Sadduceeism, Materialism, and Scepticism, we shall proceed at once to sum up the evidence in proof of the proposition which we shall state as the peculiar theme of this great literary adventure.—That proposition is—*The demons of Paganism, Juda-*

ism, and Christianity were the ghosts of dead men.

But some of you may say, You have proposed to dismiss this work of definition too soon: for here is the horrible word *ghost*! Of what is that term the sign in your style? Well, we must explain ourselves.

Our Saxon forefathers, of whom we have no good reason to be ashamed, were wont to call the spirits of men, especially when separated from their bodies, *ghosts*. This, however, they did, not with the terrible associations which arise on our minds in every pronunciation of that startling term. *Guest* and *ghost*, with them, if not synonymes, were, at least, cousins-german. They regarded the body as the *house*, and therefore called the spirit the *guest*; for guest and ghost are two branches from the same root. William Tyndale, the martyr, of excellent memory, in his version of the New Testament, the prototype of that of king James, very judiciously makes the Holy Spirit of the Old Testament the Holy Ghost of the New; because, in his judgment, it was the promised guest of the Christian temple.

Still it is difficult, I own, to hear the word ghost, or demon, without the recollection of the nursery tales and fictions of our irrational systems of early education. We suffer little children to hear so much of

—"Apparitions tall and ghostly,
That take their stand o'er some new-opened grave,
And, strange to tell, evanish at the crowing of the
cock,"

till they become not only in youth, but often in riper years, the prey and sport of idle fears and terrors, "which scarce the firm philosopher can scorn." Not only the grave-yard,

—"But the lonely tower
Is also shunned, whose mournful chronicles hold,
So night-struck fancy dreams, the yelling ghost!"

Imagination once startled,

"In grim array the nightly spectres rise!
Oft have we seen the school-boy, with satchel in his
hand,
When passing by some haunted spot, at lonely ev'n,
Whistling aloud to bear his courage up. Suddenly
he hears,

Or thinks he hears, the sound of something purring
at his heels.
Full fast he flees, nor does he look behind him,
Till out of breath he o'ertake his fellows,
Who gather round and wonder at the tale ! ”

Parents are greatly at fault for permitting such tales to disturb the fancies of their infant offspring. The love of the marvellous and of the supernatural is so deeply planted in human nature, that it needs but little cultivation to make it fruitful in all manner of fairy tales, of ghosts, and spectres. But there is an opposite extreme—the denial of spirits, angels, demons, whether good or bad. Here, too, *media ibis tutissima*—the middle path the safer is. But to our proposition. We have, from a careful survey of the term *demon*, concluded that the demons of Paganism, Judaism, and Christianity, were the ghosts of dead men. But we build not only upon the definition of the term, nor on its philological history ; but upon the following seven pillars :—

1. All the Pagan authors of note, whose works have survived the wreck of ages, affirm the opinion that demons were the spirits or ghosts of dead men. From Hesiod down to the more polished Celsus, their historians, poets, and philosophers occasionally express this opinion.

2. The Jewish historians, Josephus and Philo, also avow this conviction. Josephus says, “ Demons are the spirits of wicked men, who enter into living men and destroy them, unless they are so happy as to meet with speedy relief.” (De Bello Jud. cap. viii. 25 ; cap. vi. sec. 3.) Philo says, “ The souls of dead men are called demons.”

3. The Christian fathers, Justin Martyr, Ireneus, Origen, &c. depose to the same effect. Justin, when arguing for a future state, alleges, “ Those who are seized and tormented by the souls of the dead, whom all call demons and madmen.” (Jus. Apology, b. i. p. 65, par. 12, p. 54.) Lardner, after examining with the most laborious care the works of

these, and all the Fathers of the first two centuries, says, “ The notion of demons, or the souls of dead men, having power over living men, was *universally* prevalent among the heathen of these times, and believed by many Christians.” (Vol. viii. p. 368.)

4. The Evangelists and Apostles of Jesus Christ so understood the matter. As this is a very important, and of itself a sufficient pillar on which to rest our edifice, we shall be at more pains to illustrate and enforce it. We shall first state the philological law or canon of criticism, on the generality and truth of which all our dictionaries, grammars, and translations are formed. Every word not specially explained or defined in a particular sense, by any standard writer of any particular age and country, is to be taken and applied in the current or commonly received signification of that country and age in which the writer lived and wrote. If this canon of translation and of criticism be denied, then we affirm there is no value in dictionaries, nor in the acquisition of ancient languages in which any book may be written ; sacred or profane : for they are all made upon the assumption of the truth of this law.

We have then only to ask first for the current signification of this term *demon* in Judea at the Christian era ; and, in the second place, Did the inspired writers ever give any special definition of it ? We have already found an answer to the first in the Greeks and Jews of the apostolic age—also in the preceding and subsequent ages. We have heard Josephus, Philo, Lucian, Justin, and Lardner, from whose writings and affirmations we are expressly told what the universal acceptation of the term was in Judea and in those times ; and in the second place, the Apostles and our Lord, as already said, use this word in various forms 75 times, and on no occasion gave any hint of a special,

private, or peculiar interpretation of it; which was not their method when they used a term either not generally understood, or understood in a special sense. Does any one ask the meaning of the word Messiah, prophet, priest, elder, deacon, presbytery, altar, sacrifice, sabbath, circumcision, &c.? We refer him to the current signification of these words among the Jews and Greeks of that age. Why, then, should any one except the term *demon* from the universal law? Are we not, therefore, sustained by the highest and most authoritative decision of that literary tribunal by whose rules and decrees all works sacred and profane are translated from a dead to a living tongue? We are, then, fully authorised to say the demons of the New Testament were spirits of dead men.

5. But as a distinct evidence of the historic kind, and rather as confirmatory of our views than of the authority of inspired authors, I adduce as a separate and independent witness a very explicit and decisive passage from the epistle to the Smyrneans, written by the celebrated Ignatius, the disciple of the Apostle John. He quotes the words of the Lord to Peter when Peter supposed he saw a spirit or a ghost. But he quotes him thus—"Handle me and see me, for I am not a *doimoon asomaton*—a disembodied demon;"—a spirit without a body. This places the matter above all doubt that with them of that day a demon and a ghost were equivalent terms.

6. But we also deduce an argument from the word *angel*. This word is of Bible origin, and confined to those countries in which that volume is found. It is not found in all the Greek poets, orators, or historians, so far as known to me. Of that rank of beings to whom Jews and Christians have applied this official title, the Pagan nations seem never to have had the first conception. It is, therefore, certain that they could not use the term *demon* as a substitute

interchangeable with the word *angel*—as indicative of an intermediate order of intelligent beings above men, and between them and the Divinity. They had neither the name nor the idea of an angel in their mythology. Philo, the Jew, has, indeed, said that amongst the Jews the word *demon* and the word *angel* were sometimes used interchangeably; and some have thence inferred lapsed angels were called demons. But this is not a logical inference; for the Jews called the winds, the pestilence, the lightnings of heaven, &c. *angels*, as indicative of their agency in accomplishing the will of God. But in this sense demon is to angel as the species to the genus: we can call a demon an angel, but we cannot call an angel a demon—just as we can call every man an animal, but we cannot call every animal a man.

Others, indeed, have just as fancifully imagined that the old giants and heroes, said to have been the fruit of the intermarriage of the sons of God with the daughters of men before the flood, were the demons of all the world—Pagans, Jews, and Christians. Their most plausible argument is, that the word hero and the word love are the same; and that the love of the angels for the daughters of men was the reason that their gigantic offspring were called heroes. Whence the term was afterwards appropriated to persons of great courage as well as of great stature. This is sublimely ridiculous.

But to return to the word *angel*. It is a Bible term, and not being found in all classic, in all mythologic antiquity, could not enter into the Pagan ideas of a demon. Now that it is not so used in the Christian scriptures is evident, for the following reasons:—

1st. Angels were never said to enter into any one.

2nd. Angels have no affection for bodies of any sort, either as habitations or vehicles of action.

3rd. Angels have no predilection for tombs and monuments of the dead.

In these three particulars angels and demons stand in full contrast, and are contradistinguished by essentially different characteristics ; for—

1st. Demons have entered into human bodies and into the bodies of inferior creatures.

2nd. Demons evince a peculiar affection for human bodies, and seem to desire them both as vehicles of action and as places of habitation.

3rd. Demons also evince a peculiar fondness for their old mortal tenements ; hence we so often read of them carrying the possessed into the grave-yards, the tombs, and sepulchres, where, perchance, their old mortalities lay in ruins.

From which fact we argue, as well as from the fact that the Pagans had neither Devil, nor Angel, nor Satan, in their heads before the Christian times, that when they, or the Christians, or the Jews spoke of demons, they could not mean any intermediate rank of spirits, other than the spirits of dead men. Hence in no instance in holy writ can we find demon and angel used as convertible terms. Is it not certain, then, that they are the ghosts of dead men ? But there yet remains another pillar.

7. Among the evidences of the papal defection intimated by Paul, he associates the *doctrine concerning demons* with celibacy and abstinences from certain meats, as chief among signs of that fearful apostacy. He warrants the conclusion that the purgatorial prisons for ghosts and ghostly mediators of departed saints, which, equally commanding to abstain from lawful meats, and forbidding to marry, characterize the times of which he spoke, are attributes of the same system, and indicative of the fact that *demons* and *ghosts* are two names for the same beings. To this we add the testimony of James, who says *the demons believe and tremble* for their doom. Now all eminent critics con-

cur that the spirits of wicked men are here intended ; and need I add that oft-repeated affirmation of the demoniacs, “ We know thee, Jesus of Nazareth ; art thou come to torment us before the time ? ” Thus all the scriptural allusions to this subject authorize the conclusions that demons are ghosts, and especially wicked and unclean spirits of dead men. A single saying in the Apocalypse makes this most obvious. When Babylon is razed to its foundation, it is said to be made the habitation of demons—of the ghosts of its sepulchred inhabitants. From these seven sources of evidence, viz.—the Pagan authors, the Jewish historians, the Christian fathers, the four Evangelists, the epistle of Ignatius, the acceptance of the term angel in its contrast with demon, and the internal evidences of the whole New Testament, we conclude that the demons of the New Testament were the ghosts of wicked men. May we not henceforth reason from this point with all assurance as a fixed and fundamental principle ?

It ought, however, to be candidly stated that there have been in latter times a few intellectual dyspeptics, on whose nervous system the idea of being really possessed by an evil spirit produces a phrenzied excitement. Terrified at the thought of an incarnate demon, they have resolutely undertaken to prove that every single demon named in holy writ is but a bold eastern metaphor, placing in high relief dumbness, deafness, madness, palsy, epilepsy, &c. ; and hence demoniacs then and now are a class of unfortunates laboring under certain physical maladies called unclean spirits. *Credat Judeus Appella, non Ego.*

On the principle that every demon is an eastern metaphor, how incomparably more eloquent than Demosthenes or Cicero was he that had at one time a legion of metaphors within him struggling for utterance ! No wonder, then, that the swineherds of

Gadara were overwhelmed by the moving eloquence of their herds as they rushed with such pathos into the deep waters of the dark Galilee!

Great men are not always wise. The seer of Mesopotamia was not only admonished, but reformed by the eloquence of an ass; and I am sure that the Gadarene speculators were cured of their belief in eastern metaphors when they saw their hopes of gain for ever buried in the lake of Gennesareth. It requires a degree of gravity, bordering on the superlative, to speculate on an hypothesis so singularly fanciful and baseless as that which converts both reason and eloquence, deafness and dumbness, into one and the same metaphor.

Without impairing in the least the strength of the arguments in favor of actual possession by the spirits of dead men, it may be conceded, that, because of the similarity of some of the effects of demoniacal possession with those maladies of the paralytic and epileptic character, it may have happened on some occasions that persons simply afflicted with these diseases, because of the difficulties of always discriminating the remote causes of these maladies, were, by the common people, regarded as demoniacs, and so reported in the New Testament. Still the fact that the Great Teacher himself distinguishes between demons and all human maladies, in commanding the Apostles not only to "heal all manner of diseases—to cleanse the lepers, and raise the dead," but also to "cast out demons;" and the fact still more palpable, that in number and power these demons are represented as transcending all physical maladies, precludes the possibility of contemplating them as corporeal diseases.

"When I read of the number of demons in particular persons," says a very distinguished Biblical critic, "and see their actions expressly distinguished from those of the man possessed; conversations held by the

demons about their disposal after their expulsion, and accounts given how they were actually disposed of; when I find desires and passions ascribed peculiarly to them, and similitudes taken from their manners and customs, it is impossible for me to deny their existence, without admitting that the sacred historians were themselves deceived in regard to them, or intended to deceive their readers."

Were it not in appearance like killing those that are dead, I should quote at length sundry passages which speak of "unclean spirits crying with loud voices" as they came out of many that were possessed, which represent unclean spirits falling down before Jesus, and crying, "Thou art the Son of God," and of Jesus "charging them not to make him known;" but I will only cite a single parable framed upon the case of a demoniac. It is reported by Matthew and Luke, and almost in the same words. "When the unclean spirit," says Jesus, "is gone out of a man, he walketh through dry places, seeking rest and finding none. Then he saith, I will return into my house from whence I came out; and when he is come he findeth it empty, swept, and garnished. Then he goeth and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there; and the last state of that man is worse than the first. Even so shall it be also to this wicked generation." On which observe, that "unclean spirits" is another name for demons—that is, a metaphor of a metaphor; for if demons are metaphors for diseases, the unclean spirits are metaphors of metaphors, or shadows of shades. Again, the Great Teacher is found not only for once departing from himself, but also from all human teachers of renown, in basing a parable upon a parable, or a shadow upon a shade, in drawing a similitude from a simile. His object was to illustrate the last

state of the Jews. This he attempts by the adventures of a demon—first being dispossessed, finding no rest and returning with others more wicked than himself to the man from whom he was driven. Now if this was all a figure to illustrate a figure, the Saviour has done that which he never before attempted, inasmuch as his parables are all founded not upon fictions, but upon facts—upon the actual manners and customs, the incidents and usages of society.

That must be a desperate position to sustain which degrades the Saviour as a teacher below the rank of the most ordinary instructors of any age. The last state of the Jews compared to a metaphor!—compared to a nonentity!—compared to a fiction! This is even worse than representing a trope coming out of a man's mouth, "crying with a loud voice," "wandering through dry places"—unfigurative language, I presume—seeking a period, and finding a comma. At length, tired and fatigued, returning with seven fiercer metaphors more wickedly eloquent than himself, repossessing the orator, and making him internally more eloquent than before. It will not help the matter to say that when a disease leaves a man it wanders through dry or wet places—through marshes and fens—through deserts and prairies—and finding no rest for its foot, takes with him seven other more violent diseases, and seeks for the unfortunate man from whom the doctors expelled it, and, re-entering his improved constitution, makes that its eternal abode.

In one sentence, then, we conclude that there is neither reason nor fact—there is no canon of criticism, no law of interpretation—there is nothing in human experience or observation—there is nothing in all antiquity, sacred or profane, that, in our judgment, weighs against the evidence already adduced in support of the position, that the demons of Pagans, Jews, and Christians were the ghosts

of dead men; and, as such, have taken possession of men's living bodies, and have moved, influenced, and impelled them to certain courses of action.

Permit me, gentlemen, to demonstrate that this is no abstract and idle speculation, by stating a few of the practical aspects and bearings of this doctrine of demonology:—

1st. It relieves the Bible from the imputation of promulgating laws against non-entities in all its legislation against necromancers, diviners, soothsayers, wizards, fortune-tellers, &c. When Jehovah gave this law to Israel, he legislated not against mere pretence, saying, "You shall not permit to live among you any one that useth divination, an enchanter, a witch, a consulter of familiar spirits, a wizard, or a necromancer; for all that do these things are an abomination to the Lord: and because of these abominations the Lord thy God doth drive these nations out before thee." A divine law demanding capital punishment because of a mere pretence! The most incredible thing in the world! The existence of such a statute, as before intimated, implies not merely the antiquity of the fact of demoniacal influence, but supposes it so palpable that it could be proved by at least two witnesses, and so satisfactorily as to authorize the taking away of human life without the risk of shedding innocent blood.

That there have been pretenders to such mysterious arts, impostors and hypocrites in necromancy, witchcraft, and divination, as well as in every thing else, I doubt not; but if the pretence to work a miracle, or utter a prediction, be a proof that there were true miracles and true prophets, the pretence of necromancy, witchcraft, and divination, is also a proof that there were once true necromancers, wizards, and diviners. The fame of the Egyptian Jannes and Jambres who withstood Moses in the

presence of Pharaoh—the fame of the woman of Endor, who evoked Samuel, or some one that personated him—and of the Pythonic damsel that followed Paul and Barnabas, who enriched her master by her divination, stand on the pages of eternal truth, imperishable monuments not merely of the antiquity of the pretence, but of the reality of demoniacal power and possession.

May I be permitted farther to observe, on this mysterious subject, that necromancy was the principal parent of all the arts of divination ever practised in the world, and was directly and avowedly founded on the fact, not only of demoniacal influence, but that demons are the spirits of dead men, with whom living men could, and did form intimacies. This the very word *necromancy* intimates. The necromancer predicted the future by means of demoniacal inspiration. He was a prophet inspired by the dead. His art lay in making or finding a familiar spirit, in evoking a demon from whom he obtained superhuman knowledge. So the Greek term imports and all antiquity confirms.

There are two subjects on which God is silent, and man most solicitous to know—the world of spirits and his own future destiny. On these two subjects ghosts who have visited the unseen world, and whose horizon is so much enlarged, are supposed to be peculiarly intelligent, and on this account originally called *demons*, or *knowing ones*. But this knowledge being forbidden, kindly forbidden to man, to seek it at all, and especially by unlawful means, has always been obnoxious to the anathema of Heaven. Hence the popularity of the profession of evoking familiar spirits, and hence also the indignation of Heaven against those who consulted them.

Still we may be asked, Has any spirit of man, dead or alive, power to foresee and foretell the future? Does any one know the future but God?

To which we cheerfully respond, the living and inspired prophets only knew a part of the future. God alone knows all the future. But angels or demons may know much more of it than man. How this may be, analogy itself may suggest. Suppose, for example, that one man possessing the discriminating powers of a Bacon, a Newton, or a Locke, only of a more capacious and retentive memory, had been coeval with Cain, Noah, or Abraham, and with a deathless vigor of constitution had lived with all the generations of men since their day till now, an inductive philosopher, of course, what would be his comparative power of calculating chances and contingencies—the laws of cause and effect—and of thence anticipating the future? Still, compared with one who had passed that mysterious bourne of time, he would be but the infant of a day, knowing comparatively nothing of human destiny. But, indeed, the powers of knowing peculiar to disembodied spirits, are to us as inscrutable as the very elements of their spiritual forms and existence. But that they do know more of a spiritual system and more of human destiny than we, all antiquity, sacred and profane, fully reveals and confirms.

2. But a second practical aspect of this theory of demons demands our attention. *It is a palpable and irrefragable proof of a spiritual system.*

The gross materialists of the French school, when Atheism triumphed over reason and faith, proclaimed from their own metropolis, and had it cut deep in marble too, that death was an eternal sleep of body, soul, and spirit, in one common unconsciousness of being. Since that time we have had the subject somewhat refined and sublimated into an intermediate sleep of only some six or seven thousand years, between our earthly exit and the resurrection morn. These more speculative materialists convert demons into metaphors, lapsed angels,

or devils—into any thing rather than the living spirits of dead men.

They see that our premises being admitted, there must be a renunciation not only of the grosser, but of the more ethereal forms of materialism of those who lull the spirit to repose in the same sepulchre with its kindred mortality, in their opposition to the inhabitation of the human body by any other spirit than its own. They make but little argumentative gain who assume that demons are lapsed angels rather than human ghosts ; for who will not admit that it may be more easy for a demon than an angel, who has a spiritual body of his own, to work by the machinery of a human body, and to excite the human passions to any favorite course of action ! Were not this the fact, they must have tenanted the human house to little purpose, if a perfect stranger to all its rooms and doors could, on its first introduction, move through them as readily as they.

“ If weak thy faith, why choose the harder side ? ”

To allegorize demoniacal influences, or to metamorphose them into rhetorical imagery, is the shortest, though the most desperate escape, from all spiritual embarrassment in the case. But the harder you press the sceptical philosopher on the subject of his peculiar idolatry, the more bold his denial of all spiritual influences, celestial or infernal ; and the more violently he affirms that demoniacal possessions were physical diseases ; that necromancy, familiar spirits, and divination, though older than Moses, and the seven nations of Canaan, were but mere pretences ; an imposition on the credulity of man, as idle as the legends of Salem witchcraft, or of the fairy tales of mother-land of sprites and apparitions. But this, let me tell you, sceptical philosopher, relieves not the hard destiny of your case. Whether necromancy in all its forms was real or pretended, true or false, affects not the real merits of the question before us.

To me, in this branch of the argument, it is perfectly indifferent whether it was a pretence or a reality : for, mark it well, had there not been a senior and more venerated belief in the existence of a spiritual system—a general persuasion that the spirits of the dead lived in another world while their bodies lay in this, and that disembodied spirits were demons or knowing ones on those particular points so interesting and so unapproachable to man ; who ever could have thought of consulting them, of evoking them by any art, or of pretending in the face of the world to any familiarity with them ! I gain strength by the denial or the admission of the thing, so long as its high antiquity must be conceded. I do indeed contend, and will contend, that a belief in demons, in a separate existence of the spirits of the dead, is more ancient than necromancy, and that it is a belief and a tradition older than the Pagan, the Jewish, or the Christian systems—older than Moses and his law—older than any earthly record whatever.

Not a few of our modern sages ascribe to a Pagan origin that which antedates Paganism itself. They must have a Grecian, Roman, or Egyptian origin for ideas, usages, and institutions existent ages before the founders of these states or the inventors of their superstitions were born. No earthly record, the Bible alone excepted, reaches within hundreds of years of the origin of the idea of demons, necromancy, and of infernal as well as of supernal agency.

Others there are who have more faith in what is modern than in what is ancient. They would rather believe their children than their fathers. The moderns, indeed, in most of the physical sciences, and in some of the physical arts, greatly excel the ancients. I say, in some of the useful and fine arts we may, perhaps, excel them as much as they excelled us in geometry, architecture, sculpture,

painting, poetry, &c. &c. But though we excel them so much in many new discoveries and arts—in correct, traditionary, and spiritual knowledge, they greatly excelled us, except always that portion of the moderns fully initiated into the mysteries of the Bible. Some seem to reason as if they thought that the farther from the fountain the waters are more pure—the longer the channel the freer from pollution. With me, the reverse is the fact. Man was more intelligent at his creation and his fall in his own being and destiny than he has ever been since, except so far as he has been the subject of a new revelation. Would it not appear waste of time to attempt to prove that our national government is purer now than it was while its founders were all living amongst us? Equally prodigal of time the man who attempts to prove that the Patriarchal, Jewish, and Christian institutions were purer five hundred or a thousand years after, than at, their commencement. With Tertullian I will say, that in faith, religion, and morality, whatever is most ancient is most true. Therefore, the Patriarchs knew more of man living and dead, of the ancient order of things in nature, society, and art, than we, their remote posterity.

The age of philosophy was the era of hypothesis and doubts. Man never began to form hypothesis till he lost his way. Now, having traced the belief in demons and necromancy beyond the age of conjecture and speculative reasoning, and located it amongst the oldest traditions in the world, we are compelled, by the dicta of our own inductive and sounder philosophy, to admit its claims to an experience, observation, and testimony, properly authenticated and documented amongst the earliest fathers of mankind. One of the oracles of true science is, that all our ideas are the result of sensation and reflection, or of experience and observation; that the archetypes of all

our natural impressions and views are found in material nature; and therefore man could as easily create a world as a ghost, either by imagination, volition, or reason. Supernatural ideas must, therefore, have a supernatural origin. So speaks the Baconian system, and therefore its author believed in demons, spirits, and necromancy, as much as your humble servant, or any other living Baconian.

When any man proves he can have faith without hearing and testimony—the idea of color without sight—or of hardness and softness, of heat and cold, without feeling, and understand all the properties of material nature, without any of his five senses, then, *but not till then*, he may explain how, without a supernatural influence of any sort, he may form either the idea or the name of a spirit, a ghost, or a demon—of a spiritual, invisible, and eternal system of intelligences of a supernatural mould and temper. He that can create out of himself the idea of an abstract spirit, or of a spiritual system of any sort, may create matter by volition, and a universe out of nothing.

Dispose of the matter as she may, we affirm it is our conviction that Philosophy herself is compelled to admit the existence of demons, familiar spirits, and the arts of necromancy and divination, which all ancient tradition—all Patriarchal, Jewish, and Christian records assert. In this instance, as in many others, faith is easier than unbelief; and Reason voluntarily places herself by the side of Faith as her handmaid and coadjutor in sustaining a spiritual system, of which demons, in their proper nature and character, are an irrefragable proof.

3. A third practical tendency of this view of demoniacal influence is to exalt in our esteem the character of the Supreme Philanthropist.

We will be asked, Whence have all the demons fled? What region

do they now inhabit? Have they not power to possess mankind as formerly? Is necromancy, divination, and witchcraft for ever exiled from the abodes of men?

Many such questions there may be propounded, which neither philosophy, nor experience, nor religion do infallibly determine. But we may say in general and truthful terms, that the heralds of salvation, from the day of their first mission, to the end of their evangelical labors, were casting out demons, restraining Satanic influence, and making inroads upon the power and empire of Beelzebub, the Prince of the Demons. The mighty chieftain of this holy war had a personal encounter with the malignant chief of all unclean spirits, angelic and human, and so defeated his counsels and repelled his assaults as to divest him of much of his sway, as a presage and earnest of his ultimate triumph over all the powers of darkness. His success and that of his ambassadors on two occasions called from his lips two oracles of much consolation to all his friends: "I saw," said he, "Satan fall like lightning from heaven." This he spake when they told him "The demons are subject to us through thy word." "Behold," he adds, "I give you power to tread on serpents and scorpions, and on all the power of the enemy, and nothing shall by any means hurt you." The partial dethronement of Satan, Prince of the Demons, is here fully indicated. The Roman orator uses this style when speaking of Pompey's overthrow. His words are, "He has fallen from the stars." And again, of the fall of the colleague Antonius—"Thou hast pulled him down from heaven." So spake the Messiah: "I beheld Satan as lightning fall from heaven." His empire over men from that day began to fall. And on another occasion he says, "Now is the Prince of this world cast out." These, together with other similar indications, allow

the conclusion that the power of demons is wholly destroyed as far as Christians are concerned; and if not wholly, greatly restrained in all lands where the gospel has found its way. With an old prophet or diviner who tried his hand against God's people once, we may say, "There is no enchantment against Jacob—there is no divination against Israel." Some arrogate to human science what has been the prerogative of the gospel alone. They say the light of science has driven ghosts and witches from the minds of men; whereas they ought to have said, the gospel and power of its Author have driven demons out of the hearts, and dispossessed them of their power over the bodies of men.

The error of these admirers of human science is not much different from that of some European theologians concerning Mary Magdalene. They suppose her to have been an infamous, rather than an unfortunate woman, out of whom were driven seven devils. They have disgraced her memory by erecting "Magdalene Hospitals" for infamous, rather than for unfortunate females, not knowing that it was the misfortune, rather than the crime of Mary of Magdala, that seven demons had been permitted to assault her person for the glory of the Messiah and her own eternal fame.

As to the abodes of demons, we are taught in the Bible what the most ancient dogmatists have said concerning their residence in the air. I say we are taught that they dwell *pro tempore* in the ethereal regions. Satan, their Prince, is called "the Prince of the power of the air." The great Apostle to the Gentiles taught them to wrestle against "wicked spirits that reside in the air;" for, says he, "you fight not against flesh and blood, but against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places;"

properly rendered, "Against wicked spirits in the regions of the air." Paul's shipwreck at Malta by the Euroclydon, and Job's misfortunes by an Arabian tempest, demonstrate the aerial power of this great antagonist when permitted to exert it against those he envies and calumniates.

Evident it is, then, from such testimonies, facts, and allusions, that the atmosphere, or rather the regions above it, the ethereal or empyreal, and not heaven, nor earth, nor hell, is the proper residence of the ghosts of wicked men. They have repeatedly declared their perfect punishment or torment as yet future, and after the coming of the Lord, when he shall send the Devil and his emissaries into an eternal fire. How often did they say to Jesus, "Art thou come to torment us *before the time?*" That they are miserable, wretchedly miserable, is inferrible from the abhorrence of the nudity and awful forebodings of their present position. They vehemently desire to be embodied again. They seek rest, but find none; and would rather possess any bodies, even the swine, than continue naked and dispossessed. Their prison is called by the Messiah "outer darkness;" by Paul it is called *epourania*—high places, aerial regions. This is the Hebrew-Greek name of that region where there is neither atmosphere nor light; for, strange though it may appear to uneducated minds, the limits of our atmosphere are the limits of all terrestrial light. These intervals between the atmospheres of the planets is what we would call "outer darkness." Could a person ascend only some fifty miles above this earth, he would find himself surrounded with everlasting night; no ray from sun, or moon, or stars could find him where there is no medium of reflection.

That they may still inspire oracles, as they were wont before the Christ-

ian era—(this, too, has been counterfeited) and possess living men in heathen lands, or in the places where Christianity has made little progress, is not altogether improbable. Of this, indeed, we have not satisfactory evidence, and therefore ought not to speak dogmatically. I know many affect to regard the whole matter as a piece of childish superstition, as did our two first great poets, Scott and Byron; who, nevertheless, like them, are under the influence of that same childish superstition. One thing is abundantly evident and satisfactory—that although the numbers of such spirits is vast and overwhelming, and although their hatred to the living is intense and enduring, the man of God, the true Christian, has a guardian angel, or a host of sentinels around him that never sleep; and, therefore, against him the fiery darts of Satan and the wiles of the roaring lion are employed in vain. For this we erect in our hearts a monument of thanks to Him who has been, and still is, the Supreme Philanthropist and Redeemer of our race.

This view of demonology not only vindicates the law of Moses from the imputation of catering to the superstitious prejudices of mankind, by regarding as real the most idle fictions and pretences; and justifies Paul in placing witchcraft amongst the works of the flesh; it not only affords to weak and doubting minds new and striking evidences of a spiritual system; it not only develops our great indebtedness to the Author of the Christian faith in rescuing man from the tyranny of the arch apostate, the Prince of Demons; but it also inducts us into still more grand and sublime views of the magnitude, variety, and extent of the world of spirits—of our relations to them—and throws some light upon our present liabilities to impressions, suggestions, and influences from classes of agents wholly invisible and inappreciable by any of those senses which

connect us with external and sensible existence.

That we are susceptible of impressions and suggestions from invisible agents sometimes affecting our passions and actions, it were foolish and infidel to deny. How many thousands of well-authenticated facts are found in the volumes of human experience of singular, anomalous, and inexplicable impulses and impressions wholly beyond all human associations of ideas, yet leading to actions evidently essential to the salvation of the subjects of them, or of others under their care, from imminent perils and disasters, to which, but for such kind offices, they must inevitably have fallen victims. And how many, in the midst of a wicked and foolish career, have, by some malign agency, been suddenly and unexpectedly led into the most fatal coincidences, and suddenly precipitated to ruin, when such unprecedented exigencies are exceptions to all the known laws of cause and effect, and inexplicable to all their wonted courses of action! To assign to these any other than a spiritual cause, it seems to me, were to assign a *non causa pro causa*; for on no theory of mind or body can they be so satisfactorily explained, and so much in harmony with the Bible way of representing such incidents. Thus the angel of the Lord smote Herod that he died, and in various dreams admonished the faithful of the ways and means of escaping impending evils.

Will it not be perceived and admitted that if evil demons can enter into men's bodies, and even take away reason, as well as excite to various preternatural actions, and if in legions they may crowd their influences upon one unhappy victim, spirits, either good or bad, may make milder and more delicate approaches to the fountains of human action, and stir men up to efforts and enterprizes for weal or woe, according to their respective characters and ruling passions?

Certain it is that angels, beings too, of a more embodied and less abstract existence, have not only demonstrated their ability to assume the human form, but to exert such influence upon the outward man as to prompt him to immediate action—as in the case of Peter, who was suddenly stricken on the side by the hand of an angel when fast asleep between a Roman guard, and roused to action. The gates and bars of the prison open at his approach, and shut on his escape, touched by the same hand; and thus the Apostle is rescued from the malice of his foes.

What an extended view of the intellectual and moral universe opens to our contemplation from this point! We see an outward, visible, and immense expanse every where, studded with constellations of suns and their attendant systems, circling in unmeasured orbits around one invisible and omnipotent centre that controls them all. Amazed and overwhelmed at these stupendous displays of creative power, wisdom, and goodness, in adoring ecstasy we inquire into the uses of these mighty orbs, which, in such untold millions, diversify and adorn these undefined fields of ethereal beauty that limit our ideas of an unbounded and inconceivable space.

Reasoning from all our native analogies, and from the scattering rays of supernal light that have from suns unseen reached the world, we must infer that all these orbs are the mansions of social beings, of every conceivable variety of intelligence, capacity, and employment; and that in organized hierarchies, thrones, principalities, and lordships, they constitute each within itself an independent world; of which societies we are allowed to conclude that there are as many varieties of intellectual and moral organization and development as there are planets for their residence.

In all these intellectual assemblages, spread over the area of universal

being, there are but two distinct and essentially diverse confederations—one under the rightful sovereignty of Messiah the Lord of all, and the other under the usurped dominion of that antagonist spirit of insubordination and self-will which has spread over our planet all the anarchy and misrule, all the darkness and gloom, all the sorrow and death which have embittered life, and made countless millions groan in spirit and sigh for a discharge from a conflict between good and evil, pleasure and pain, so unequal and oppressive.

This rebel angel, of such singular and mysterious character, is always found in the singular number—as *the Satan, the Devil, and the Apollyon* of our race. With him are confederate all disloyal spirits that have conspired against Heaven's own will in adoration of their own. In reference to this usurper and his angelic allies against the Lord's Anointed, we are obliged to consider those unhappy spirits, who, during their incarnation, took sides with him in his mad rebellion against the Eternal King. The number of angels that took part with him in his original conspiracy remains amongst the secrets of eternity, and is not to be divulged till the Devil and his angels, for whom Tophet was of old prepared, shall be separated from the social systems of the universe, and publicly sentenced to the bottomless gulph of irremediable ruin.

The whole human race, at one time or other, have been involved in this war against Heaven. Many have, indeed, deserted the dark banners of Beelzebub, and have become sons of light. Hitherto, alas! the great majority have perished in the field of rebellion, and gone down to the pit with all their armour on. These spirits, shown to be the demons of all antiquity, sacred and profane, are now a component part of the empire of Satan, and as much under his control as the original conspirators

that took part with him in his primeval defection and rebellion.

How numerous they are, and how concentrated in their efforts, may be gleaned from sundry allusions in the inspired writings, especially from the melancholy history of the unfortunate Gadarene who dwelt among the tombs, tortured by a legion of them—not, perhaps, by six thousand demons in full tale, according to the full standard of a Roman legion; but by an indefinite and immense multitude. How innumerable, then, the agents, demoniacal and angelic, on Satan's side! What hosts of fallen men and fallen angels have conspired against the happiness of God's moral empire! No wonder that Satan is sometimes spoken of as omnipresent! If Napoleon, in the day of his power, while in the palace of the Tuilleries, was said to be at work in Spain, in Portugal, in Belgium, and in France at the same time—with how much less of the figurative, and more of the literal, may Satan, whose agents are incomparably more multitudinous and diversified, as well as of vastly superior agility and power, be represented as wielding a sort of omnipresent power in all parts of our terraqueous habitation? And how malignant too! The fabled Furies themselves were not more fierce than those unclean and mischievous spirits whose sweetest pleasure it was to torture, with the most convulsive agonies, those unhappy victims whom they chose to mark out for themselves.

But here we must pause; and with this awful group of exasperated and malicious demons in our horizon, it is some relief to remember that there are many good spirits of our race, allied with ten thousand times ten thousand, and thousands of thousands of angels of light, all of whom are angels of mercy and sentinels of defence around the dwellings of the righteous, the true *elite* of our race.

These, we learn from high authority, are ministering spirits waiting on the heirs of salvation. These attending spirits know our spiritual foes, and are able to cope with them ; for when Satan and Michael fought for the body of Moses, the fallen seraph was driven to the wall, and lost the day. For how many services rendered, for how many deliverances from evil spirits and from physical disasters, we are indebted to the good and benevolent, though invisible agents around us, will never be known, and therefore never told on earth ; but it may nevertheless be known and told hereafter.

And with what unspeakable pleasure may some happy being in this assembly yet sit down, side by side, with his own guardian spirit, under the eternally verdant boughs of the life-restoring tree in the paradise of God, and listen to the ten thousand deliverances effected for him by the kind ministrations of that generous and beneficent minister of grace, that watched his path, numbered his steps, and encamped around his bed from the first to the last moment of his terrestrial day ! With what grateful emotions will the ransomed spirit listen to the bold adventures and the triumphant rencounters with belligerent foes, of his kind and successful deliverer ; and while, in the midst of such social raptures, he throws his immortal arms around his kind benefactor, he lifts his bright and beaming eye of grateful piety to Him who gave him such a friend and deliverer in the time of peril and of need, and who, through such a scene of trials and of conflicts, brought him safely to the peaceful city of eternal rest !

PROPHETIC DEPARTMENT.

NO. II.

SEEING you have opened a department in your valuable periodical for something to be said on prophecy, and feeling a deep interest in some

events that are yet to transpire, which are the subjects of prediction found in God's holy word, and which relate to events connected with the Christian's blessed hope—I mean the glorious appearing of the great God and our Saviour Jesus Christ, together with some of the events which are to take place in that glorious and happy period called the Millennium, I will, with all due deference to other people's opinions, present some of my thoughts on those soul-stirring and all-absorbing matters. I am not unapprised that great and good men differ on these subjects ; but this ought not to deter others from examining for themselves, that revelation which God has graciously given for the benefit of all. In presenting my views on the matter here introduced, I have not the vanity to suppose that I know more than others. Neither is it my intention to enter a field of controversy with any person, but merely to lay before the brethren some things which I think are calculated in their nature to encourage them to hold on their happy way until their journey shall land them safe in those elysian fields of endless glory where God and their Saviour shall be their light, and their sun for ever and ever. If I can be the means of affording aid and comfort to the brethren, of speeding them on their pilgrimage in this state of trial, it will be the height of my ambition—all that I anticipate in what I have to offer upon this heavenly and glorious theme. I know that those prophecies which have received their accomplishment, are much more easily understood than those that have not been fulfilled ; but we must dig in the mines of salvation, if we would enjoy the blessings that our kind heavenly Father has promised us. Bread is sweet to the labouring man, and he that will not work neither shall he eat. To me it is obvious that those prophecies which related to the Redeemer's first advent, did receive a literal accomplishment. If so, who

can show any good reason why those predictions which relate to his second appearing will not receive a similar fulfilment? At all events, I shall so consider those prophecies which I shall bring to my aid in this undertaking. But to our object. My first proposition is

THE LITERAL AND PERSONAL COMING
OF OUR LORD.

"Behold he cometh with clouds, and every eye shall see him, and they also that pierced him; and all kindreds of the earth shall wail because of him," Rev. i. 7.—"And while they looked steadfastly toward heaven as he went up, behold two men stood by them in white apparel, which also said, ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." If the language here employed by inspiration does not prove our proposition, I do not know of any that would. "Every eye shall see him." He shall come as he went away. The very same Jesus that went away shall come again. Once more—"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and the trump of God," 1 Thes. iv, 16. Paul does not say that the Lord shall descend spiritually. But the Lord himself shall descend. Can we understand from this language anything else than the descent of the whole person of the Lord? I think not. As I design brevity, I do not think farther proof necessary on this point. To me it appears most unreasonable that we should be looking for a spiritual coming of our Lord, when he is here already in that sense of his coming, for he spiritually dwells in his people. For, let it be remembered, "If any man have not the Spirit of Christ he is none of his."

We shall next consider the manner of his coming, which is our second position. "When the Son of Man shall come in his glory, and all the

holy angels with him, then shall he sit upon the throne of his glory," Matt. xxv. 31. "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ," 2 Thes. i. 7-10. "And the Lord my God shall come, and all the saints with thee," Zech. xiv. 5. Let us hear Daniel describe the glorious scene—"I beheld till the thrones were cast down, (all human governments overthrown) and the ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool. His throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him. Thousand thousands ministered unto him, and ten thousand times ten thousand stood before him. The judgment was set, and the books were opened. I saw in the night visions, and behold one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days; and they brought him near before him, and there was given him dominion and glory, and a kingdom, that all people, nations, and languages should serve him. His dominion is an everlasting dominion, which shall not pass away; and his kingdom that which shall not be destroyed."

We have, in the above portions of God's word, presented for our consideration one of the most grand, sublime, soul-encouraging, and glorious scenes that tongue can describe, or heart conceive. Not a heavenly messenger in the vast dominions of God but will be present with the Lord. Not a saint that has lived and died since Adam breathed the breath of life, but will be with the King, the Lord of hosts, in his resurrected and glorious body, fashioned like the glorious body of his Lord, to escort him to the new earth. Why

all the saints and angels summoned there? The reason is obvious. The throne of God and the Lamb is being removed to earth; and where but around the throne of Jesus should saints and angels be to execute his commands? O reader! may you and I be there that sight to see! Then, and not until then, will the apostles sit upon twelve thrones judging the twelve tribes of Israel. Then will be the time that Jesus promised it to them. Proof: "And Jesus said unto them, verily I say unto you, ye which have followed me in the regeneration, when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel," Mat. xix. 28. Where does Jesus now sit? Ans. On his Father's throne. Proof: "To him that overcometh, will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne," Rev. iii. 21. When will Jesus sit on his own throne? "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne in his glory," Matt. xxv. 31. Some put the coming of the Lord in person at the close of the Millennium. To me, however, it appears most evident that it will take place prior to, or at, the commencement of the thousand years of peace and happiness. To me it appears very absurd to suppose that that anti-christian power, called by Daniel and John the beast, and by Paul the man of sin and son of perdition, who has usurped the temple and prerogatives of God, and until this hour claims them as his own—who has worn out the saints of the Most High for twelve hundred years; I say it is unreasonable to suppose that he will hold his soul and body destroying reign for a thousand years longer. And yet this must be the case, if the Lord does not come until the close of the Millennium. For, mark it, he will be destroyed by the brightness

of the coming of the Lord, and not until then. "Whom the Lord will consume with the spirit of his mouth, and shall destroy with the brightness of his coming," 2 Thess. ii. 8. "I beheld then because of the voice of the great words which the horn spake; I beheld even till the beast was slain, and his body given to the burning flame!" Dan. vii. 11. This is in connection with the coming of the Lord, and refers to the same power that Paul calls "the man of sin."

Prop. 3. Terror, consternation, and dismay will seize the wicked when they shall see the Son of man coming in the clouds of heaven, with power and great glory. "And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn; and they shall see the Son of man coming in the clouds of heaven with power and glory," Matt. xxiv. 30. "And there shall be signs in the sun, and in the moon, and in the stars, and upon the earth, distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear and for looking after those things which are coming on the earth. For the powers of heaven shall be shaken; and then shall they see the Son of man coming in a cloud with power and great glory," Luke xxi. 25. "And the kings of the earth and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man, and every free man, hid themselves in the dens and in the rocks of the mountains, and said to the mountains and rocks, fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come, and who shall be able to stand?" Rev. vi. 15-17.

Reader, are you living in disobedience to the commands of this glorious King? Flee, I beseech you, the impending vengeance, by bowing

to his high authority—receiving from his hand remission of all your sins—taking your stand on the rock which never can be moved—be numbered among the sons and daughters of the Lord Almighty, that you may be among the number that shall be caught up to meet the Lord in the air, and so be ever with the Lord.

Prop. 4. The resurrection and glorification of all the saints that have lived from Adam down to the coming of the Lord.—“For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep; for the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words.” I have frequently been told that I had better say nothing about these matters introduced in this essay, as I know but little about them. They are not profitable for Christians. Better teach something else. Yes, indeed. The Christian’s blessed hope to some has become dry and insipid. What was comfort to the people of God seventeen centuries ago—which caused them to rejoice with exceeding great joy—which stimulated them to run and not weary, walk and not faint—which enabled them to take joyfully the spoiling of their goods—to forsake all that the world calls grand and great, that they might obtain a better resurrection, and receive a glorious crown. But for some professors in these days of declension, these blessed themes have no charms. They love not, neither are they looking for their Lord. A strong proof

this that they are too much in love with this present world. Like Demas they have forsaken the Lord. To such I would say, repent and do your first works. Give all diligence to make your calling and election sure, that with Paul you may receive an unfading crown of glory when the Lord shall come, which will be far better than all the treasures of which earth can boast. But to return to our subject, which is the resurrection of all the saints at the coming of the Lord. “And the Lord my God shall come, and all the saints with thee,” Zech. xiv. 9. “And I saw thrones, and they that sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection,” Rev. xx. 4-6. If the coming of the Lord does not take place until the close of the thousand years, how are the dead here spoken of to live and reign with Christ a thousand years, unless there are to be two millenniums? which is one more than the Bible knows anything about. “But every man in his own order: Christ the first fruits; afterwards they that are Christ’s at his coming,” 1 Cor. xv. 23. Allusions to the same: Eph. i. 9-10, “That in the dispensation of the fulness of times, he might gather together in one all things in Christ; both which are in heaven, and which are on earth, even in him.”—Rev. v. 9-10, “And they sung a new song, saying thou art worthy to take the book and open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests,

and we shall reign on the earth."—Luke xiv. 13-14, "But when thou makest a feast, call the poor, the maimed, the lame, the blind, and thou shalt be blessed; for they cannot recompense thee, but thou shalt be recompensed at the resurrection of the just."—Luke xx. 35-36, "But they that shall be accounted worthy to obtain that world and the resurrection of the dead, neither marry nor are given in marriage; neither can they die any more, for they are equal unto the angels, and are the children of God, being the children of the resurrection."—John vi. 39, "And this is the father's will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day." "And this is the will of him that sent me, that every one which seeth the Son and believeth on him, may have everlasting life, and I will raise him up at the last day." If the language here employed does not prove our position, in vain may we expect to prove anything from the Bible. What is it? All the saints will come with him. "Those that are his at his coming." Those that sleep in Jesus will God bring with him. Those that believe on him. Can language be more explicit—be more to the point? I think not. J. F.

REMARKS BY THE EDITOR.

The writer of the foregoing article says, "Jesus shall come as he went away," &c. That Jesus who departed will again return in the clouds of heaven, is a predicted, and consequently an indubitable fact; but that his personal appearance, or attending circumstances, will be precisely the same, we dare not affirm—unless, indeed, it can be proved that every eye then saw him—that he departed in the glory of his Father, his own glory, the glory of the holy angels, and that all the saints were with him. But this cannot be proved. From the description given in the Apocalypse we learn

that a heavenly and sublime change has passed on the person of Messiah during his long absence, in which glory he will appear to the admiration of all in heaven, on earth, and under the earth, who have known, loved, and feared his name. He shall call to the heavens above, that he may judge his people; and the heavens shall declare his righteousness, for God himself is judge (Psalm l. 1-6.)

Again, this brother says "It is unreasonable to suppose that the man of sin will hold his soul and body destroying reign for a thousand years longer. And yet it must be so, if the Lord does not come until the close of the millennium; for he will be destroyed by the brightness of His coming, and not until then." Here we ask why it must necessarily be the case, that the man of sin should hold his soul and body destroying reign for a thousand years longer, even though the Lord do not come until after the millennium? Is the Lord's arm shortened that he cannot chain an adversary for a thousand years, while himself on the throne of his Father's glory? "Sit thou at my right hand, until I make thy foes thy footstool." The last enemy that shall be destroyed is death. The Lord is still the living and the life-giving Word, ruling his friends, and controlling his foes. Already, by the breath of his mouth, he has consumed the political and ecclesiastical usurpations of the man of sin; and by impending vengeance he will lay his sickle to the earth, and cut down this polluted and condemned vine, with all its poisonous branches, and throw them into the wine-press of the wrath of God. The Jews, who were our types, although unbelieving and rebellious, have been preserved a distinct people, chained and bound in the midst of the nations, without either political or religious influence, for nearly eighteen hundred years, simply to indicate the truth and faithfulness of the sure prophetic word. And cannot the Lord, by his angel, lay hold of

the dragon, that old serpent, who is the devil and Satan, and bind him for a thousand years, setting a seal upon him and his adherents, that they deceive the nations no more until the time be accomplished? And may not the church of Christ, during the thousand years, be as tranquil, serene, and happy, in the presence of this chained remnant of an apostate race of Gentiles, as the prophet Daniel was in the lion's den? When the thousand years are accomplished, then Satan, loosed from his confinement, shall go forth to deceive the nations that will fill the four corners of the earth, Gog and Magog, to gather them together for war, whose number is like the sand of the sea. And they went up over the breadth of the earth, surrounding the camp of the saints, and the beloved city; and fire came down from God out of heaven, and devoured them. And the devil, who had deceived them, was cast into the lake that burns with fire and brimstone, where the beast and the false prophet were; and they shall be tormented day and night for ages. But we must hear J. F. in his two succeeding essays, which have come to hand. No persons have been more dogmatical than the generality of second advent writers, yet none have been more egregiously mistaken than they. The style of J. F. however, not being dogmatical, must be excepted from this remark.

SPECIAL LETTER.

DEAR BROTHER—Your attention is particularly invited to the following enterprise, as a matter of the first importance for the furtherance of the good cause—one which ought to have been commenced and consummated years ago! Your assistance and co-operation in the work are most affectionately solicited.

We are about commencing the collection and compilation of a "Christian Register," which will embrace a statistic report of the entire numerical strength of the current Reformation throughout the United States and territories, with as full report as possible from England, Scotland, Ireland, and the British

possessions in North America. We design giving the name of each church, with its location, its probable number of members, its resident or travelling preacher if it have any, its Elders, or if none its most prominent members, and at the same time to designate each church who own a house of worship.

One reason, among many others, for the necessity of such a work, is the fact, that but comparatively few of our own brethren, can form but a faint idea of the extent to which the principles we plead have taken root, in the short term of about 20 years. A more extended view of this subject, we are fully persuaded will conduce to a more zealous and determined effort, on the part of the brotherhood, to advance the interests of Christ's kingdom; and this, we most firmly believe, will be effected, to some extent, by the publication of the Christian Register. But the most important reason, or one which appears the most obvious, is this—that our opponents (at least a vast majority of them) look upon us as a paltry and scattered few, and per consequence, regard our principles as unimportant, and thus decide against them without giving them an examination; whereas, had they a correct understanding of the facts in the case, they would be induced, at least, to examine into the correctness of the positions we maintain, which would ultimately ensure the conversion of hundreds, and perhaps thousands, who now sit in darkness. You are doubtless aware, that we have no such document to put into the hands of our neighbours at the present time; and you are also well aware that, as a church, we have no general council or association by which to call forth this much needed work: and hence, if it be ever accomplished, it will be done by individual effort. We have waited for this until we find that waiting is vain. No one seems willing to undertake the work, which must in the very nature of the case be a laborious and arduous task; we have concluded therefore, to strike, and now ask the co-operation and assistance of the brethren in obtaining the necessary information for the completion of the work. We believe that, under existing circumstances, we have as fair an opportunity for calling together the requisite statistic facts, as any other individual, having access to a large majority of our preaching brethren who are generally well prepared to contribute for such a work. It will take an immense amount of labour to read, transcribe, and adjust the various reports of the brethren who may contribute to the Register, besides the necessary expense of postage, to the amount, as we may fairly calculate, of some two or three hundred dollars. Yet the work must go a-head! And all the remuneration we ask or expect, is the conscious conviction of having done some little in furthering the glorious cause of truth. Will you, dear Sir, set apart a few moments

of your spare time, and give us a full list of all the churches and preachers in the bounds of your acquaintance, whether in your own state or any other where you may have travelled. Please omit no church on account of not knowing the exact number of members. Give the probable number.

The Christian Register, besides containing, as above described, a statistic report, will also be enriched with a variety of articles from the pens of some of our excellent brethren, which will swell the work to a considerable size! Your report will be desired by the 1st of April or May at the furthest, as we wish to have the whole work completed by the 1st of June.

Affectionately and sincerely,

ALEX. HALL.

United States, February, 1848.

Nottingham, April 20, 1848.

DEAR BROTHER HALL—Your Special Letter of February, 1848, being sent by sailing packet instead of mail steamer, did not reach me in time to appear in the April number of the British Millennial Harbinger, otherwise it would have been inserted. The Christian Register will, I hope, meet with the approval of most, if not all the churches. The brethren who furnish statistics will, no doubt, as far as possible, ascertain that they are correct. It will not only be interesting as a book of reference, but will answer many personal and important purposes to the whole community. May I suggest that it be printed on good paper, and brought out at as low a price as possible. Please send one hundred copies to my address. Were the cost small, and already known, it is possible that five hundred, instead of one hundred, might be required for Britain. Write by return of post, stating what progress you have made, and what the price will be. You are perhaps aware that the mail steam-ship now leaves either Boston or New York every week for England.

I shall write to our mutual friend and brother whom you mention, to pay you half the cost of books when they are sent off, and the other half on their arrival in this country. It seems to me scarcely possible for you to have them ready by June; but this is your business, and not mine. However, please to let England stand first in your despatches. I feel anxious to receive them by the end of August (D.V.) at the latest.

The following list of our churches and members is as full and correct as I am able to give, with so little time allowed for making inquiries. We have not many pastors appointed at present; those mentioned are principal brethren, and act in connection with many others, as presidents or teachers in the congregations. Brother Greenwell, of Huddersfield; Brother King, of London; and Brother Macdougale, of Newcastle-on-Tyne,

are the only evangelists we have at present in the field: and these, with the exception of Brother G. are not entirely devoted to the proclaiming of the gospel. Until, therefore, more labourers are raised up amongst us, our progress must be far from rapid:

ENGLAND.

Churches.	Members.	Principal Brethren.
Ashton-under-Lyne	16	Schofield, Harrison
Banbury	25	Brewer, Lodds
Brighton	22	Erry, Cue
Bulwell	76	Dawson, Langton
Beddington	36	Briggs
Carlisle	20	Cockburn
Chester	35	Davies, Walker
Clackheaton	16	Blackburn, Peel
Carlton	22	Hastings, Briton
Delph	12	
Eastwood	12	Brett [ston
Ford Forge	48	Black, Rea, Brother-
Halifax	46	Wilson, Appleyard
Horncastle	4	Scott
Huddersfield	58	Shaw, Haigh
Howden	10	Kenshaw
Hull	16	Godson, Rea
Lewisham	10	Warren
Leigh	10	Turner
Leicester	6	Blair
Liverpool	40	Woodnorth, Tyckle
Lincoln	10	Scott
London	100	Black, King, Ballard, Pigrem
Louth	11	Kirk
Loughborough	26	Balm, Sneape
Long Horsley	6	
Manchester	60	Rollea, Beddome
Maidstone	10	Colling, Coplestone
Mollington	36	Hyatt, Stephen
Newark	36	Bell, Taylor
Newcastle	40	Macdougale, Davison
North Shields	14	
Nottingham	190	J. Wallis, T. Wallis, J. Hine
Shrewsbury	16	Butler, Hulme
Stockport	12	Harrison
Seale	7	Scott
Stanley	14	Hartshorn
Sunderland	36	Douglas, Hill
Waddington	8	Norton
Wooler	12	Deacon
Wigan	40	Coop, Mercer
Wakefield	12	Hodges

SCOTLAND.

Aberdeen	33	Thomson
Alva	6	Welch
Airdrie	11	Rankin
Auchtermuchty	45	J. Dron, G. Dron
Banff	20	Cameron
Bathgate	12	Cruikshank, Russell
Berith	12	
Cupar	100	Dowie, Mill, Mitchell
Chapel Hall	20	
Cumnock	16	Campbell
Dernock	8	Ferguson
Dumfries	36	Hutchinson
Dunfermline	30	Ramsay

Dundee	110	Ainslie, Anderson
Edinburgh	90	Anderson, Gray
Glasgow	60	Paton, Linn
Grangemouth	40	Graham, Laird
Kilmarnock	46	Lauder
Kirkaldy	66	Lynd, Brown
Leslie	16	Mackenzie
Leith	18	Nicolson
Lochwinnoch	10	McLean
Montrose	10	Arbuthnot
Newburgh	15	Lawson
Newton Stewart	10	Crawford
New Mills	30	Iaurie
Perth	20	Anderson
Pa'sley	80	
Sanquhar	23	Harkness
Saltcoats	36	
St. Andrew	16	Buist
Shotts Iron Works	6	W. T.
Turrieff	20	Morrison

IRELAND.

Cookstown	28	Tener
Ballymagullagh	20	Smith

WALES.

Buckley	20	Astbury
Cepnaw	10	
Cox Lane	36	Gibson
Ellesmere	6	Whalley
Rhosllanuchrugg	36	Price, Griffith, Clarke
Rhyden Park	16	Rhees
Tremodoc	36	Jones, Davies
Wrexham	38	Baily

There are many Baptist churches in Scotland, and some few in England, Ireland, and Wales, who, in addition to our brethren, meet every first day of the week to break the loaf, in commemoration of the Lord's death. These churches, for reasons best known to themselves, will have no fellowship with us, as disciples of Christ. We are happy to know that their objections are not founded upon Bible testimony. To cast away human dogmas, instilled into the mind in early life, is very difficult; but to their own Master they stand or fall. I send this communication by the steamer of the 22d inst.

Affectionately and sincerely,
J. WALLIS.

ITEMS OF NEWS.

Dundee, April 3, 1848.—The congregation here is going on prosperously—all is harmony and peace, and additions are now and then taking place. The visit of our esteemed Brother Campbell, has given an impulse to the Reformation, the like which it has not received since its commencement in this country. Notwithstanding all the opposition he endured, good will come out of it—the truth is mighty above all things and will prevail. Yours in the hope of the Gospel,
J. G. AINSLIE.

Cupar, April 8, 1848.—I herewith send an order for £10, being the contribution of the congregation in this place to the fund for

supporting an Evangelist; and I hope one will soon be obtained, with spirit and wisdom, to go forth publishing the glorious gospel of the blessed God. Have you heard anything certain as to who is to come from America for this good work? As a church we are going on in peace and love. Some short time ago two made the good confession and were added to our number of candidates for the crown of righteousness which the Lord has promised to them that love him. Oh, that they and all of us may so fight the good fight of faith that we may lay hold of eternal life—so that we may all be crowned together, and enter upon an immortal and glorified existence, in which we shall serve our God and Father without weariness and without end; and, oh happy thought! without once offending. We will then join in that song of praise to God and the Lamb, in which the swelling notes are compared to the sound of many waters and of mighty thunderings. The hope of such a glory is well calculated to animate us in the midst of present trials and disappointments, leading us to purify ourselves even as he is pure. Favour and peace be with you and with all the saints.

A. DOWIE.

Dundee, 8th April, 1848.—I am glad to think that the good cause of our dear Redeemer is progressing in various parts of the country; but still the statement of the Apostle Peter is verified amongst us, "There were false prophets among the people, even as there shall be false teachers among you." Would that every stumbling-block was removed out of the way of truth! What of the Evangelist from America? Our brethren from various districts are calling for us to visit them, and they are in hopes of good being done were one or two set apart to the "preaching of the Word."—Yours fraternally,
WM. ANDERSON.

Rhosllanuchrugg, April 12, 1848.—The church of Christ incorporated here previous to the meeting held in Chester, in October last, consisted of fourteen brethren and six sisters, all in love and unison, establishing themselves in Christ according to his truth. You are aware that brothers Price and Griffiths, public speakers from the Wesleys, were immersed at Mollington by brother Campbell. On the Sunday following, the deacon and his mother were immersed; and soon after, three females from the same body, and two from the Free-thinkers obeyed the Lord. Since then, four others from the Wesleys, and four from the Baptists, have determined to keep the commandments of Jesus. Our number now is twenty brethren and sixteen sisters, and our establishment in the truth seems more and more to excite the emulation of all. We have also a small church at Cepnaw, about three miles distance from here—a very populous neighbourhood; they number ten. Our chapel is

well attended. We have two pastors, two deacons, and six public speakers, all addressing the church in turn. We are all very poor, still we have purchased a chapel very cheaply. It was on sale, and we gave £200 for it. We shall have to apply to our brethren both in England and Wales to help us. The field for exertion is very great, and the opposition with which we meet proportionate to any other district. Will you help us through the Harbinger?—Your affectionate brother,
E. CLARKE.

[Yes, brother Clarke; send your chapel case, and after you have done all you can for yourselves, we will make it known to the readers of the Harbinger, who, we hope, will present some tangible proofs of their love to Zion's King and his cause here on earth.]

Louth, April 3, 1848.—Our number still continues so small that we are not able to make much impression on the public mind. I find that there is nothing so conducive to the peace and happiness of a church, as activity in labouring for the conversion of others; and if we will not make war and invade the camp of Satan, he will make war on us, and invade our camp, by sowing strife and dissensions amongst us. We intend, God willing, to speak in the open air in the villages. The Lord can save by few or by many. We all ought to do the best we can, and leave the result with him who can crown our efforts with success. We hope your health is better and that we shall see you soon. Yours, &c.
W. K.

Nottingham, April 17, 1848.—The congregation in Nottingham is walking in truth and peace. Four have made the good confession during the last month, and been added to the Lord. Others are on the way inquiring into a knowledge of the truth as revealed in the Gospel. Let the churches put forth their best and persevering efforts, feeble though they be, and prosperity will inevitably follow. Two have been added by immersion to the church at Loughborough since our last issue. Praise the name of the Lord.
J. W.

Shrewsbury, April 14, 1848.—I have this day sent you £1 8s. for the Evangelist fund, and trust we shall soon hear of brother Campbell finding an Evangelist or two, who will come over and help us in this country. We are doing nothing here, nor can we get any to help us in the work. Much agitation has taken place among the Old Baptists, Independents, and Wesleyans. The former have learned much from brother Campbell and his writings. We take all the pains we can to lend them to those who will read. A young man, named Williams, is about to be ordained as pastor over the Baptist church here. He is much delighted with brother Campbell's writings, and we hope we shall

soon see things wear a brighter appearance, not only in this town, but every where. The kingdoms of the world are finally to become the kingdoms of our Lord Jesus Christ. May he speedily hasten that blissful day.—Yours, &c.
T. BUTLER.

Leigh, April 10, 1848.—A short time ago I informed you that we had commenced meeting in this place, that we had received one as the first-fruits of our labours; I am now thankful to inform you that the Lord still owns his word for the conviction and salvation of others. On the 2nd instant after our evening meeting, two females expressed their desire to give themselves to the Lord in baptism, which was attended to the same hour of the night. Their souls now magnify the Lord, and their spirits rejoice in hope of the glory of God. On the 16th, we had a visit from a number of our brethren from Wigan, when two others were immersed into Jesus. We had twelve or fourteen hundred persons present on the occasion. We spoke to them on the things concerning Christ, and the resurrection. Some mocked, and others we hope will hear us again on these matters. We have also added to our little number, Brother and Sister Davis, from Ross; they have long been connected with the Christian Reformation. They live near Bolton. Our number now is ten, and our desire is that we may be living epistles of Christ, known and read of all. Our prospects are encouraging, and we have reason to hope that others will yet believe, obey, and be numbered among the saved.—Yours affectionately,
W. TURNER.

Wigan, March 19, 1848.—I am glad to inform you that the truth is gradually progressing; we had another confession this evening, and she was baptized in the river. There is generally a large crowd to witness the immersions, and their remarks are various. The infidels scoff; some say we want hanging, others that we ought to be transported; while others say the religion we teach and practice is nearest the New Testament of any, for, say they, we can read it there. Some of the medical men affirm that our practices are not safe; they are afraid that the subjects for baptism get cold, &c. How strange it is that men should be so bent to oppose the ordinances and commands of the Son of God, our Saviour. April 6th.—We immersed a Brother's wife; and on the 9th, another Brother's wife obeyed the Lord.
T. COOP.

OBITUARIES.

April 13, 1848.

Wigan.—We are deprived of the company of one of our members for a short time: he has gone to join the heavenly host above, and sing praises to God and the Lamb, to him that hath loved us and washed us from our sins in his own blood. Our brother Holt

died in peace. In speaking to one of our brethren during his illness, he said how good it is to have peace with God in affliction; and added with a smile, that he was happy in Jesus. He was a man of few words, but they were always about Jesus who had loved him and given himself for him. He has left a wife and two small children. T. COOP.

Lincoln.—We have been again admonished of the great uncertainty of human life, by the unexpected death of sister Hannah Jackson, late of Newark, who died on Friday, March 24, 1848, aged 65 years. Just 15 weeks before the day of her funeral, she and her now bereaved partner, out of kindly feeling and respect, followed the remains of my son to their final resting place. Little did any of us then think she would so early be summoned to follow him to her final reward. The last time she met the brethren to break the loaf was on Lord's day, the 12th of March. The scriptures forming the subject of address was 1 Cor. xv. Had her early departure been previously known, we could not have possibly selected a more appropriate subject. As her end was rather sudden, not much on this subject can be recorded. Her end, however, was peculiarly tranquil and peaceable, accompanied with affectionate benediction on the bereaved family left behind, who now greatly lament the irretrievable loss they have sustained. They have, however, this consolation—for her "to die is gain." On the following Lord's day morning, an address, founded on Heb. ix. part of the 25th and following verses, was delivered to the bereaved family and the brethren. May we all be prepared for that coming and final judgment, and the great day of the second coming of Jesus Christ. Yours truly, W. SCOTT.

Stockport.—It has now become our painful duty to inform you of the sudden removal by death of our much esteemed and beloved pastor, Joseph Harrison. I called to see him on Saturday, the 15th instant, when he told me he was about as well as usual. After preparing for the services of the next day, as his custom was, he retired to rest about 12 o'clock; shortly afterwards he was seized with violent pain, experiencing great difficulty in breathing, which rapidly increased until about 2 o'clock, when to the surprise of all, he fell asleep in Jesus. We expected to meet him again, but were not permitted. He was respected by all who knew him. He was a shining light both as a husband, and father, as well as a consistent member and teacher in the church of Christ. The bereavement is great to his family and to us all, but we sorrow not as those who have no hope. He has left our company for a short time, for the engagement of society more delightful in the regions of glory above, where we expect to meet him again, and to be forever with the Lord. Yours, T. W.

PASSING EVENTS.

THE commencement of the month which has just closed upon us witnessed the political horizon of Great Britain at once dark and portentous, alike to the rich and the poor. Alarm and excitement prevailed throughout the country, more especially in the large and populous manufacturing districts. To provide against an anticipated and threatening outbreak of the people, hundreds of thousands of the middle classes were sworn in as special constables, to maintain the laws and preserve the peace of the nation. Now, however, the excitement, in a great degree, has happily subsided; but, as with one voice, either from fear or love, both rich and poor alike declare that something must be done to relieve the present fearful condition of the middle and working classes of the community. Tory, Whig, Radical, and Chartist, with every Episcopalian and Dissenter in the land, are equally of opinion that the time is at hand for effecting an alteration in our political and social system. What this alteration is to be, and how it is to be accomplished, are the questions most difficult to answer. Our hope is, that Government will calmly consider, and liberally respond to, the claims of an oppressed and suffering people. As one means of effecting the peaceful deliverance of the people, Henry Vincent has addressed a letter to the middle classes, in which he strongly urges them to get up an address to Richard Cobden, M.P. John Bright, M.P. and Joseph Hume, M.P. along with all others of the Free Trade party, requesting them to head a great national movement in favor of equal representation, perfect freedom of trade, separation of Church and State, religious liberty, and cheap Government. "If," says he, "you hesitate now, all is lost! and this country, in spite of the efforts of a few to procure reform by peaceful means, will soon be given up to all the horrors of revolution."

IRELAND.—In this unhappy country, matters are rapidly approximating to some decisive, if not fearful, issue; and who is to prevent it?

Respecting the whole continent of Europe, what can be said? Its present dislocated and fermenting condition, who can describe, or predict with any degree of probability what shall be on the morrow?

We are again powerfully reminded of what the Apostle John saw in the visions of God nearly eighteen hundred years ago, as recorded in the xvi. chapter of Revelations, verses 17-21.

The hail spoken of in the passage referred to, was a great plague to men. This might refer to true *principles strongly contended for*, or to literal hail; or, as some commentators think, to cannon balls.

J. W.

QUERIES AND REPLIES.

1. *How far is a church culpable for not individually visiting any of their brethren or sisters while afflicted with contagious diseases?*—Every person in affliction ought, as far as practicable, to be taken care of and visited, and to share in the prayers and sympathies of their brethren; but for every individual member even of a small church to visit where the disease is contagious, would, in our judgment, be highly criminal. The contagion ought not to be allowed to spread even to the next family if possible to avoid it.

2. *How far is a brother or a sister justified in leaving a church, for not being visited by every member while so afflicted, at the same time having no other cause of complaint?*—We can scarcely suppose such a case to occur. The party thus acting can know but little, if anything, of Christianity. Where is the law, or even an example, that the afflicted in a church must be visited by every member of the body? For what purpose were deacons and deaconesses appointed? Are they not, in all such cases, the representatives of the body? In instances of typhus fever, small-pox, cholera, &c. we recommend all, with the exception of such as are necessary to render assistance, to keep as far as possible from the contagion. If any party recovering choose to leave a church on that account, let them do so. Paul the Apostle said on one occasion, if any man be ignorant after possessing ample means of instruction, let him be ignorant.

3. *Is a sister church justified in receiving a brother or sister into communion from the above cause, without consulting the church with which such brother or sister may have previously been in fellowship?*—It is our opinion that no church is justified in receiving from another church, any brother or sister, as permanent members, without a letter of recommendation: and that no church can justly withhold such letter of recommendation, except for disobedience to the laws of Jesus.

4. *Is it lawful for a church of Jesus Christ to break the loaf in the evening of the first day of the week? Some of our brethren say that it is not, seeing that the Jewish day ended at six o'clock, or at sun-setting, W. H.*—We are not aware that Gentile Christians were obligated to have anything to do with Jewish days. Certainly the Apostle considers any notice of such days as proof of ignorance and foolishness. The first day of the week is the Lord's day and the Christian's feast day. As no particular hour of this day is fixed for the celebration of the Lord's death, the evening, or eight o'clock at night, may be lawful; but to our mind it is altogether an improper or inexpedient time for such an exercise. To defer the most important and joyful part of public worship until the powers both of body and mind are exhausted, certainly is not consecrating our best energies to the early and delightful service of him who appointed the day for that purpose. Rejoice in the Lord always: again I say rejoice. Especially on the first day of the week ought we to be joyful and happy.

5. *When a church consists of only twelve members, and two of the sisters cannot possibly attend except in the evening, ought not the other ten, as a matter of forbearance, to break the loaf at eight o'clock at night, rather than at an earlier part of the day? W. H.*—In all matters of expediency there appears to be great inconsistency in a small minority ruling and governing a majority. This is not Christian forbearance in the true import of that term. The two sisters ought to add to their faith courage, and be determined to conform to the wishes of their more numerous and consistent brethren. Let them make the attempt, and the supposed lions will not devour them.

6. *Is a believing penitent in a state of justification or pardon in the sight of God, before or after baptism?* W. F.—We must answer this question by asking a few others. Were the starving famishing Israelites in the sight of God, led to their full satisfaction before or after they partook of the manna and water provided for them in the wilderness? Was the Patriarch Noah saved, in the sight of God, before or after he entered into the ark? Was the prodigal son justified or pardoned, in the sight of God, before or

after he entered his father's house? He that believeth and is baptised, shall be saved.

7. *The angels sang at the birth of Christ, "Glory to God in the highest heaven, peace on earth and good will to men;" yet Jesus said "I came not to give peace on earth, but rather division." How do you reconcile these passages? J. R.*—It might be known in the heavenly world, that no kingdom had hitherto been set up on earth except by war, carnage, and bloodshed. Still a kingdom of peace was promised to the true Israel of God. It was known in heaven, at all events, that a child was to be born, a son given, whose name was to be called Wonderful, Counsellor, the Mighty God, the Father of the everlasting age, the Prince of Peace. Such was He born in a manger, announced by angels, and attended by a multitude of the heavenly host, who praised God, saying glory to God in the highest heavens, and on earth peace and good will among men. But although Jesus was the Prince of Peace, creating peace by his death on the cross, and opening the channels of divine love that peace might flow to those who were nigh, and to them that were afar off: yet in the course of his ministry, and viewing the effect of his heavenly doctrine among the wicked, he delivered the following prediction:—"I came to throw fire upon the earth, and what would I but that it were already kindled; but before that take place I have an immersion to undergo, and how am I pained till it be accomplished. Do ye imagine I am come to give peace to the earth (wicked men)? I tell you no, but division. For hereafter five in one family will be divided, three against two, and two against three; father against son, and son against father; mother against daughter, and daughter against mother, and a man's foes shall be those of his own family. You shall be hated of all men for my name sake. Peace I leave you, my peace I give unto you. Be not disheartened, be not intimidated. In the world ye will have tribulation, but take courage. I have overcome the world." That doctrine which proves life and peace to one—because of unbelief and hatred, proves death and misery to another.

MATERNAL AFFECTION.—A witness of the late disaster on the Boston and Worcester Rail Road, by which several lives were lost, says: "I could not but notice the conduct of the mothers, as contradistinguished from that of the men. The latter escaped from the car, and were running about frantic, not knowing what to do. The mothers remained in the wreck with their children about them, determined not to escape until their children should be first saved. Not one of them asked help for themselves! Their words were, 'save my children! O save my children!'"

THE FIRST WEDDING.—We like short courtships, and in his, Adam acted like a sensible man, he fell asleep a bachelor and awoke to find himself a married man. He appears to have popped the question almost immediately after meeting Miss Eve, and she without flirtation or shyness, gave him a kiss and herself. Of that first kiss in the world we have had our thoughts, however; and sometimes in a poetic mood, wished we were the man that did it. But the deed is done—the chance was Adam's and he improved it. We like the notion of getting married in a garden. Adam's was private. No envious aunts, and grunting grandmothers. The birds of heaven are his minstrels, and the glad sky flung its light upon the scene. One thing about the first wedding brings queer things to us in spite of its scriptural truth.—Adam and his wife were rather young to marry; some two or three days old, according to the sagest elder; without a house, a pot, or kettle, nothing but love and Eden.—*Prot. Un.*

TO YOUNG MEN.—How, after the duties of the day are over, do you employ your evenings? This is a question of importance. If you have no regular employment, no fixed pursuit to engross your attention, operating as a stimulus to the mind when unemployed, you must of necessity have many leisure and unoccupied hours; intervals when time will hang heavily on your hands: and suggest the necessity of some means to relieve it of its weight.

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VOL. I.

CHRISTIAN UNION.

"Nor do I pray for these alone, but for those also who shall believe on me through their teaching; that all may be one: that as thou, Father, art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me," &c.

In a former number, under this head, the interrogation was proposed, "Has this heavenly and sublime prayer, in its full import and design, ever been practically answered among the children of men?" At present we assume the negative of this question. Still we may be wrong. It was further stated, that the Divine Father, his beloved Son, the Holy Spirit, and the Apostles of the Lord, had severally perfected their respective parts in providing and securing a system for the salvation of man, which should continue in operation to the end of the world. Now it is certain that in this work they were of one heart and soul, in the most comprehensive meaning of this expression, forming a divine, and con-

sequently a holy evangelical alliance, in erecting the new creation of God. Hence the church is said to be built upon the Apostles and Prophets, Jesus Christ himself being the chief corner stone, by which the whole building, being fitly compacted together, rises into a holy temple in the Lord, in which ye also are builded together for a habitation of God by the Spirit. The facts, truths, and institutions of Christianity are an embodiment of divine love, given to the church for the conversion of the world. The annunciation, agreeably to ancient prophecy and the command of the Lord, was first made in Jerusalem, Judea, and Samaria, and then to the uttermost parts of the earth.

Christianity was bequeathed as a divine legacy to the world, to renovate, render happy, and finally immortalize all who embrace and submit to its claims. It was designed to gather together into one body the discordant and polluted elements of fallen humanity, reconciling the world to the love of God, and raising up a living, purified, harmonious, and spiritual body under Christ, who is the

life-giving word, and the exalted head of his church—exhibiting to the principalities and powers in the heavenly regions the manifold wisdom of God.

“Now the heart and soul of the multitude were one; nor did any one call any of his possessions his own, but all things were in common among them.” It is evident they anticipated the impending vengeance speedily to fall on their devoted city, as well as the return of their risen and exalted Lord: they were all filled, too, with the Holy Spirit of God. Still, the heart and soul of this body were much contracted: its thoughts, purposes, and liberality concentrated on itself, as the seed of Abraham, and the exclusive favorite of the Lord. Those who had not been circumcized according to the law of Moses were excluded as unworthy of sharing in the immunities and privileges of this great salvation. The introduction of the degraded Gentiles into this renovated community had not yet entered the minds of the Apostles themselves. Such a thought, when first originated, would be most obnoxious to them. When, therefore, the grand secret was divulged, “that God had also granted unto the Gentiles reformation unto life,” a violent shock was given to this spirit of exclusiveness—the body of Christ was shaken to its centre—the heart and soul of the believers were no longer one: many false teachers arose, whose influence marred the peace and union of the entire community, and, because of the prevailing ignorance regarding the purposes of God, carried grief and dismay into ten thousand hearts. Jesus, by the blood of his cross, contemplated nothing less than making of twain one new man: thereby causing peace and salvation to flow to the whole world—a thought not then to be endured—alike obnoxious both to Jew and Gentile. From that period to the present, we have presented to us, on no portion of the earth, nor in any page of ecclesiastical

history, a practical answer to our Lord’s intercessory prayer, which stands at the head of these remarks. In vain do we refer to the Acts of the Apostles, their Epistles to the Churches, or to subsequent history, for such a development. Even in our own day, the colour of a man’s skin, his temporal circumstances or supposed intellectual attainments, his clerical pretensions, create, nourish, and mature a spirit altogether unknown to Christ and his Apostles. The mind is still selfish, contracted, and carnal, when compared with the philanthropy of God our Saviour, who in his love and pity gave his son to taste death for every man.

It is true, the foundation for such a union is broadly and deeply laid in the Christian system as revealed in the New Testament. And the Lord’s prayer must be practically and publicly responded to by his church, before he returns to embrace her as his spouse, and take her to himself for ever. In these days of division there is much said respecting the *invisible union* of the body of Christ—a principle not recognized by the Head of the Church either in the Old or New Testament Scriptures. Whoever read or heard of invisible fruit being found in a tree? It is true, we have heard of prayers, songs of praise, baptism, and the Lord’s supper, being observed in public assemblies in a spiritual, invisible manner! He that can, let him believe it. We know that unbelief, disobedience, and division—the works of the flesh—are not invisible in their results on society. Neither are the operations of faith, hope, and love, the heaven-born moving principles of Christianity, invisible in the community to which they belong. The Apostle Paul, when writing to the Gentile disciples on the subject of Christian union, expresses himself in the following manner:—Wherefore, remember that ye, formerly Gentiles in the flesh, (those called the uncircumcision by those called the

circumcision in the flesh, made by hands) were in the world at that time without Christ, being aliens from the commonwealth of Israel, and strangers to the covenant of promise, having no hope, and without God ; but now in Christ Jesus ye who were formerly afar off are brought nigh by the blood of Christ. For he is our peace who hath made both one, and has broken down the middle wall of separation, having abolished by his flesh the enmity (the law of commandments concerning ordinances) that he might make the two into one new man under himself, making peace ; and might reconcile both to God in one body through the cross, having slain the enmity by it. And having come, he brought good news of peace to you, the far-off—to us, the nigh : that through him we both have introduction to the Father by one Spirit. Now, then, ye are no longer strangers and sojourners, but fellow citizens with the saints and of the household of God, having been built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the foundation corner-stone, by which the whole building, being fitly compacted together, rises into a holy temple of the Lord, in which ye also are builded together for a habitation of God by the Spirit. I, then, the prisoner of the Lord, beseech you to walk worthy of the calling by which ye are called, with all humility and meekness, with long-suffering, bearing with one another in love, earnestly endeavouring to preserve the unity of the spirit in the bond of peace. There is one body, and one spirit, as also ye have been called in one hope of your calling—one Lord, one faith, one immersion ; one God and Father of all, who is over all, and with all, and in you all.

Here, then, are seven articles of union, on which the disciples of Christ were originally commanded to congregate as the church of God ; and all who then obeyed, and all who now

obey, will be recognized by him as the children of God. Feeling must not be substituted for faith, nor imagination respecting the Holy Spirit for baptism and faith : the practical exhibition of faith, hope, and love, is all that is wanted in the church to present to the world a full and fair transcript of those heavenly principles revealed in the New Testament. The following remarks will be found an appropriate conclusion :—

Men have tried all kinds of methods, except the only right, effectual, and divinely appointed one, for gathering into union the broken and scattered fragments of the church, and for tuning to harmony its discordant voices. They have tried the compulsion of law, the power of logic, the persuasion of eloquence, the subscription of articles, the application of tests, the authority of tradition—and yet all these means have signally failed, not only to procure internal unity, but external uniformity. Emperors and kings, popes and prelates, councils and convocations, cabinets and senates, divines and lawyers, have all employed their wits and exerted their hands in this great work of unity ; and yet, whatever have been their schemes, and with whatever diligence they have been applied—however they may have appealed to the fears, the reason, or the cupidity of the opposing parties, they have all left the church as divided and inharmonious as they found it, and in the language of despair have confessed that union among Christians was a state of things never to be expected in the present world. And yet, on the surface of revelation, where every eye can see it, there lies—and has lain for eighteen centuries—a principle so simple that a child may understand it, and if properly felt and judiciously applied, would have effected that which has ever been considered so necessary, and yet so difficult, “Forbearing one another in love.” Divinely inspired, heaven

descended, god-like sentence ! How simple, yet how sublime ! By what machination of Satan—by what cunning artifice of the “father of lies”—by what operation of the deceitfulness of sin—or by what treachery of the desperately wicked heart of man, has the beauty of this precept been concealed, its force evaded, or its efficiency prevented ? If there be one practical precept which we could wish to be printed in starry characters on the dark page of the nightly sky, written in sunbeams on the tablet of the earth, and uttered both night and day in voices from the heavens, that the attention of men might be irresistibly turned to it, and their heart unavoidably impressed by it—this is the injunction ; and yet, what greater clearness, or more importance, or higher authority, would this splendid method of publication give to it, beyond what it already possesses as a portion of holy writ ?—“Forbearing one another in love.”

A. CAMPBELL'S FIRST PUBLIC LECTURE IN EDINBURGH.

(INTRODUCTION BY THE REPORTER.)

SANGUINE as our anticipations were of the reception which Mr. Campbell would meet with from the citizens of Modern Athens, we confess we were not prepared for the demonstration which was made in his favour when he delivered his first public lecture in the large Waterloo Room, on Lord's day evening, the 16th of August last. The large hall, which is capable of containing upwards of two thousand of an audience, was crowded almost to complete suffocation on the occasion, and we believe hundreds left without obtaining admission.

Numerous causes may be assigned for this gratifying result. Doubtless the peculiarity and prominence of the placards which announced his appearance for a number of days previous, may have had a corresponding effect in helping to draw out such an

audience. But this, we think, is not a sufficient explanation ; for how often have as good and as startling announcements been made before by parties who were extremely anxious for securing an extensive hearing for their favourite ministers, and yet, when the day arrived, and the hour came when the speaker should appear on the platform, the attendance was extremely limited ; and even those who did welcome the lecturer by their hearty plaudits turned out, after all, to be only his more immediate partizans.

To get, then, a *public* meeting for any public speaker, who is to deliver on a purely theological subject, is a matter of no easy attainment. Much, then, as the Modern Athenians may be supposed to come up to their ancient prototypes in their desire for novelty, we can assure our readers that in religious meetings, at least, they are not to be drawn out, all and sundry, at the mere bidding of any religious lecturer, or his enthusiastic supporters, let their *posters* be as flaming as possible, or their *bills of fare* as attractive as they can make them to the public.

If a lecturer is to be numerously heard, he must first be known as an individual possessed of a high moral and intellectual reputation, as manifested not only in the quality of his publications (if he has given any such to the world), but also in the popularity of his prelections elsewhere. This, then, is that alone, even, we might almost say, independent of his theological views, by which a numerous audience can be secured in the metropolis of Scotland.

Although the great majority of our brethren may not know it, yet we can fully assure them that the works of Alexander Campbell, of Virginia, are extensively read by the reading public of Edinburgh, and many other parts of Scotland. We might almost say that, like the late Dr. Chalmers, he has already secured for himself a

cosmopolitan fame, for his name and efforts in the cause of religious truth are beginning to be known almost to every denomination in Christendom. Mr. Campbell's public debates more especially have been extensively read and highly appreciated, and well they may, as they manifest a mind of the highest talent, the most splendid attainments, and, above all, an intellect thoroughly imbued with the principles and spirit of the apostolic gospel. These gigantic efforts have already produced a powerful under current of thought, which at the present time is rapidly at work, and threatening to leaven the mind of the entire religious community into a higher appreciation of evangelical truth. Such, then, we apprehend, is the true reason why we account for the multitudes which flocked to hear Mr. Campbell on the present and subsequent occasions.

When Mr. Campbell first spoke, it was apparent that a momentary disappointment took possession of the minds of the audience. His tone of voice savoured a good deal of the Yankee strain; and his mode of speaking, instead of displaying all the musical oratory of a Macaulay, or the vehement eloquence of a Candlish, wore more of a conversational aspect, which, however, was kind, winning, and earnest in its character, and, as he proceeded, dissipated entirely the feeling of any dissatisfaction which might have been entertained. If, however, Mr. Campbell is devoid of oratorical display, he certainly does not want that purity of language and eloquence of expression which is the vehicle of profound comprehensive thought.

As a public speaker, Mr. Campbell's venerable appearance is much in his favour. The high intellectual forehead, the deep penetrating eye, and the tall, commanding appearance, had their own peculiar effect. But the secret of his influence does not lie in these external appearances, inviting

as they may be; for when the lecturer poured down, as it were, upon his attentive audience his bold and vigorous ideas as enunciations of divine truth, it took them by surprise; and while he was pursuing his brilliant and rapid course of thought and expression, we imagined that we heard individuals ever and anon saying, "Here at last is something really genuine; let us drink and be satisfied, for it is seldom that we receive such substantial soul-stirring truth."

The subject of Mr. Campbell's first lecture was

CHRIST THE ORACLE OF GOD.

Before proceeding to the illustration of his topic, he read a portion of Deut. 18th chapter, from the 15th to the 20th verse; in the gospel according to Matthew, the 17th chapter, from the 1st to the 14th verse; and the 16th chapter, from the 13th to the 21st verse, which comprised the foundation of his observations on the subject of lecture.

As an introduction to the present and subsequent lectures, he deprecated the textuary system of preaching, as the foundation of most of the prevailing errors in Christendom. On the other hand, he observed, if the Christian religion was to be thoroughly known and understood, as it was at first declared by the Apostles, then the Christian scriptures must be investigated and appreciated upon the usual principles that are applied to the understanding of any other volume in the English language.

In order that the subject might be properly introduced and appreciated by his audience, Mr. Campbell gave a striking outline of the nature and value of Christianity to the world, and showed that when it came to be examined as a system, and the glorious effects it had already produced in the world in civilizing the nations, and thus giving a powerful impetus to the progress of literature, the arts and sciences, then it would be found

that it was of itself the greatest miracle that was ever performed in the world, and that, therefore, it required no external miraculous aid to insure its reception amongst mankind.

Mr. Campbell then proceeded with his subject, and before entering into the appreciation of the office of the Messiah as the oracle of God, he showed that, in the generies of the human race, he was prophetically announced—first, as a mighty conquerer over sin and Satan; second, as a great philanthropist, “in whom all the families of the earth were to be blessed;” and, last of all, as a mighty Potentate, “as the Shiloh who was to come, and to whom the gathering of the nations was to be.”

The lecturer then proceeded to explain and illustrate the meaning of an oracle. By a reference to the Holy of Holies, or *sanctum sanctorum* amongst the Jews, and the office of the High Priest of the people, he showed that the word oracle, 1st, meant the place where the divine responses were given; 2nd, the responses themselves; and 3rd, the persons to whom the responses were declared. He next showed the reason of God communicating his will to mankind by an oracle. It was because of man's rebellious sinfulness and impurity, as unworthy to stand in the presence of God, and to enjoy open converse with him, as Adam did in Eden. But as God once dwelt with men on earth, when man returns to his fealty, the same blessing and privilege would be enjoyed. It was so in the beginning; it will be so in the end. It was God and man once; it will be God and man again; and for this purpose was the Son of God manifested to the world. This is the ultimatum of Christianity. In connection with this part of the subject, Mr. Campbell attempted to explain the mystery of the Urim and Thummim. He said that it meant the “perfection of light;” so that, when the High Priest made any in-

quiry, it answered in the affirmative, by showing light; and in the negative, it remained opaque as before. Hence, in common language, it may be said that light was got on any subject that was submitted to the divine approval. Hence, then, we understand, said Mr. C. how the Urim and Thummim was called the oracle of God. Jesus Christ was pre-eminently the antitype of the ancient oracle. “God is in Christ.” He is the person where, and through whom, light is communicated; and therefore he is, in a superlative degree, the oracle of God.

Mr. Campbell then proceeded, in the light of these various illustrations, to examine and apply the conversation which took place on the mount of Transfiguration. Hence, said the lecturer, Christ, in a pre-eminent manner, stood in the attitude of the oracle of God to the human race; and consequently what God spoke to the Israelites by Moses and Elias is far short, in point of authority and degree, to what is spoken of Jesus Christ as the well-beloved Son of God, who was ordained for ever to be the only oracle of God to man.

The lecturer now proceeded to show the object and end of miraculous testimony in the primitive times. It is necessary, said Mr. Campbell, that when a messenger is sent from one state to another with despatches, these should be authenticated by the seal of the state from whence he come; and thus, too, when God has sent ambassadors to this lower world, he does not leave them to depend alone on the internal authority of their own mission; but, in addition to this, he has adhibited his own sign manual—that is, he made all nature attest the truth of the message which was delivered, and thus he made it incumbent on all to receive it without hesitation. This is the origin and use of miracles; but this kind of evidence was specially useful and necessary to those who saw them. We

have not seen them : the record is now given that we might believe that Jesus is the Christ. But if God has not given this kind of evidence, has he thrown us upon mere belief of written testimony? By no means ; he has given us another kind of supernatural evidence, equally powerful to the first, which calls upon us to receive the gospel with as much assurance as if we had lived when Christ rose from the dead.

Mr. Campbell then said that he would now offer abundant reasons why the oracle of God should be heard with all reverence by those to whom it is proclaimed in the present day. The way in which the gospel was at first attested by Christ and his apostles was by the exhibition of sensible miracles, which left those who witnessed them without excuse, in their unbelief. But, said Mr. Campbell, miracles are also given to us at the present hour for the purpose of proving the truth of Christianity. They are not of the first class, but a kind which make their appeal to the intellect, and therefore in their uses and tendency as powerful as the first. In these remarks, Mr. Campbell referred to the evidence of prophecy, and proved that none but God could utter prophecies ; and therefore, in their nature, were as supernatural and powerful as miracles. The prophecy more particularly adduced by Mr. Campbell was one which referred to the dispersion of the Jews, and preserving them as a distinct nation throughout all time, as given by Isaiah, the prophet, 600 years before Christ. He showed that the writings of Isaiah were just as much public property then as they are now ; for they were not only read in the Hebrew language, but also in Greek, years before Jesus Christ was born. The lecturer, in remarking upon this prophecy, said that, at the time it was delivered, there was the greatest improbability that it should ever be fulfilled. Mr. Campbell then asked the audience if the prophecy referred

to was not fulfilled to the very letter ? The Jews were scattered throughout the whole world ; and yet, after all, as it was prophesied, they still preserve their national identity and peculiarities ; and while there was not a man living who could in reality say that he possessed a drop of the Greek or Roman blood in his veins, the seed of Abraham remained intact amidst the downfall of nations.

Mr. Campbell next particularly referred to the passage in Deuteronomy which he first read, and showed the reason why the declaration in the passage was made. The people of Israel had heard the awful voice of the Almighty from Mount Sinai, and so terrible was it, that they entreated Moses that it should not be spoken to them again. "Let God," said they, "not speak to us again in his own person." God heard their petition, and so he commanded Moses to declare that a "Prophet shall the Lord their God raise up amongst their brethren like unto him," &c. as if he had said, "This prophet shall be your oracle, and those who would not hear him would be destroyed from amongst the people." Christ, then, is the only true oracle of God, and when he has spoken, he has declared to us the mind and will of God.

Having showed that Jesus was the oracle of God, the lecturer proceeded to lay before his audience one great oracle on which Jesus, as the Messiah, founded his church. Before proceeding to do this, Mr. C. in order to show the supremacy of Jesus Christ as the oracle of God, recapitulated the scenes on the mount of Transfiguration. The oracle referred to was the confession of Peter to the query of Jesus, "Who do men say that I, the son of man, am ?" Peter, as the mouth of the Apostles, said, "We believe and are sure that thou art the Christ, the son of the living God." Jesus having approved of the confession, said, "Flesh and blood

hath not revealed it to thee, Peter, but my Father, who is in heaven," &c. Mr. Campbell, in passing, showed the total weakness of the Roman Catholic superstructure in having been built upon a gross grammatical absurdity—in supposing that the Church of Christ was built upon the flesh, blood, and bones of Peter, instead of on the noble confession which that Apostle made. The lecturer said that he was astonished that there could be found a man, with the least spark of common sense or intelligence, who could receive such a gross and absurd assumption. Mr. Campbell then went on to explain the reason why Jesus adopted the parabolic teaching. Every man, he said, had his own idiosyncrasy in the manner of communicating his thoughts to his hearers; and this, it would appear, was the peculiar mode Jesus Christ adopted in teaching his disciples. The lecturer, in confirmation of this, referred to a number of other passages, where his thoughts so accommodated the beauties of external nature to the purposes of the instruction he was communicating to his disciples.

The lecturer then, in again alluding to the confession of Peter, said that the whole communicated this great truth, THAT UPON ONE GRAND CONFESSION CHRIST WOULD BUILD HIS CHURCH. There were but three ideas in this confession; and upon reflection it will be found, said Mr. Campbell, that we have only three distinct ideas of any man, viz.—1st, his person; 2nd, the office he sustains in society; and in the 3rd place, the character which he bears in fulfilling the duties of his office. The same understanding of Jesus Christ is what the grand confession of Peter indicated, viz. his person, his office, and character—that is to say, in his person he is the son of God; in his office he was the anointed Prophet, Priest, and King; and in his character he was the only foundation

upon which the Christian Church was reared. All, then, who make the same good confession are built upon Jesus Christ, and consequently entitled to a place in the Church of God. From this, Mr. Campbell showed, in a clear and striking manner, that the Church of Christ was not founded upon either the 39 articles of the Church of England, or the 158 folios of the Church of Rome; for it is not of human reason, but of divine revelation. It is not contained in the articles of Amiens, or upon the five points of Calvin, or upon any number of isolated abstractions of human opinion, or the metaphysics of all the Doctors of Divinity in the world; but solely upon Jesus Christ himself. "This is the tried rock—the sure foundation-stone; and whosoever buildeth thereon, shall never be ashamed."

In referring to that part of the answer of Jesus, "Flesh and blood hath not revealed it unto thee," &c. Mr. Campbell combatted the popular, but erroneous, idea that was entertained by the theologians of the present day on the subject. It was said that it was the Holy Spirit which revealed this truth to Peter. This, however, was a mistake. The Holy Spirit had his work, and Jesus Christ performed his. Jesus Christ said that it was not the Spirit that revealed the truth to Peter, but his heavenly Father. Mr. Campbell then showed when and how this was done, by a reference to the baptism and transfiguration of Jesus, when a voice from the excellent glory proclaimed, "This is my Son, the beloved in whom I delight: hear ye him." Every man, then, said Mr. C. that believed with Peter, and confessed like him, is a fit subject for baptism, and of the Christian Church, for he has believed in Jesus Christ as the Son of the living God, and the Saviour of mankind. This, then, is the only basis upon which Christianity is reared—the faith that

saves the soul—the power of God and the wisdom of God to every man that believes, and the only foundation of a glorious immortality.

OBJECTIONS TO ESSAY ON DEMONOLOGY.

NO. I.

DEAR BROTHER CAMPBELL—Your essay on "Demonology" has perplexed me more than any thing ever written by you. This transmigration of spirits, or souls, is a doctrine that I have not sufficiently investigated to become a believer in it. You say the habitation of Mary Magdalene was rather her misfortune than her crime. Viewing it in this light, you must, of course, admit, or rather contend, that the bodies of the living may be inhabited by the spirits of the dead without the volition of the living; and if so, a kind of fatality attaches itself to the idea. If those spirits pollute the living, an abstract operation must of necessity be wrought for their relief, else their fate is sealed.

It seems to me that necromancy, witchcraft, &c. &c. were not permitted to enter any, without an act of volition on their part; else I cannot see the propriety of enacting laws against these things. Law without volition appears to me to be useless, to say the least of it; and if by an act of volition those spirits are let in, then Mary Magdalene was a criminal because she broke the law enacted against suffering such spirits taking possession of her.

But it seems that the expulsion of demons was classed among the miracles in the days of the Lord and his Apostles; therefore I conclude that from that time the spirits of the dead (if they be demons) have been prohibited from inhabiting the living, else miracles are still necessary in order to their expulsion.

If demons are expelled by the gospel, then it would be hard to distinguish between sins and demons.

If evil spirits, or the spirits of evil men who have died, become demons, and enter into living men, then I should suppose that the spirits of good men may in like manner enter into living men; and if the bad spirits make bad men, then the good spirits make good men. And who knows but what the doctrine of personal election can be sustained on this ground? If those spirits enter without the volition of the party, surely the doctrine is true. And how can the Holy Spirit be distinguished from the spirits of good men who have died, seeing that the same effect is produced by their inhabitation?

But here another difficulty presents itself: If the spirits of bad dead men can communicate information to the living, why may not the spirits of good dead men also make revelations by which living men may be saved? The revelations of bad spirits leads to condemnation, and why not the revelations of good spirits lead to justification?

But I have scattered difficulties enough for one sheet. Suffice it to say, that I am sceptical in relation to revelations being made by dead men or their spirits.

Affectionately yours, M. WINANS.

NO. II.

DEAR BROTHER CAMPBELL—Your essay on "Demonology" has set me to examining and thinking on the subject. In my last I let you know that my mind had been much perplexed—the difficulty grew out of your definition of Demons. I dared not directly call in question your definition; and if admitted when I put the definition (spirits of dead men) in the room of (demons or devils), I was perplexed; for those spirits of dead men were frequently heard by living men to cry out with a loud voice, and say many things which were understood by the living; besides, those possessed were always known to be so possessed by the people of that age: and physical power seems to be imparted by those spirits to those whom they inhabited—as in the case of the Gadarene, who excelled Sampson, for he could not be bound with chains; and also the case of the Asiatic, who subdued seven men, stripping and wounding them. Whether those spirits were visible or invisible I have not been able clearly to make out. The circumstances would seem, to justify the notion that they were visible, as well as audible, in some cases. In the case of the Gadarene they were counted, and found to be "about two thousand."

I infer from your essay that witches, wizards, and necromancers of all grades were inspired by the spirits of dead men; and, as a matter of course, those books used by the heathen world were the revelations of the spirits of dead men, of which there were burnt in Ephesus at one time in value fifty thousand pieces of silver.

Brother Campbell, did Janne and Jambres work real miracles, as well as Moses, only inferior in their kind? And did Simon the sorcerer work real miracles in Samaria, before Philip went there? Or were the people deceived by Janne and Jambres and by Simon?

I had almost concluded that all the curious arts of the ancients were mere deceptions, by which the people were imposed on, and led to worship nonentities

—and things having no power. Were not idols of all kinds called demons by the ancients? And were not the worshippers of idols called the worshippers of demons? If so, is an idol any thing?—has it a real existence, or real powers?

Should there not be a distinction drawn between wizards, witches, &c. and those possessed of demons? Enough for this time. Yours as ever, M. WINANS.

REPLY TO M. WINANS.

BROTHER WINANS—You are one of that class of men whose instant assent to the essay on Demonology I little expected; but of whose final and ultimate acquiescence I as little doubted. You believe some things only because you cannot believe their contraries, and to assent to others only because you cannot dissent from them. Therefore I anticipate the final and happy removal of all your doubts. But should you never concur with me in this matter, it will not in the least mar that good opinion I have formed of your understanding, nor that affection I have cherished for you on the ground of your moral excellence.

In this material and sceptical age—this age of general laws and general providences—this reign of Nature and secondary causes, in which flesh overcomes spirit, and the animal man controls the spiritual—in which that which is seen prevails over that which is unseen, and the temporal over the eternal, I have long since discovered that the neological speculations of Genevan metaphysicians are much more popular and fascinating than the old-fashioned doctrine of angels, spirits, demons, and a spiritual system.

Difficulties there are in forming any conception of spiritual existences, either of their mode of existing or operating. But that they do exist and operate, is as certain and as evident as that we ourselves live.

Regarding demons, the difficulty is the same, whether you imagine them to have been angels or the

spirits of dead men; especially when you attempt to conceive of their manner of operating upon or through human bodies. And to make them metaphors, rhetorical figures, or any sort of allegoric representations of things, is at once to abandon every safe principle of interpretation, and to make of non-effect the volume of inspiration.

I teach that the Bible means what it says—that when it speaks of a *demon*, it means just a demon, and no more nor less than a demon; and when it details the operations of a demon, I understand these operations to be as real as the operations of a man, or any other agent of which the Bible speaks.

I do not think that a demon means an angel as respects nature or character, though it may sometimes be used to represent officially a messenger from God, as the winds or the waves may be. But angels are not demons, though it should seem that demons are sometimes messengers. Demons were not always courted when they possessed men; nor when courted, did they always appear to them that sought their aid. The facts, not the philosophy of them, is first to be considered. But the difficulty you suggest seems to grow out of an idea not necessary to the subject at all. Familiar spirits and spirits of divination are represented as spirits sought after; while demons in the work of possession were always unwelcome guests. Misdeeds and rebellion may have, in many instances, superinduced such a visitation; or, as in the case of a man born blind, they may have been permitted, in extraordinary eras, to domineer over men, that the power and glory of God might be demonstrated in their vanquishment and expulsion.

Nor does it follow that because evil demons delighted in possessing and in tormenting the unhappy victims of their power, that good demons possess any desire of inhabiting

human bodies ; for, when absent from the body, they are at home with the Lord. But as proved in my essay on Demonology, the scriptural acceptance of the term warrants not the application of it to the spirits of the saints as lingerers about the coasts of time, and reluctantly separating from the depositories of their old mortalities.

The remaining difficulty suggested in your laconic remarks—as to the comprehension of the *modus operandi* of spirits of any sort, human or angelic, upon our spirits—lays not only against demonology, as I have viewed it, but against the gospel history itself ! inasmuch as spiritual influence, direct and indirect, by various instrumentalities, is the order of things under the new economy, and is every where supposed to be essential to the complete subjugation of our nature to the Lord, and the perfect fruition of the reign of grace, both now and hereafter. “If the spirit of him that raised up Jesus our Lord from the dead, *dwell in you*, he that raised up Christ from the dead shall also *quicken our mortal bodies by his spirit that dwells in you*.”

There is no need of ghostly revelations, since we have one from the Holy Spirit, on any point touching our spiritual relations and eternal destiny ; and, therefore, no oracle, suggestion, or communication from any ghost or demon, would, were it offered, be accepted by any one conversant with the precepts and promises of the gospel. I wonder not, then, that you are sceptical in all such revelations. We agree in this, as in a thousand other points ; and, therefore, I contemplate the doctrine of demons as no way responsible for such opinions, reasonings, and conclusions, as some might superficially deduce from your doubts and difficulties on the subject.

In reply to some of your questions touching Jannes and Jambres, and Simon the Sorcerer, I give it as my opinion that they did work miracles ;

and these miracles only served as a foil to set off the superior powers of the Divine Spirit in his messengers.

Idols were not called demons by the ancients ; but some of the demons were worshipped in the statues and busts erected to their memory. That there is a difference between demons, wizards, and necromancers, no one conversant with the scriptures of truth can doubt. But our principles of interpretation demand that the term *demon* be taken in its commonly received sense in the times of the Apostles, and in no special and private interpretation of our own. What that acceptance was I have shown, and I believe incontestibly set forth. It appearing, then, that in our Saviour's time it was so understood, especially in Judea, Galilee, and Samaria, we must admit the fact that the demons of the New Testament were the spirits of dead men ; for so all the Apostles seemed to have used it. Paul characterizes Popery by its demon doctrines ; and John in the Apocalypse says that Babylon in ruins shall be the habitation of demons—certainly neither angels nor human bodies, but the spirits of the slain inhabitants. But I have yet many things to say on this subject, hard indeed to be uttered, and harder to be believed, because of the dulness of hearing of this generation. Meanwhile I rejoice in your consolation—that the Lord's triumph over demons has greatly retrenched, if not wholly circumscribed their dominion over men. Indeed I have long reflected with pleasure on these words of an old seer—“There is no enchantment against Jacob, nor divination against Israel.” Happy the people in such a case !

Yours in haste and all affection
for the hope's sake, A. C.

LETTERS FROM EUROPE—XII.

Edinburgh, August 14, 1847.

MY DEAR CLARINDA—Though personally in Edinburgh, my subject is

London. I arrived here on the 13th, having spent one day in Berwick-upon-Tweed, of which I will speak in its own place. But my notes on London, Cambridge, and Oxford, are yet uncopied, or rather undeciphered. To detail any one of the great attractive objects of human inquiry in London would be to write a volume. To this class belong the Tower of London, Westminster Abbey, the British Museum, the Colosseum, the Royal Academy of the Arts, the Zoological Gardens, St. Paul's, &c. I therefore presume not such an undertaking. True, indeed, there is much of human nature and human history developed in those institutions, and they furnish many a text and many a comment for those who think with Pope, "The proper study of mankind is man."

A very brief notice of these great schools of instruction, erected and maintained at great expense, and generally regarded as valuable means of improvement and civilization is, indeed, proper in its own place, and may be useful to those who have a desire to travel for knowledge, or to profit from the labours of those who have travelled, or of those who have gathered together in a small compass much of this great world for public amusement and for public instruction.

You visited most of the places named, as I learned from Brother Wardropper, of Sunderland, who accompanied you to several of them, and with whom I formed a very agreeable acquaintance both in London and in Sunderland. I therefore dwell not on those which I may notice so much for your reflection as for those who have not seen them. But my notices must be too brief to afford either much edification or pleasure to any one.

A history of the tower of London, a "prison palace," would be almost the history of England, at least from the days of William the Conqueror to those of Lovat and Balmerino. But it would be the history of broils

and battles, of imprisonment and murders, tilts and tournaments, of implements of death, of coats of mail, targets of iron, Spanish pikes and javelins, boar-spears, pole-axes, clubs, maces of iron, battle-axes, shields, swords, pistols, cuirasses, tilting-lances, tilting-helmets, gorget, back, and breast-plates, cross-bows, daggers, chain-mail, carabineers, muskets, morning-stars, (balls of wood armed with iron spikes at the end of long poles) ancient cannon, mortars, &c. It would be the history of imprisonments and executions. We should then walk through the dark cell of Sir Walter Raleigh, and the vault of Fisher, Bishop of Rochester, that of King John, and that of Queen Elizabeth. We should then visit the Tower-green and Tower-hill, where were executed the two Queens of Henry VIII. Anne Boleyn and Katharine Howard—"the two Earls of Essex, Cromwell and Devereux, the Dukes of Somerset and Northumberland, Lady Jane Grey and her husband, the Countess of Salisbury, the last of the Plantagenets, the Duke of Norfolk and his son, the Earl of Arundel." We handled the axe, the sharp but speedy cure for many an agony, and saw the block on which some of the victims of royal hatred expiated their real or alleged transgressions. But from all these scenes and reminiscences of less enlightened and less civilized ages, we shall take a glance at the Regalia.

Since the recent fire that injured a portion of the Tower, a new "jewel-house" has been erected, in which the Regalia are kept. We took a grave look at St. Edward's crown—the ancient imperial crown. This crown was consecrated by the Archbishop of Canterbury, and placed on the head of the sovereign at the altar. But the new state crown, made for the coronation of her present Majesty, most interested our attention. "It is composed of a cap of purple velvet, enclosed by hoops of silver, covered

with precious stones in such numbers as to present to the eye one blaze of diamonds. The hoops are surmounted by a ball covered with small diamonds, and having a Maltese cross formed of brilliants at the top of it. In the centre of the cross is the celebrated 'inestimable sapphire,' and in the front of the crown another jewel of equal celebrity—the heart-formed ruby, said to have been worn by Edward the Black Prince." I need not describe the Prince of Wales' crown of pure gold, without jewels. On state occasions it is placed before the chair, in the House of Lords, on which sits the heir apparent to the throne.

The ancient Queen's crown is of gold, set with diamonds of great value, intermixed with pearls and other costly jewels. It is used at coronations when the sovereignty exists in the male branch.

The Queen's diadem, or circlet of gold, is also exhibited here. It was made for the coronation of Maria d'Este, wife of James II. at an expense of one hundred and eleven thousand pounds! It is richly adorned with large diamonds curiously set, and the upper edge of the circlet is bordered with a string of pearls.

St. Edward's staff of beaten gold, four feet seven inches in length, and three quarters of an inch in diameter, surmounted by an orb and cross, and shod with a steel pike, is lying here in safe keeping. This staff, in the ceremony of coronation, is the first of the regalia delivered to its proper officer by the Lord Chamberlain.

The Royal Sceptre, or the sceptre with the cross, is that placed in the right hand of the sovereign by the Archbishop of Canterbury, having been previously blessed by his Grace at the altar. It is two feet nine inches long. The fleur-de-leuce with which this sceptre was formerly adorned, have been replaced by golden leaves bearing the rose, the shamrock, and the thistle.

The Rod of Equity, or the sceptre

with the dove, is placed in the left hand of the sovereign by the officiating Archbishop. It is three feet seven inches in length, set with diamonds and other precious stones.

The Queen's ivory Sceptre, made for Maria d'Este, is mounted in gold, terminated by a golden cross, bearing a dove of white onyx.

I cannot describe the *armillae*, or coronation bracelets; the royal spear wrought in gold, worn at coronation by King or Queen; the *ampulla*, or golden vessel for holding the oil at coronation; the anointing spoon, also of gold, dated in the 12th century; the golden salt-cellar; the baptismal font, of silver gilt, used at the christening of the royal progeny, of course less valuable than one for a person of maturity; nor can I describe other golden treasures here displayed—such as the silver wine fountain; the twelve golden salt-cellars; two massive coronation tankards of gold; the banqueting dish, and other dishes and spoons of gold, together with a beautifully wrought service of *sacramental plate*, employed at the coronation. These are parts of the royal treasure, making together the enormous sum of three millions sterling, almost fifteen millions of dollars; yet all contained on one stand, within a circle some nine feet in diameter.

Such is the price, and such the glory, the trinkets, or the trumpery of royal consecration and coronation. This is an expense from which we are happily exempted, and a glory, as a matter of course, on which we could look without one single aspiration—a glory, for the possession of which, no Christian man could offer up one prayer to heaven.

Such is the Tower of London in its treasures—standing on Tower Hill, a lofty square building, adorned with turrets, surmounting the other building or outworks. Its height is ninety-two feet, and its walls fourteen feet in thickness; guarded, of course, with a garrison adequate

to the safe-keeping of its immense treasures.

On contemplating the Knights in armor, *cap-a-pie*, clothed in steel, except an air-hole for their nostrils and a peep-hole for their eyes, sword, or spear, or halbert in hand, mounted on a war-horse caparisoned from head to tail, as they stand accounted in brigandines, complete, one cannot, in these our halcyon days of peace and good humor, and with a little good nature in our eye, but ask, Where was the hero, the soldier, the man of courage in these chivalrous days of genuine Knight errantry? There is a sort of military harlequinery in all these displays of heroes, escutcheoned as they are, which, in spite of one's gravity and respect for kings and heroes, gives to the whole display an air of ridicule, rather than a display of heroes, and makes one blush for erratic man, "with all his honors thick upon him," as a poor deluded creature, even when standing tiptoe on the loftiest pinnacle of his own ambition. I, therefore, bid a long farewell to the Tower of London and to human greatness, and hie away to Westminster Abbey.

And what shall I say—indeed, what can I say, of Westminster Abbey! The very name of it awakens associations and reflections which it were in vain to attempt to utter. A mighty pile of Gothic architecture, got up and consummated in a most splendid style, founded by Henry III. and his successor Edward I. and completed by the greatest master in his day of architectural science, the well known Sir Christopher Wren. For ages this immense Abbey, extending from east to west 375 feet, and in breadth from north to south 200 feet, whose nave with its aisles 75 feet, and from its floor to the interior roof 101 feet, and from the choir to its lantern 140 feet, has been the mausoleum of Kings and Queens and of earth's great ones.

Within its spacious walls are nine

chapels, dedicated in order, to St. Benedict, St. Edmund, St. Nicholas, Henry VII. St. Paul, St. Edward, St. Erasmus, St. John the Baptist, and one alike dedicated to St. John the Apostle, St. Andrew and St. Michael. Besides these, are the North Transept, the North and South Aisle, West end of the Nave, South Transept or Poets' Corner, and the Choir. Its magnificent Portico, like the Beautiful Gate of Solomon's Temple, has been the admiration of the world. The cloisters remain in good keeping, and contain numerous monuments, ancient and modern. The Chapter House, an octagonal room, is the receptacle of the crown records, amongst which is Domesday-Book of the 11th century, in good keeping, as legible as when first written.

The coronation chairs are the only other precious depositories connected with governmental affairs in the Abbey. The more ancient of the two was carried from Scotland with the *Regalia* by Edward I. A. D. 1297. The stone under the seat is reputed to be Jacob's pillow. I read an account of these stones many years since, connected with the tribe of Joseph and the Milesian kings wending their way to Ireland and founding a colony there, and of their carrying this stone with them. But if it were true, I have forgotten much of it; and what I could recall is even too much for this place. I was pleased to see the stone of whose existence I had had some doubt. The other chair was made for Queen Mary. The Queen, you know, sat in this antique old oak chair at her coronation, and I think I heard some one say that you sat in it while fatigued in the Abbey. At the coronation these chairs are covered over with gold tissue, and placed before the altar behind which they now stand.

We cannot, with our readers by our side, perambulate all the chapels, transepts, and aisles of this grand repository of the monuments and of the

ashes of the illustrious dead. We can notice only a few objects of common interest. There is many a monument here in honour of those whose bones lie somewhere else ; while a good number have been honoured with a grave as well as a marble memento within these consecrated walls. I was pleased to see that while kings and queens, princes, lords, and ladies of noble extraction and aristocratic rank are lying in state, or celebrated on sculptured walls—while archbishops, prelates, and ecclesiastical dignitaries are lauded in pompous eulogies or elegies—men of genius, philosophers, orators, poets, inventors of useful arts, great masters of science and learning, distinguished philanthropists and public benefactors, have a place among earth's great men and Nature's own nobility. Such are James Watt, great master of the steam engine ; Sir Humphrey Davy ; Thomas Young, noted for his illustrations of Egyptian hieroglyphics ; Matthew Baillie, M.D. ; Canning ; Jonas Hanway, a benefactor, inventor of the umbrella ; William Wilberforce, and Zachary Macaulay, able advocates of the abolition of the slave trade ; Wharton, the historian ; Bishop Pierce ; the figure of Washington now bears the third head on the monument of Major Andre, *mutilated for relics* ; Newton ; Cassaubon, a distinguished classical scholar ; Dr. Bell, founder of the Madras system of education ; Garrick ; Rob. Taylor, an architect ; Dr. Barrow ; Handel, the great composer ; Goldsmith ; Rowe ; Thompson ; Shakespeare ; Southey ; Dryden ; Cowley ; Chaucer ; Granville Sharp ; Prior ; William Mason ; Gray, author of the *Elegy* ; Spencer ; Samuel Butler ; Ben Johnson ; Addison ; Butler ; Milton of course. "The Poets' Corner" is not confined to poets only, nor are all the great poets there. Pope, Young, Byron, with many others, have no monuments here. In the Poets' Corner there are but fifty-two

monuments in all, and these are not one half poets. Grabe, and Bushby, master of Westminster School, are among them.

Addison's remains lie in one of the aisles or chapels. When walking over them, I was reminded of that beautiful paper in his *Spectator*, which, in my youthful days, I often read with much pleasure. It begins with, "When I am in serious mood, I often walk by myself in Westminster Abbey." In speaking of youth and age, of beauty and deformity, and of the ashes of the great, he makes many beautiful remarks, full of instruction. How true his observation, that, of the great majority, all that can be said of any one is, "He was born one day, and died upon another."

There are, I fear, but few *saints* in Westminster Abbey. Earth's great ones are here. Saints are generally found without a monument, and without an epitaph ; and of most of those "not a stone tells where they lie." But not one of them is forgotten by God ; for he that numbers the hairs of our heads, and

"Who, with equal eye, as Lord of all,
Beholds a hero perish and a sparrow fall," forgets not the ashes of his friends, for their dust is precious in his sight. How much better the lot of the righteous—"to suffer affliction with the saints, rather than to enjoy the pleasures of sin for a season," and have our eyes fixed on "the recompense of the reward."

But how useless to moralize on such scenes ! When among the tombs and monuments of the dead, we are for a moment serious ; but those who live in Westminster Abbey, and who constantly wait upon the visitants, are just as little impressed with the scenes around them as Blair's grave-digger, of whom the poet said :

"Scarce a skull's cast up
But well he knew its owner, and could tell
Some passage of his life ; yet no youngster
More vainly jests, or tells a merrier tale,
Than ha."

Those whom the gospel subdues, whom the love of the Father, the grace of the Son, and the consolations of the Holy Spirit allure not, subdue not, and sanctify not, are, indeed, the incurables in the infirmity of fallen humanity.

A few words to post up my travels to this date. From the excellent Christian family of Brother and Sister Shaw, of Huddersfield, whence I last addressed you, Brother Henshall and myself proceeded to the old city of York; and after spending an hour or two in its grand cathedral, and enjoying divine service and the finest organ I ever heard, we passed on to Sunderland, and were kindly received and courteously treated, as in all other places, by the brotherhood of that beautiful town. We had much of the company of Brothers Ward-ropper, Hill, M'Dougal, and others, enjoying the hospitality of brother Douglass, who is so warm a friend as to have amongst his ships at sea one bearing my name, and is now building one which he purposes to call for yourself. I had a fine hearing in this town of some 30,000 inhabitants. All that could hear in one of its most spacious rooms, were assembled, and of its best class of citizens. I delivered three discourses to the church and citizens there, and brother Henshall two. These discourses were not without effect—some have since been baptized, and much harmony of feeling created between the Baptists and our brethren. I think there will be a union between them. Thence I visited the large and splendid city of Newcastle. We lodged in the same Temperance Hotel in which you sojourned on your way to Scotland. I delivered three addresses here to immense auditories in the largest Hall in this city of 110,000 inhabitants. I have heard also good tidings from Newcastle. Thence we proceeded to Berwick-upon-Tweed, a little insular kingdom by itself, being neither in Eng-

land nor Scotland; still it has its English and Scotch churches. And, strange to tell, by a singular coincidence, I entered Scotland on the 5th day of August, on which day, just thirty-eight years ago, I embarked from it for the United States; and, still more worthy of remark, with consent of the trustees and the parson, I was admitted into the established church, and permitted to address my first Scotch auditory from the sacred desk in the good "auld Kirk o' Scotland," the parson himself and his precentor being in attendance. I was heard with profound attention by a large audience, on the original gospel, which I declared with as much unhampered and unrestricted freedom as ever I did in my life. Such was the effect, that some of the trustees were inquiring next morning round the town where my works could be obtained. I never sympathized more with a parson in my life, except one in England, for whose congregation I spoke several times. Having conversed with me in detail on the Christian institution, and heard some three or four discourses, in a soliloquy he was heard to say, "I am a pastor—unfortunate man, I am a pastor! What can I do?"

But my page is full, and having been so much engrossed in Edinburgh, I cannot even read what I have written. I must bid you farewell, as I have just time to forward this letter before the steamer of the 19th sails. My love to all. Your father,

A. CAMPBELL.

THE FULNESS THAT IS IN CHRIST.—Oh, sirs! there is in a crucified Jesus, something proportionate to all the straits, wants, necessities, and desires of his poor saints. He is bread to nourish them, a garment to cover them, a physician to heal them, a prophet to teach them, a priest to make atonement for them, a husband to protect, a father to provide, a brother to relieve, a foundation to support, a root to quicken, a head to guide, a treasury to enrich, a sun to enlighten, and a fountain to cleanse them.—BROOK.

THE QUESTIONS OF THE PRESENT AGE, CONSIDERED IN THEIR RELATION TO DIVINE TRUTH.

NO. II.

THE CHRISTIAN'S MISSION.

IN surveying the mental history of the world, and the various plans that have been the fruit of the gigantic and starry intellects which have laboured for a brief space, there is one source of melancholy, yet instructive contemplation, which is, the nature and duration of the systems originated. There have been those who have promulgated systems behind their age—these have been the subject of ridicule and contempt. There have been others who have organized systems adapted to the exact wants of the age—and these are they who are the truest benefactors of mankind, and whose names are engraven most deeply on the tablet of Fame. These are they who are “wise in their own generation;” who from a profound knowledge of human nature, and the circumstances and wants of the age, form a corresponding plan. Where they have acted according to the knowledge they possessed, and the opportunities the times afforded, we can gratefully render them all due honor. But there is another class of men—and they are the noblest and the purest—who have founded their systems upon principles of morals, and upon circumstances which *ought* to exist, rather than upon the circumstances which *do* exist; and, though consequently gaining esteem from the more noble-minded members of society, still meet with the sneers and indifference of the ignorant, and the persecution of the depraved. Their fate is much to be deplored: they are earnest and lofty souls, struggling ardently for truth, and it is not until their valiant hearts lie cold in death that mankind appreciate their thoughts and designs, and Fame, too late, brings her wreath to decorate their tombs. But on all the systems is

stamped the mark of finite knowledge, and as a consequence, of limited influence and operation.

The same system of government, legislative and executive, which is the glory of England, has proved ruinous to other nations; and the most flourishing system at last perishes because it is unable to adapt itself to the progress of mind. Upon its ruins is built another system more adapted to the wants of human nature. Such is, and must ever be, the history of all human systems, and such always will be the fate of their originators.

But it is the characteristic of the Christian System, that it is adapted to all time, to every nation, and to every clime. The most depraved may be raised by its power to the dignity of personal holiness; and the purest and most intellectual feel its influence chastening and subduing every foible, till, when it has performed its perfect work, it renders them but “a little lower than the angels.” Such being its effect on individuals, its effect on nations is still more apparent. A nation is happy or miserable in proportion as its government and morals conform to the spirit of divine law. Our national grandeur has been ascribed to our industry, energy, bravery, and so forth; but it is a mistake of effect for cause. Our industry, energy, and bravery, constitute our national grandeur;—the cause lies in the greater admixture of divine law with our government and morals, and that grandeur can only be maintained by a continued and increased adoption of divine law. If any one be unconvinced, let him behold the nations under the sway of Roman Catholicism and idolatry, and he will behold industry, energy, and bravery withering away, and the peoples themselves degraded and enslaved both in body and in soul. Every system requires agents by whom its principles are to be presented to the human mind; and the Christian

System, as the moral universe is the sphere in which its influence is to be exerted requires human agents likewise, and it is a solemn and weighty consideration as to how and by what means this divine system is to be promulged, we shall proceed to state in the first place

THE AGENTS.

When the Christian System was first given to the world, its propagators were delighted with the divine power to control all the elements of nature, and mould them into witnesses of the truth of their divine mission. They wandered over the earth endowed with the delegated power and majesty of God, and showed to mankind the realization of Jacob's dream, the ladder whose ends touched earth and heaven—the way by which the angels could descend to meet man and hail him as a brother, and by which man himself may ascend to the presence of his God and Father.

But the Apostles, long ages since, sealed their faith by their blood—they departed to the land “where the wicked cease from troubling, and the weary are at rest”—they now hold communion with the Prophets who have hung their harps on the throne of God, and in the greatness of the contrast between earth and heaven feel how measureless is their recompense.

The work still has to be executed, and by whom? It can only be performed by those who have the knowledge of divine truth, who alone can claim the high and arduous task; and in these latter days, when sin and suffering overspread the earth, there is need for a further proclamation of God's system; and we, who glory in being illuminated by the light of divine truth, by that very declaration show that to us is the glory, and on us rests the responsibility of proclaiming to the world the infinite wisdom and love of the Eternal God. To propagate a system whose authorship may be known by the light that

heralds its fair presence, the peaceful virtues that attend its path, and the long blaze of glory that lingers in its train—*this* is the Christian's mission.

THE POSITION OF THE CHRISTIAN.

In the glimpses of the heavenly host given to us, we find there are three gradations of rank: the Archangel, the messenger of God's will; the Seraphim, the angels of love, who stand nearest the throne of God, as being most like the divine mind; and the Cherubim, the angels of knowledge;—these, in this our world, learn the wisdom and love of God; and as the scroll of Divine Providence is gradually unrolled, they chant for evermore the solemn anthem, “Great and marvellous are thy works Lord God Almighty, just and true are thy ways thou King of Saints.” But when God wished to create our world, he did not delegate his power to the angels. No, it was a work too lofty to be delegated even to an archangel—he performed it by his own personal action, thereby consecrating labour, and declaring to us that in labour alone lies the true dignity and object of existence.

The Christian may now see the dignity of his own position. When God created a world, he gave not the work to the highest angels, but performed it himself; and in giving him the work of proclaiming to mankind his commands and love, he has placed him in a situation higher than the angels, and second only to himself and our glorified Redeemer. As he is, then, the medium by which God teaches even the heavenly host his wisdom, and in which he shows his Providence, let him prove himself worthy of the high vocation to which he is called.

THE WORK AND CAPABILITIES OF THE CHRISTIAN.

We, then, being the laborers of God, and responsibility resting upon each, it is necessary that we should know our appointed task. “Every man should seek his work, and do it.”

The fact of no two minds being constituted alike is not a proof of our weakness, but of our power; it shows that our souls are intended to form one harmonious and godlike whole.

In the first age, bishops, deacons, and evangelists were the principal officers and laborers mentioned; but we cannot all be rulers, nor can we all wield the sword of the Spirit, so as to render men the prisoners of the Lord—nor have we all that rule over our own souls, that calm judgment and searching knowledge of the human heart, which are so essential for those who have to bear rule in the church of God. But there is one work every man can do, and without which transcendent talents are utterly useless. The work is this: we can all show to the world by personal holiness the transforming influence of the system we advocate. And here I may say, we must take a higher standard than respectability. It is a standard made by the world for their own convenience. A respectable man signifies one who is as good as the generality of men, but certainly not any better. If we are only respectable, we can have no predominant and lasting influence. Our lawgiver said we were to live “soberly, righteously, and godly.” Between this standard and that of the world there is some considerable difference. To this, personal holiness of character, may be ascribed the astonishing success of Christianity in the first age. It has been said that “the blood of the martyrs is the seed of the church.” But the mere martyrdom did not convince: there had been impostors who endured death calmly, and with resignation. It was the attending circumstances that invested martyrdom with such power. When the executioners beheld Christians even in the midst of the consuming flames, raising a song of praise to God, because they were permitted to testify their faith by their blood—when they beheld

women endowed with courage esteemed the characteristic of men—when they beheld the Roman soldier, who preferred death to dishonour, cheerfully submitting to the scourge, a punishment so ignominious as to be forbidden to a Roman—when they saw all these things, they felt that the despised Nazarenes had, in trial, a support which they never experienced, it brought a conviction that the Christian system was from the Supreme Being. The Heathen *endured* death, but the Christian *rejoiced* in it. History tells us that martyrdom was often followed by the conversion of the executioners and of many spectators. If such were the effect of faith and practice in those days, surely we who are not tried in the fire of persecution, who are enlightened by the full blaze of divine truth, and who have within our reach the accumulated knowledge and learning of eighteen centuries, surely we can do as much as they!

The Christian can exert a great and national influence, by endeavouring to infuse into all legislative enactments and reforms, the spirit of his own religion. Those who, from mistaken views of Christian duty, would debar the disciple of Christ from the exercise of political influence, would thereby take away the power from those the most worthy to exercise it, and the least likely to exert it for personal aggrandisement and party purposes. The 120 provinces of Persia had no reason to regret that Daniel held the reins of government.

It is still more inexpedient to leave unassailed any unequal and oppressive laws, for they are the strongholds into which tyranny and priestcraft take refuge from the assaults of truth, and may be turned into formidable engines for the destruction of her votaries. The first work of any general, when he has chosen his battle-field, is to remove any obstacles to the free movement of his forces, and seize on every means offered to strengthen

his own position. There is a like analogy in Christian tactics, though Christianity is upheld by him who poured the waters from the hollow of his hand. It never shines forth in such splendour as when it has a clear and unclouded atmosphere to transmit its rays. The seed of evil sown in society long ages since, has now grown into a gigantic tree, the "marvel of a thousand years;" and, like the upas, is gradually withering under its deadly shade everything pure and holy. The Christian has the power to lop off its branches ere they produce more of its fruit, which, like the apples of the Dead Sea shore, are outwardly fair to behold, but inwardly full of bitter ashes. The social system of every European country is decaying to its very core; and as the social problems are now discussed in every nation, in every workshop, at every fireside, the disciple has now an opportunity of vindicating the majesty of the Lord; and when from all voices is heard the cry "Oh, miserable men that we are, who shall deliver us from this body of death?" he can say, in firm yet suasive accents — You are miserable because you have forgotten God—because you have disregarded the laws ordained for you, and adapted to your nature by the God who made all nature—because God has suffered you to make your own laws, which you now find a burden too heavy to be borne. You are miserable because you have voluntarily broken the golden chain of divine law, by which God bound you to himself and to his throne, and put on the iron fetters of sin, 'whose rust is a witness against you, and now eats your flesh as it were fire.' You are weary, because, like the dove of the ark, you have swept over the dark waters of life, and find no rest for your souls. Repose, then, on the Rock of Ages: the waves of sin and infidelity have beat against it for four thousand years, without shaking its lofty pinnacles, or

wearing away one fragment; yet they themselves have been repelled and scattered into empty foam. He, like Moses in the wilderness, can point out to the perishing multitude who have been stung by the Old Serpent, the sacred sign on which they may look and live.

It is a striking characteristic of the Christian character, that it gradually purifies and elevates all who frequently come in contact with it—even as the violet imparts to the breeze which sweeps along the green dell that is her home, a portion of her own fragrance. If the world has not hitherto believed, it is because Christians have not in their own purity of character, afforded it the necessary evidence. When the Apostle James defined "pure religion," he said one of its attributes was "to visit the fatherless and widow in their affliction." This is a feature of striking beauty and benevolence, for on none do the consequences of sin fall more heavily than on the innocent widow or orphan. The worst feature in unregenerated human nature is, that it is fond of giving to the rich, of helping the strong, and crushing the weak; and it is here that the follower of Christ appears as a ministering angel, for the message of love never enters the heart with such thrilling power as when it has been preceded by some kind action which shadows forth the boundless love of Him who is on high. The spirit of Jesuitism, which has long been acquainted with all the lights and shadows of human nature, has always made this principle of benevolence subservient to its own views, for whenever a fresh field has to be occupied, the Sisters of Mercy are always sent as pioneers to prepare the way. And shall the Christian show less humanity and less wisdom? His course should be traced even as the hidden streamlet, by the freshness, the verdure of heart, which his deeds of kindness have left wherever he has passed.

**INDIVIDUALITY OF CHARACTER
NECESSARY TO THE CHRISTIAN.**

When night throws her shadowy veil over the fair face of nature, rendering the silent rivers mirrors of wandering worlds, a new evidence of the Divine attribute is presented to our view—from the splendid Uranus, whose distance is so vast, that the greatest scientific intellect can obtain no parallax, and consequently no conception of its relative position—to the pale star of eve, we behold a various degree of splendour and magnitude; and when the morning sun again hides these stars with a veil of light, in the green oak and the tender lily, we still see that evidence renewed. Each offspring of Divine power is endowed with a beauty all its own; but as if it were intended to teach man, in a sublime allegory, the love and justice of God, there is every where visible a principle of compensation. The oak, clasping the earth with his mighty arms, may defy the storm, yet the lily only bows her meek head, and she, too, rests in peace.

To us, reasoning analogically, there appears the same primary difference in the souls of men. It is urged that circumstances have immense influence over minds. True. The diamond may be cut, so as to increase its beauty, or it may be defaced, so that it shall be almost valueless; but still it is a jewel—it cannot be changed into common earth. Even so with human minds; they have characteristics which circumstances may defy, but which they can never change or destroy. And here we may remark, that the appearance of a galaxy of intellect, at certain epochs in the world's history—such as the Augustan age, or the Reformation—ought not to be ascribed to chance, that which man terms chance being either uninvestigated or unfathomable law.

The man of talent cannot impute injustice to God, because he does not possess genius. Let him ask the

genius, the ebbs and flows of whose soul were as tides in the moral universe, and he will tell him that the thoughts which glisten in his pages are like the pearls which the diver brings from the bottom of the deep, precious, yet earned by a portion of his own heart's blood.

"He learnt in suffering what he taught in song."

But can the genius repine with truth? The man of talent will say that the knowledge he himself has obtained, by years of unremitting research and thought, was acquired by the former almost intuitively; and again, he will know that the well-poised and disciplined mind, which enables him to labour, at any period, with a certainty of success, is denied to the loftiest genius, whose soul is like those stars which move in so vast an orbit, that their light is seldom visible to the world. The balances are still equal.

It follows, then, that a man's greatness and utility increase in proportion to his individual development of soul; nor is it contradicted by the actions of the Divine Being.

When the gospel was to be proclaimed to a whole world, twelve men only were chosen, each with varied faculties. There were the learned, logical, and eloquent Paul; the daring and impetuous sons of Thunder; the tender-hearted and woman-like John; besides the other Apostles, whose characters are manifested in their writings or labours. And yet again, when the brightest jewels were to be plucked from the Pope's triple crown, there arose two men, Luther and Melancthon; the former daring, impetuous, with the spirit of the warrior rather than of the priest, unrivalled in controversy, with an energy that increased in proportion to the need; the latter profoundly learned, meek, yet with a martyr's firmness, winning as many converts, by suavity of manner and personal holiness, as his colleague by force of argument: the one admirably

fitted for prostrating the walls of the temple reared by the superstition of so many ages; the other skilful, in collecting the loose materials, and reconstructing them into a "living temple," meet for the dwelling-place of God; yet each, according to a law pervading the physical and moral universe, drawing to himself souls of a kindred nature, which should operate on others in a like manner.

The Jesuits have always held more power than any other society, solely from the adoption of this principle. The general of the order once showed an English noble the interior of the Roman College. "Behold," said the superior, "I have here poets, statesmen, orators, philosophers, generals, aye! and if they are needed, I have martyrs." In an unguarded moment, he had disclosed the arch secret of his power.

Every one of these men would labour in a different cause, yet with unity of purpose. Each man would regard himself as the sole representative of his cause. Alas! the children of darkness are wiser, much wiser than the children of light!

Shall the Christian suffer it to be so always? Does he not know that individual efforts, combined for one great end, shall conquer the world? Yet there is another motive which will have greater power over the human heart.

Life, if properly understood, is more awful than death. Death is but the *entrance* into eternity; life is the *preparation* for it. It is here that the soul of man fashions its own destiny. The king shall lose his gemmed diadem—the warrior his laurel wreath—the spirit of the grave shall clasp us in his cold arms; but the consecrated intellect, the pure and devoted heart—these are distinctions which shall remain when time shall be no longer; and as "our suffering is but an inverted image of our nobleness," we can still rejoice, knowing that every trial endured,

every evil thought subdued, is but another ray of glory added to our eternal crown.

LABOUR ESSENTIAL TO MAN.

When God made man in his own image, placing him in an abode of surpassing loveliness, the day glided not away in a voluptuous dream; he did not let the hours run by, while he reclined on the mossy bank, watching the clouds as they floated over the summer sky; but, in the fulfilment of God's law of labour, he was to bind up the drooping flowers, to gather the mellow fruit, or the golden grain—to remove aught that was withered or decayed, in order that every spot might be fresh and fair as his own nature, and at intervals to rest and refresh his soul by communion with Jehovah. Even after his fall and banishment from Paradise, the law was again ordained; and that man might not avoid the fulfilment, the primal curse fell upon the earth, causing it to bring forth weeds, which should contend with man for the empire of the soil. Yet love was still manifested; from the weeds do we gather the harmless medicinal balm, which can cure our diseased frame. Adam might, perhaps, have evaded the law for a short time; but he would have ultimately been compelled, from necessity, to obey the law, even as we are.

The Christian can join to necessity the pure motive of gratitude. When Jehovah appeared to his chosen people, he was shrouded in a robe of fire; the earthquake, and the sound of the trumpet, shook the land, filling the hearts of the assembled thousands with fearful terror. When the prophet Elijah said in anguish, "I have been very jealous for the Lord God of Hosts, for the children of Israel have forsaken thy covenant, thrown down thy altar, and slain thy prophets with the sword, and I, even I, only am left, and they seek my life to take it away," the Lord heralded his approach to that suffering, that

much-enduring man, by the storm, the earthquake, and the cloud of fire; and at last a voice, still and solemn, declared to him that his sufferings would shortly cease.

But in these latter days, God, manifest in the flesh, gave himself as a ransom for our sins, "and all for love, and nothing for reward." He now allows us to address him by the endearing name of "brother." He now speaks not in the voice of command, but entreaty. Hear these words: "Ho, all ye that are weary and heavy laden come unto me, and I will give you rest!" Cold must be the heart, and slavish the soul, that does not thrill with gratitude when he hears such words.

One of the scholars of Socrates said to him, "I have so high an opinion of the excellence of the gods, that I think they stand in no need either of me or my services." Socrates replied, "Thou mistakest the matter, Aristodemus; the greater magnificence they have shown in the case of thee, so much the more honor and service thou owest them."

Shall we suffer an heathen to surpass us in gratitude? It was wisely remarked by a Jewish Rabbi, "that human actions re-appear in their consequences by as certain a law as the green blade rises up out of the buried corn-seed;" but this law is fraught with no terror to the Christian; he knows that the consequences of a righteous act shall be seen by the Lord, widening in the progress of time. They shall be as a shady palm grove, giving spiritual shelter to those who were ready to perish; but if the act be evil, how fearful shall be the result! May not some one sin, following this law, be sufficient to banish us for ever from the presence of God?

Rouse to some work of high and holy love,
And thou an angel's happiness shalt know—
Shalt bless the earth while in the world above:
The good begun by thee shall onward flow
In many a branching stream, and wider grow;

The seed that in these few and fleeting hours
Thy hands unsparing and unwearied sow,
Shall deck thy grave with amaranthine flowers,
And yield thee fruits divine in heaven's eternal
bowers.

J. G. L.

(To be continued.)

GOD IS LOVE.

THE creation of man proves the truth of the testimony, that God is love. The structure of his body, the constitution of his mind, and the happy circumstances in which he was placed, demonstrate the affection of God towards the moral and intellectual being which he brought into existence. But, alas! the gold became dim—the most fine gold was changed, and bedimmed and changed by the happy object of God's regard. Rebellious man! art thou any longer an object of the love and care of Jehovah? Yes, the Omnipotent, instead of casting thee into everlasting destruction, announces the joyful intelligence, that "the seed of the woman would bruise the head of the serpent."

When the fulness of the time was come, "God sent forth his Son, made of a woman, made under the law, to redeem them that are under the law, that we might receive the adoption of sons." The preparatory process is now past; the day has arrived which, when seen afar off, gladdened the heart of Abraham. The Virgin gives birth to Emanuel! Heaven is moved! The plains of Bethlehem echo the song of angels. A gem of the sky guides the shepherds to the created Lord of the universe! Time rolls on; he grows in wisdom and stature. "The spirit of the Lord is upon him; he is anointed to preach the gospel to the poor: He is sent to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind—to set at liberty them that are bruised—to preach the acceptable year of the Lord." Never was mission so perfectly fulfilled. Miracles of mercy attest him. "The blind receive their

sight, and the lame walk ; the lepers are cleansed, and the deaf hear ; the dead are raised up, and the poor have the gospel preached to them." He is emphatically the "Great Teacher." "Never man spake like this man." Love flowed from his lips. "Whom he loves, he loves to the end ;" and from the overflowings of his love, a new commandment he gives his disciples, that they "love one another." His end draws nigh ; he knows the hour and power of darkness ; but his love is unabated ; he speaks comfort to his disciples. "Ye now have sorrow, but I will see you again, and your heart shall rejoice, and your joy no man taketh from you." Love delights in the society and happiness of its object ; hence the prayer, "Father, I will that they also, whom thou hast given me, be with me where I am, that they may behold my glory, which thou hast given me ; for thou lovedst me before the foundation of the world," Eternal love commends itself "in that, while we were yet sinners, *Christ died* for the ungodly." How felicitous ! "to know the love of Christ, which passeth knowledge." Let us contemplate the love of God as revealed to us in 1 John iii. 1, 2 ; and iv. 9, 10, 16 :—

God is Love, the Bible says ;
Mercy governs all his ways ;
Great and awful though he be,
Greater is his clemency.

Every page his goodness shows ;
Every line with kindness glows :
Every law and promise prove—
Glorious knowledge !—God is Love.

God is Love, the ocean roars,
Thundering on a thousand shores ;
While all around, beneath, above,
Swell the chorus—God is Love.

S. R.

STRICTURES ON A BAPTIST PAMPHLET.

DEAR SIR—Whatever diffidence the Liverpool stricture-writers may have had on other subjects, they seem to feel none on the doctrine of redemption or atonement, "which," they say, "we find most glaringly perverted in the 'Christian system ;'"

and they assure us "the whole of Mr. Campbell's reasoning in ch. 10, s. 10, is based upon imperfect views of scripture, and consequently his results are fallacious." Your views, then, gentlemen, are perfect, and a Job might say, "No doubt ye are the people, and wisdom shall die with you."

Some of these perfect views are (Strict. p. 20–25) that the virtue of the atonement lies in the mere appointment of God ; that the extent of atonement is clearly defined ; that a debt is both paid off and pardoned ; that redemption is a commercial transaction ; and that sins deserve punishment, but not after atonement is made. Of certain notions it may be said, a statement is a refutation of them, and these seem of that class, for they intimate that God might have appointed other blood than that of his own dear son to take away sin ; that he makes millions of mankind purposely to punish them without mercy for ever ; that a debt paid off is a debt forgiven ; that Christ came into the world (as a merchant into a town), to make a limited purchase at a limited price ; and that, since the death of Christ, sins do not deserve punishment ! Mr. Campbell may consider himself honoured by having the seers of such "views" opposed to him.

Their leading "view" in this stricture is, *Redemption is a commercial transaction* ; and to make it appear such, they treat us to a metaphor-mixture of debt, price, crime, payment, purchase, ransom, forgiveness, substitution, and offering ; and these are so jumbled and confounded, that one doubts whether the writers knew what they meant. They insist that man is *in debt* to God, and first say "man owes *obedience*." They seem, however, unaware, that as money debts are paid in money, so debts of obedience must be paid in obedience, and not in sacrifice, nor in blood. But, secondly, they repre-

sent the debt to be *sin*, and talk of sin being cancelled. Sin a debt! and this one of the *perfect* views! Why, if I owe £5, and I, or some one for me, pay £5, the debt is discharged; and must it follow that, if I owe five sins, the committing of five sins will clear me?

Next they insist a price was commercially paid. Their words are curious, (p. 23) "that Christ really assumed that debt, and that the price paid was fully and infinitely equivalent to its liquidation." A fair smooth sentence, that reminds one of an old burlesque:—"these storms, when grasped with the eye of reason, shall descend in showers of blessings on the people." Now, business-men of Liverpool, did you ever, in commercial transactions, hear of the *price of a debt*? Such an idea would never have entered your heads had you not a party purpose to serve. Every one knows that a price paid implies a purchase made, and not a debt liquidated, *payment* and *price* being just as distinct as a *debt* and a *purchase*. If you must have it that the buying-back of sinners to God with the blood of Christ is a commercial transaction, pray inform us who is the vendor from whom they are bought, and to whom the price is paid? You will scarcely say they are purchased from God to God; and surely not a matter of bargain with the Devil. If, like the Pharisees, you must say "we cannot tell," the crude commercial notion ends where it began, in mere imagination; and the God-dishonoring effort to make it appear that the blood of Christ was just price enough to liquidate the sins and buy the souls of your favored few, as though a limited Dr. and Cr. and bargain-and-sale affair, signally fails.

Note—The mixing-up and jumbling together of figures and metaphors, can only be necessary in support of error.

Happily for us, the redemption that is in Christ Jesus cannot be reduced

to the cramped, grovelling, selfish dimensions of commercial ideas, there being nothing analagous to it in the business-dealings between man and man. It is as much higher and nobler as heaven is higher and nobler than earth. The light of the knowledge of the glory of God, shining in the face of Jesus Christ, can alone give us enlarged and soul-delighting views of the wisdom and goodness of God in Christ, "who his own self bare our sins in his own body on the tree," and through whom God can justly be the justifier of each believer.

Mis. 33. "The death of Christ is spoken of as a ransom; a ransom man was unable to pay. None can, by any means, redeem his brother, nor give to God a ransom for him; for the redemption of their soul is precious, and it ceaseth for ever," Ps. xlix. 7. It is strange that these young men should so generally write and quote at random. The death of Christ is neither spoken of nor alluded to in this verse, which merely says of rich men, how unable they are to obtain a prolongation of life. Boothroyd renders it, "No one can, in any wise, redeem a brother, nor give to God a ransom for him, so that he may live on to eternity, and may never see corruption; for the redemption price is so great, that he should for ever give up the attempt."

Mis. 34. The writers produce from Exod. xxx. the law of the ransom appointed to be paid when Israel were numbered, as though it prefigured the redemption by Christ Jesus. This is clearly a misapplication; for in Israel each man *paid his own* ransom price (an offering of half a shekel), not to buy himself in to be an Israelite, but because he was already an Israelite, and to make atonement for his soul; and this could not, by any stretch of imagination, prefigure the *one* Messiah giving himself a ransom for *all*, that children of wrath might become Abraham's seed and heirs of God.

There are several quotations under this head, which speak of Jesus giving himself a ransom—of his blood—of his eternal redemption—of his being made sin, &c. and which are interworded by a running commentary, calculated to make them *seem* to sustain the writers' commercial theory. This, however, not one of them does, and of course all the negatives do not amount to an affirmative.

In the *Reply* (B. M. H. p. 130), we have an instance—an awful instance—of the creature contradicting the Creator. There G. R. D. says, "That the Divine Being loves all mankind, the scriptures no where affirm." Now, one is confident that, at the time he had the temerity to write this, he knew that the Lord had said (John iii. 16), "God so loved THE WORLD, that he gave his only begotten son." Can we account for this outrage upon propriety otherwise than by supposing G. R. D. might take the Lord to mean "the *elect* world?" If so, let him so read the remainder of the verse, "that whosoever (of the elect world) believeth in him shall not perish." This would, indeed, be Calvinism cutting its own throat.

Perv. 34. (Reply, p. 130.) "The Saviour, in his mediatorial prayer, expressly refers to the church alone as being given to him by the Father." Reckless assertion! Pray, turn to the prayer (John xvii.) and be satisfied that Jesus does not say "the church alone" was, but that the Apostles were "given to him by the Father." The 20th verse makes this very clear: "Neither pray I for these (given ones) alone, but for them also *who shall believe on me* THROUGH THEIR WORD."

Perv. 35. G. R. D. says, "2 Cor. v. 18 and 20 refers evidently to Jews and Gentiles reconciled to God through Christ, for whom he was made sin; and *they*, not unbelievers, are exhorted to be reconciled to God," (Reply, p. 131.) This, I suppose, we are ex-

pected to take as one of the *perfect views*! If it were not in print, one should have thought it impossible that even G. R. D. should deem an Apostle foolish enough to represent God as beseeching, and Christ as entreating, *the already reconciled to be reconciled*! The candid student of the Divine word will see that St. Paul is there distinctly informing the Corinthian brethren *how* Apostles of Jesus every where executed the office of "ambassadors for Christ," and will carefully note that, if the supplemental words, printed in italics in the common version, are omitted (as they ought to be), the passage will clearly say *how* the ambassadors acted—viz. "As though God did beseech by us, we pray, in Christ's stead, be ye (sinners, enemies) reconciled to God." Dr. McKnight justly says, "This is a short specimen of the Apostles' exhortations to the unconverted in every country."

Perv. 36. "1 Tim. ii. 6 refers to Christ's ransom as embracing men of every class and condition, and is to be testified in due time, not surely by their being lost." What straining to make God partial, and Christ niggardly and unjust! G. R. D. here puts himself in opposition to the Divine Spirit. The latter, by St. Paul, affirms Christ "gave himself a ransom for ALL." The former, however, only allows that he gave himself for *some* of all, leaving us to infer that the rest were created for eternal torments! The comment of G. R. D. on the last words of the verse informs one how little he is acquainted with the "readings" of that doubtful sentence.

I end the present communication by noticing the singular subject which concludes the Liverpool Stricture, No. 4. Mr. Campbell, in endeavouring to correct the common error of representing the death of Christ rather as the payment of an immense debt than as an expiation for sin, says, (Christ. Sys. ch. 10, s. 10), "Every

one feels that, when a third person assumes a debt and pays it, the principal must be discharged, and cannot be forgiven. But when sin is viewed in the light of a crime, and atonement offered by a third person, then it is a question of grace whether the pardon or acquittal of the sinner shall be granted by him against whom the crime has been committed; *because, even after an atonement is made, the transgressor is yet as deserving of punishment as before.* There is room, then, for both justice and mercy—for the display of indignation against sin, and the forgiveness of the sinner—in just views of sin, and of the redemption there is in and through the Lord Jesus Christ.” The Liverpool belligerents take fire at this, and, laying hold of the sentence in italics, cry out, “To say as Mr. Campbell says is to deny the plainest statement in the word of God;” and in their holy indignation see, or think they see, the transgressor “thrown back on the three conditions; and after these are performed, if the guilty sinner feels that neither faith, repentance, nor yet the waters of baptism, can wash away his sins, he is driven”—where, gentle reader, would you suppose?—“directly to Popery.” Gentlemen, you do your judgment and understanding injury by supposing so improbable, if not impossible, a case. A person who has truly believed on the Lord Jesus Christ—truly repented and turned to the Lord, and been understandingly buried with the Lord in immersion—is little likely to *feel* as you describe, for he is forgiven—is passed from death unto life—is a child of God—is one of the elect; and to whom should he go? But my attention is more particularly caught by the expression, “Our sins, it is true, deserve punishment, but *not* after atonement is made.” Now, the great sacrifice was offered, and consequently the atonement made more than eighteen centuries ago. Do the writers mean

to say, sins committed during these eighteen centuries do not deserve punishment? Do they not rather mean to say, “Those *out of Christ* are in their sins, condemned, unholy, alien, and lost; while those *in Christ* are pardoned, justified, sanctified, adopted into the family of God, and saved?” If they mean this, their pious indignation is thrown away, for these are Mr. Campbell’s words, (Christ. Sys. c. 19, s. 2.) In the love of the Spirit, J. D.

PEACE AND UNION.

REPLY TO FRATER.

Dear Sir—When I read Frater’s last letter, I was strongly reminded of a saying of yours in Edinburgh many years ago, which received the unmingled approbation of all who heard it. It was to this effect—“that the man who was afraid or ashamed of putting his name to his lucubrations, had better let the world go on without being troubled with them.”

In your note it appears to me you have pretty well answered all that Frater advanced in animadverting on my letter. As to the questions he put to me at the end of his epistle, it will be time enough for me to answer them when I take up the ground that we *have* any command or precedent for holding communion with the unbaptized; yet if he does not see the difference between taking up this ground, and holding it as a fundamental principle that we are bound to receive all who hold one Lord, one faith, one immersion, without regard to differences of opinion, I despair of convincing him by anything I could say.

Any one born of water and of the Spirit holding fellowship with the unbaptized, must do so through the influence of opinion, for both Frater and I agree that there is neither command nor precedent in Scripture for such a practice. It therefore follows that a Christian excluded from the Lord’s table for doing this, is excluded

for difference of opinion which the Apostle forbids. A brother, indeed, acting thus, presents a fit subject for much solicitude and instruction ; but for the exclusion of such I want precept or precedent. Can Frater furnish me with either ?

In Brother Campbell's Debate with Rice, page 785, he says :—" We receive to our communion persons of other denominations, who will take upon them the responsibility of participating with us." And again, page 810—" A few cases such as I have before (alluding to the above) described, have occurred, and I have witnessed them with some degree of satisfaction." Now, with my present knowledge I could not even go this length ; yet I could by no means exclude the brethren in America who thus act, or Brother Campbell who approves it. Would Frater ? The cases in America and this country are, I admit, somewhat different ; yet it appears to me that the spirit which would exclude in the one case, ought to do so in the other : it is only a step further in the same exclusive road.

I perfectly agree with you as to the evils that have been wrought by imaginary or suppositious cases ; and had they remained so, they would have been allowed, for me, to have so continued in their proper shade, along with the unknown Frater. It was only when this spirit of exclusiveness seemed to be working actual evil in Dundee, in separating brethren who were equally worthy with themselves, that I ventured to lift up my warning voice.

I agree with you, that the idea of union with all who have been immersed, is at present utopian ; yet we ought always to let it be clearly seen and felt that those who stand aloof from us, have the sin and shame of causing and perpetuating division in the family of God.

The surreptitiously carrying infants into the kingdom in their nurse's arms, was a phrase made use of by

Brother Campbell, in Dunfermline, and which I adopted as fitly expressing my mind of the thing intended ; and if Frater does not understand the thing meant, I would say he who is ignorant let him be ignorant. By the way, the charge of a want of charity laid against me, comes somewhat oddly from Frater.

Yours in the one hope,

P. C. GRAY.

Edinburgh, May 12, 1848.

ANCIENT AND MODERN BAPTISM.

IN considering the relation that the modern bears to the ancient view and practice of baptism, we shall, for the sake of convenience, adopt the division of the subject now generally assumed, viz. of subject, of design, and of action or mode. We shall institute a comparison between the Old Baptist position, and that generally taken by our brethren of the Reformation, with the earliest known practice of the Christian church.

1. Then, as it respects the subject of baptism, there appears to be a clear and full accordance between the Old Baptist and our own position with regard to the known practices of the Christian church.

2. With regard to the design of baptism, Baptists generally are rather prepared to deny than to affirm what the scriptures teach, and what the ancient church universally held as the design of the institution, viz. that baptism is for the remission of sins.

3. With regard to the action or mode—while the Baptist churches and our own occupy substantially the same ground as the ancient, yet neither the one nor the other occupy the exact position of the ancient church in this matter. The ancient church regarded immersion as the only baptism in every case where the subject was capable of so receiving it in that manner. These invalids, on their repentance and confession of Christ, were baptized, but not by immersion.

This exception has never received the sanction of any modern churches of the Baptist denomination, and it is as universally approved and practiced by the Christian church in every part of the world.

Having premised these general details, we now proceed to a more particular investigation of the position stated.

The New Testament affords no means for the summary settlement of this question, and therefore it will be necessary, for its satisfactory settlement, to investigate the nature of positive institutions, and the laws to the action of which they are subjected.

1. Then, we take the law of the Sabbath as an illustration of the nature of positive institutions. This law formed a most important part of the Jewish polity: Six days shalt thou labour and do all thy work, but the seventh is the Sabbath of the Lord thy God: in it thou shalt do no work, thou nor thy son, &c. In fact, the whole Israelitish nation—their servants, and even strangers—were rigidly interdicted from all labour on that day. Yet, when the Jewish people affected the greatest extent of obedience to this commandment, some deviations from its strict letter were allowed. If an ox or an ass fell into a pit on the Sabbath-day, it was judged lawful to lift it out. To do so would be frequently a work of great labour and difficulty, and consequently contrary to the strict letter of the command, "In it thou shalt do *no manner of work*."

2. The shew bread will furnish another illustration of the nature of positive institutions. This bread was commanded to be kept by the priests on a table in the holy place, and for their own exclusive use. Yet the High Priest, under the pressure of the urgent necessities of David, did not hesitate to apply it for his relief and assistance—an action that passes without censure in the Old Testa-

ment, and is, by the highest authority, exonerated from all blame in the New.

These facts prove that positive institutions are not immutable in their nature, but have repeatedly yielded to the pressure of urgent considerations and circumstances.

If it should be said that baptism is an institution, *sui generis*, different in its nature from every other positive institution, we answer, that on those who make the affirmation lies the *onus probandi*—the task of proving that it is; and till this proof appears, we shall consider it similar in nature and object to the action of the laws that regulate the observance of all other positive institutions whatever: to be observed literally, exactly, and to their full extent, *in every case* where such observance is practicable; and to admit of another course where such an observance is obviously impracticable.

2. We remark that in cases where a strict and literal compliance with a divine command, to its full extent, becomes impracticable, it then becomes the duty of man to comply with the command *so far as his circumstances will admit*. A denial of this law would bring the most hideous confusion into the whole region of morals. A owes to B £100, but all the means that A possesses only amount to £20. His inability to pay the whole does not exonerate him from paying the £20, and repairing, to the farthest extent of his power, the error he has committed.

Now, an application of water, *in any manner*, is a step in the direction of immersion; and he that receives, and he that applies, water *in any manner*, does more towards a compliance with the divine command than he who does *nothing at all*. We may, perhaps, with the most perfect propriety, assure an individual that God does not require of him anything that is absolutely beyond his power to perform. But we have no autho-

city to excuse him from such an extent of obedience as *is evidently within* his power of performance.

To illustrate this matter farther, C has two sons, M and N, to whom, when dying, he leaves injunctions which become inapplicable to their future circumstances. M, seeing he cannot carry out his father's intentions to their entire extent, does not concern himself at all about obeying them. N carefully fulfils the intentions of his parent to the fullest extent that his circumstances will admit. Which of the two did the will of the father?

It will not be difficult to perceive the application of these principles to the subject before us, and they show how a rigorous interpretation of the divine will often defeats its own intention, and produces even a more deficient and dubious obedience than would have resulted from a more lenient and merciful view of the matter.

While I would, without hesitation, affirm the position taken by the ancient church in this particular, I would not, however, be considered as doing it merely upon authority, but because there appears to exist on that side a decided preponderance of scriptural fact, principle, and evidence. Yet, if this was a question that could be settled in this manner, I should consider that authority as superior in value to any human source of sanction now existing. Yet I would not hesitate to affirm, even with respect to the earliest manifestations of Christian practice subsequent to the Apostolic age, "If they speak not according to this word, it is because there is no light in them."

I would found another argument in favour of the position here assumed on the merciful, considerate, and benevolent nature of Christianity. Nothing can be more opposed to its nature and teaching than a rigorous severity of proceeding, exerted in utter disregard of nature and appli-

cable circumstances; and least of all is this severity to be commended when exercised towards human nature in its last stage of sorrow, and weakness, and pain. The moral influence of such a course must be against our principle, I would here illustrate by a fact communicated to me by a Baptist minister some time ago.

A female, who had attended, for some time, the ministry of a highly respected pastor of that denomination, was taken ill, and during her illness was regularly visited by the minister, who professed the most perfect conviction of the reality of her repentance and faith in Christ. Her weakness was such as to render her immersion impracticable; consequently she was not baptized—was not received into the church—received not the symbols of the Lord's body and blood. She died an alien, cut off from the society of the faithful. Such an event would not have taken place, under the circumstances, during the first three centuries, in any Christian church under heaven. Never did David, the king, evince a more profound discretion than when he said, "Let me fall into the hand of the Lord, (for his mercies are great) but not into the hand of man."

In conclusion, I would briefly notice an objection likely to be taken against the views here advocated, viz. that it is necessary to guard in the strictest manner the divine institutions from innovations, and to transmit them to succeeding ages, in the same degree of purity that we have received them. On this we remark—

1. That the greatest danger of the church has not been the tendency to depreciate external rites. Immersion continued the practice of the whole Christian world for 1300 years; in England, and in some other places to the end of the sixteenth century, and in the East to the present day.

2. It may be doubted whether the

claim put forth to a superior and more exact obedience can be maintained. In every case where nature and circumstances admitted a full compliance with the divine commandment, the ancient church did so comply with it. The modern Baptist does no more. In cases where circumstances would not admit of a full compliance, the ancient church still yielded obedience *so far as circumstances would allow it*. The modern Baptist, in this case, yields no obedience whatever.

3. The means here taken are not the most likely to obtain the object we seek. If we assume an extreme position by that act—or, to speak more properly, by the *reaction* of that act—we either originate or maintain the opposite extreme: for it is a law of mind as well as of matter, “That action and reaction are equal and in opposite directions.” And, indeed, the position that Baptists themselves hold on this question has been, in some clearly perceptible degree, the effect of that fierce contest carried on for ages with infants themselves—the reaction of an opposite extreme.

J. H.

NOTE ON POSITIVE INSTITUTIONS.

The Divine Being, in his government of moral agents, whether angels or men, has seen fit to exercise his authority by means of commands and positive institutions. These have ever been, and are still the tests of fealty to him and his truth. It is said of the angels who excel in strength, that they *do* his commandments, hearkening to the voice of his word. Bless the Lord all ye his hosts; ye ministers of his who *do his pleasure*. Positive institutions given to man in every dispensation, have been of the most simple character, so that perfect obedience lay within the capacity of all to whom they were given. Had it been otherwise, the Divine Being might—indeed, with propriety—have been

considered a hard and cruel master, requiring that from his creatures which they had no power to perform. But this is not the case, either with respect to angels or men. Positive institutions have not only been simple in their nature, but also imperative in their obligation, and not to be dispensed with or altered by the caprice or will of man, for the perfecting of whose character they were given.

The fealty of our first parents was suspended upon a simple prohibition, “The day thou eatest thereof thou shalt surely die.” The same may be said of the institution of worship, given immediately after the one sin had been committed. The offering-up of a lamb for sacrifice must have been commanded. It was a positive institution. “By faith Abel offered to God a better sacrifice than Cain, on account of which he was commended as righteous, God testifying in favor of his oblation; and so, by it, though dead, he still speaks.” The same may be said of all the Jewish institutions—they were simple, practicable, and imperative. It is true that the Apostle, when referring to their number and magnitude, and the bondage which they engendered compared with gospel institutions and liberty, styles them a yoke which neither they nor their fathers were able to bear, and from which the disciples of Christ are now happily freed.

The brother who wrote the preceding article on the nature of positive institutions, has not duly considered the subject—as appears, at least, to us. Indeed, in the particular investigation of the position pleaded for, we are informed that the New Testament affords no means for the summary settlement of the question propounded, viz. that positive institutions are not equally binding under all circumstances—deviations may take place when suffering humanity calls for it! This more particularly refers to baptism or immersion.

That our Heavenly Father does

not require impossibilities, will be freely admitted by all who love and fear him; but that he will approve of our substituting something in the place of that which he has appointed for a particular purpose, we do not believe. "God is not mocked." As to the practice in the primitive church, as far back as the days of the Apostles, if it be not found in the New Testament it cannot be received; for systems of iniquity were even then in existence, there being many false prophets both in the church and in the world. The Saviour, when on earth, was Lord of the Jewish Sabbath. He did not come to restore a dispensation, the rites of which had all been sinned away—so much so, that when he appeared among his own people, "there was none righteous, no, not one." John the Baptist had the honor of preparing a people for the Lord.

In the quotation referred to, Luke xiii. 10-17, xiv. 1-11, Jesus is not alluding to the law regulating the Sabbath, but to the hypocrisy of those who kept not the law, (John vii. 19) but who sought to kill Jesus because he had mercifully delivered poor suffering humanity from affliction and disease on the Sabbath day. "Beware," said he, "of the leaven of the Pharisees, which is hypocrisy." It is lawful to do good works, although not lawful to labour for the promotion of self-interest on the Sabbath day.

We are, in the next place, referred to the conduct of David and those that were with him, 1 Saml. xxi. 3-6, Matt. xii. 1-8, Mark ii. 26. Our readers should ever remember, that neither angels nor men, nor the Son of God himself, could either act or speak so as to please a Pharisee, unless, indeed, it were to praise his deceit and hypocrisy, concealed beneath the garb of superior sanctity and benevolence. We are informed that David—who was a man after God's own heart, especially in reference to positive institutions—when he was

an hungered, went into the house of God, and eat the shewbread, which was not lawful except for the priest only, &c. For the information of some of our younger brethren, we may observe, that the shew-bread consisted of twelve distinct loaves—a loaf for each tribe in Israel, to stand upon the table before the mercy-seat continually: these were to be removed every Sabbath, each loaf separately, and the vacant place immediately supplied, that there might be twelve loaves constantly before the Lord. Five loaves of this bread, on being thus removed, were presented by the priests to David, who, although a prophet, was then in destitute circumstances: these loaves he took and eat, as did the men who were with him. It was an act of humanity on the part of the priests; and David, by the Saviour, is pronounced blameless. Now in this transaction, there is no substitution of that which is human in place of that which is divine. Whether the priest Abimelech were entirely innocent on this occasion, we shall not determine. He and his associates appear to have been unworthy of their office, or the Lord would not have permitted eighty-five priests, with their wives, children, sucklings, and oxen, asses, and sheep, all to have been slain with the edge of the sword. The end of this tragedy was appalling. Had David and his men taken the shew-bread and the sword of Goliath without the consent of the priests, no doubt he would then have been guilty and the priests innocent. God is a jealous God, nor will he give his glory to another. Should parties, under the gospel dispensation, reject the Lord's one immersion in water, in the name of the Father, Son, and Holy Spirit, until by reason of affliction they are unable to attend to it, we should be sorry to hear of any of the brethren sprinkling or pouring water upon them in the name of the Lord, and designating it by the application of the Lord's one baptism.

Better leave them to God and his Christ, who will judge every man as his work shall be.

Regarding A owing B £100, and having at the same time only £20 wherewith to pay, we are of opinion that this proves him to be a defaulter, and, to say the least, very indiscreet, if not dishonest, in the management of his affairs, unless, indeed, it can be shown that he has been visited with unusual and afflictive occurrences in the providences of God. Nothing can relax the obligation of positive institutions, when clearly apprehended by the mind of man—much less justify the substitution of human institutions in place of them.

The next illustration presented to us is that of a father, when dying, making a will, or giving instructions, which his two sons could not carry out. One of the sons disregards altogether the injunctions of his father, while the other fulfils them to the best of his ability. Now in this case the blame does not rest with the sons, but with the ignorance, or want of explicitness on the part of the father. This illustration, then, cannot be applied to any of the injunctions of our Father who is in heaven, who is infinitely wise and perfect in all his commands to the children of men.

As to death-bed repentances, of which so much is said and written in the present day—and the prevalent belief of which is a great source of disobedience and infidelity—there is not to be found in the New Testament a single reference to them from the day of Pentecost to the death of John the beloved Apostle. There is the most profound silence regarding death-bed repentance. The Apostles were commanded to preach the obedience of faith among all nations: not to proclaim faith, but facts—a perception of which called faith into being, and the obedience of which brought peace and pardon to the guilty.

Our friend J. H. will, we doubt not, excuse these observations, and

let us hear from him again at his earliest convenience. J. W.

INFANT BAPTISM.

IDENTITY OF COVENANTS.

PAUL informs us, in speaking of the union that should exist between the members of the church, that the most weak and “feeble” members of the body *are necessary* (1 Cor. 12-22), and that each member, whether weak or strong, has his appropriate work to perform, and sphere in which to act.

Now, permit me to ask, most courteously, what work is there to perform in the Church of Christ that makes infants “necessary?” Will some pedit-baptist answer this question? But the Apostle does not drop the subject here. He goes so far as to show positively that such a thing as infant church-membership, under the new covenant, had not been thought of. He adds, “that there should be no schism in the body, but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it (v. 26.)

Could infants of a few weeks old weep with those that weep, and rejoice with those that rejoice? If they could, they certainly must have been a more intelligent race of infants than we are in the habit of raising in this country!

Let us now turn to the Acts of the Apostles, where churches were formed and established, and see if infants were included as members. At the death of Ananias and Sapphira, we are informed that “*great fear* came upon ALL the church,” (Acts v. 11.) What! Infants alarmed on account of this retribution? They must have been, were they members of the church. But the more reasonable view of the subject, doubtless, is, that they had not yet been introduced, as it was so near the commencement of

this new order of things. Let us, therefore, follow the Apostles on till they get fairly into operation. (Read Acts xv. 22.) "Then pleased it the Apostles and Elders, with the WHOLE CHURCH, to send chosen men of their own company to Antioch, with Paul and Barnabas."

From this we learn that there are no infants in the church yet, notwithstanding the Apostles had been actively engaged introducing members for about nineteen years!

Let us now return, and examine still farther the doctrine of baptism as a substitute for circumcision. And first we would beg permission to ask, is it not a most remarkable circumstance, if the Apostles believed and taught that baptism came in the room of circumcision, that in all their controversies about the propriety of continuing the rite of circumcision, they never once thought of adducing this most overwhelming argument—an argument, by the bye, which must, in the very nature of the case, have settled that much-disputed question for ever! When that committee was sent up to Jerusalem to deliberate upon the important question whether it was necessary for the Gentile converts to be circumcised, as some persons had been teaching; and when all the Apostles had met in solemn council to investigate and decide that very question, why did they not settle the controversy by informing the committee that baptism filled the place of circumcision, and answered precisely the same purpose, if they believed such to be the fact, without so much argumentation, as we are informed they had on that occasion? The fact that they did not thus decide (which could have been done at a single sentence), is the most incontrovertible proof that the Apostles knew nothing about this doctrine of baptism coming in the room of circumcision, and hence that it must be a discovery of later date! This one difficulty, as we consider,

can never be successfully disposed of. Peter decides that circumcision was a *yoke* grievous to be borne; and if baptism came in the room of circumcision, to fill the same office, and effect the same object, as pedo-baptists contend, then it is precisely the same "yoke of bondage which neither we nor our fathers were able to bear," (Acts xv. 10.) Paul warns us against being "entangled in the yoke of bondage" (Gal. v. 1); and yet pedo-baptists, heedless of the admonition, are running themselves into serious difficulties. From the foregoing arguments, they must see that they are becoming seriously "entangled."

If circumcision and baptism are both seals of the same covenant, then why were the Jews, who had been legally circumcised, called upon to be baptized before they could be admitted into the same covenant to which they were justly entitled by circumcision?

If they were both seals of the same covenant, both answering the same purpose, and both appointed for the same design, then where would be the illegality of baptizing twice, since it was legal to baptize those who had received precisely the same thing in circumcision? Those, then, who have the least scruple relative to their infant baptism, and would, as numbers have said, be baptized again were it not for that, need not hesitate a moment, as the doctrine of baptism, being an exact substitute for circumcision, justifies them, and clearly proves it to be legal for a person to be baptized in infancy, and re-baptized again as soon as he gets old enough to believe and choose for himself.

But why is it that pedo-baptists go to the law of Moses and to circumcision to learn who are suitable members of the Christian church? Suppose a question should arise, whether an Indian had a right to vote at our presidential election, and I affirm that he has. Well, to prove my

position, I pass over all the laws and usages of our own commonwealth, which regulate all such matters, and commence searching the statutes of Old England, which contain nothing upon the subject but inference, and that most remote, would not every man of sense conclude that I went to the laws of England because I felt conscious that I had nothing to sustain me in our own? And upon the same principles of logic, is it not good evidence that pedo-baptists have nothing to support their views of infant church-membership in the New Testament; and being conscious of the fact, the first place you find them they are away back to the days of Moses and Abraham, trying to prove who are the proper subjects of baptism, by laws enacted *nineteen hundred years* before ever baptism was instituted? If they had evidence in the laws and directions concerning baptism to support their notions, we think that the irrational and unscriptural assumption of baptism coming in the room of circumcision would never have been resorted to. We shall now, for the sake of classification and consolidation, and also to aid such as may engage in controversy upon this subject, present a congeries of what we conceive to be *unanswerable syllogisms* in opposition to the above assumption.

Syllogistical reasoning, when the propositions cannot be controverted, and the conclusion therefrom is logically adduced, is the most satisfactory and conclusive mode of argumentation that can be adopted.

1. Circumcision was lawfully administered to males only.—Baptism is lawfully administered to males and females: therefore, baptism did not come in the room of circumcision.

2. Circumcision was lawfully administered to infants only on the eighth day.—Baptism is administered on any day by those who practise it: therefore, themselves being judges, it did not take the place of circumcision.

3. Circumcision was administered to infants who were already members of the covenant.—Baptism is administered to infants for the purpose of making them members: therefore, baptism did not come in the room of circumcision.

4. Circumcision entitled its subjects to an inheritance in the land of Canaan.—Baptism gives no such title: therefore, baptism does not fill the place of circumcision.

5. Circumcision showed an individual to be a Jew.—Baptism shows an individual to be neither Jew nor Gentile, but a Christian: therefore, baptism did not come in the room of circumcision.

6. Baptism is administered in the name of the Father, Son, and Holy Spirit.—Circumcision was not administered in those names: therefore, baptism did not come in the room of circumcision.

7. He that was circumcised was a debtor to do the whole law.—He that is baptized is no longer under the schoolmaster: therefore, baptism does not fill the place of circumcision.

8. One thing coming in the room of another must fill the same office.—Baptism, as we have seen, does not fill the office of circumcision: therefore, it does not come in the room of it.

9. One thing coming in the room of another must come in the same covenant.—The covenant of circumcision was done away or abolished: therefore, baptism did not come in the place of circumcision.

10. Baptism is administered to show forth the burial and resurrection of Christ.—Circumcision was administered for no such object: Therefore, baptism did not come in the room of circumcision.

11. Baptism was administered for "the remission of sins," (Acts ii. 38.)—Circumcision never had any such design: therefore, baptism did not come in the room of circumcision.

12. A person, in order to be a

scriptural subject of baptism, must be first taught the gospel.—Individuals were scriptural subjects of circumcision before they were capable of receiving instruction: therefore, baptism did not come to fill the place of circumcision.

13. No person was considered a subject of baptism, in the days of the Apostles, who had not faith in Christ.—In administering circumcision, faith was never made a condition or pre-requisite: therefore, baptism did not come in the room of circumcision.

14. Repentance was also required of the candidate before baptism.—Repentance was never required as a pre-requisite to circumcision: therefore, baptism did not come in its room or stead.

15. Confession with the mouth was also made a pre-requisite to baptism.—Confession with the mouth was never required of infants eight days old, as a prerequisite to circumcision: therefore baptism does not fill its place.

16. Baptism is "the answer of a good conscience," (1 Pet. iii. 22.)—Circumcision belonged wholly to the flesh, and consequently did not reach the conscience.—Therefore, baptism did not come in the place of circumcision.

17. The gift of the Holy Spirit was promised to all who were scripturally baptised (Acts ii. 38.)—No such promise was ever attached to circumcision.—Therefore baptism does not fill its place.

18. Baptism caused all its subjects to rejoice (Acts viii. 39, xvi. 34.)—Circumcision produced no rejoicing, but exactly the opposite.—Therefore, baptism does not fill the place of circumcision.*

19. Circumcision was part, at

* Even now a large majority of the subjects of baptism, instead of going on their way rejoicing, as they did in former times, go on their way *crying*—angry as they can well be at the preacher, for putting cold water on their faces, and thus bringing them into the kingdom of heaven while asleep!!!

least, of the yoke of bondage.—Baptism is part of the yoke of Christ, which is easy: therefore, baptism cannot be a substitute for circumcision.

20. Circumcision was for one particular nation.—Baptism was instituted for all nations: therefore, baptism did not come in the room of circumcision.

21. Christ and the Apostles have taught us every thing about baptism that is necessary for us to believe.—They never taught that baptism came in the room of circumcision, either directly or indirectly: *therefore, it is not necessary for us to believe it!!!*

PROPHETIC DEPARTMENT.

NO. III.

THE destruction of the wicked, and the conflagration of the heavens and the earth, at the coming of the Lord. "For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark, and the flood came and took them all away; so shall also the coming of the son of man be," Matt. xxiv. Likewise, also, as it was in the days of Lot, they did eat, they drank, they bought, they sold, they planted, they builded. But the same day that Lot went out of Sodom, it rained fire and brimstone from heaven and destroyed them all; even thus shall it be when the son of man is revealed," Luke xvii. 28–30. "And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord; and their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of his jealousy; for he shall make even a speedy riddance of all them that dwell in the land," Zeph. i. 17–18. "Therefore wait ye upon me, saith

the Lord, until the day that I rise up to the prey; for my determination is to gather the nations, that I may assemble the kingdoms to pour upon them mine indignation, even all my fierce anger; for all the earth shall be devoured with the fire of my jealousy," Zeph. iii. 8. "For behold the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch," Mal. iv. 1. "Behold the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof," Isaiah xxiv. 1. "The land shall be utterly emptied and utterly spoiled; for the Lord hath spoken this word. The earth mourneth and fadeth away. The world languisheth and fadeth away. The haughty people of the earth do languish. The earth is also defiled under the inhabitants thereof, because they have transgressed the laws, changed the ordinances, broken the everlasting covenant; therefore hath the curse devoured the earth, and they that dwell therein are desolate; therefore the inhabitants of the earth are burned, and few men left," ver. 3. The prophet assigns the reason for the awful destruction here predicted. It is this—the people have changed the ordinances, broken the everlasting covenant. It is, then, no trifling matter to change the ordinances of God, and thereby set at defiance his authority. No, indeed! He will one day plead his own cause, with pestilence, fire, and sword, until all his enemies are slain. Let men examine this matter with anxiety and care, lest they be found transgressors. "Come near, ye nations, to hear, and hearken, ye people. Let the earth hear, and all that is therein; the world and all things that come forth of it; for the indignation of the Lord is upon all nations, and his fury upon

all their armies. He hath utterly destroyed them. He hath delivered them to the slaughter. Their slain also shall be cast out, and the stink shall come up out of their carcasses; and the mountain shall be melted with their blood; and all the host of heaven shall be dissolved; and the heavens shall be rolled together as a scroll, and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree," Isa. xxxiv. 1-4. "For behold the Lord will come with fire and with his chariots, like a whirlwind, to render his anger with fury, and his rebuke by flames of fire; for by fire and by his sword will the Lord plead with all flesh, and the slain of the Lord shall be many," Isa. lxvi. 15-16.

"For Moses truly said unto the fathers, a prophet shall the Lord God raise up unto you of your brethren like unto me. Him shall ye hear in all things whatsoever he shall say unto you; and it shall come to pass, that every soul that will not hear that prophet shall be destroyed from among the people," Acts iii. 22-23.

"And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power, when he shall come to be glorified in his saints, and to be admired in all them that believe," 2 Thess. i. 7-10.

"But the heavens and the earth, which are now by the same word, are kept in store, reserved unto fire against the day of judgment, and perdition of ungodly men," 2 Pet. iii. 7. "But the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat. The

earth also, and the works that are therein, shall be burnt up. Seeing, then, that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hastening unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat," v. 10-12. Here we close our fifth proposition, leaving it to those who read to judge whether we have proved it. We now offer a sixth, which is the following:—

There will be new heavens and a new earth in the Millennium. "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness," 2 Pet. iii. 13. Here Peter refers to a promise which the Lord had given to one, at least, of his prophets in the former dispensation. It is found in Isa. lxxv. 17, "For behold I create new heavens and a new earth, and the former shall not be remembered, nor come into mind." "For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain," Isa. lxvi. 22. "And I saw a new heaven and a new earth, for the first heaven and the first earth were passed away, and there was no more sea," Rev. xxi. 1.

If the above passages of scripture do not prove that there will be new heavens and a new earth, they prove nothing in my estimation. If they prove anything else, I should like to know what it is. Will some person be good enough to tell us? If all shall decline to do so, we shall continue to believe that, for one thousand years, there will be a literal new earth and heavens, to be enjoyed by those who shall be accounted worthy to obtain that blessed abode. There will be a time previous to the new heavens and the new earth, while the old ones are being destroyed, that

there will neither be men, beasts, or birds to be seen. Isa. li. 6, "Lift up your eyes to the heavens and look upon the earth beneath, for the heavens shall vanish away like smoke, and the earth shall wax old as a garment, and they that dwell therein shall die in like manner; but my salvation shall be for ever, and my righteousness shall not be abolished."—Jer. iv. 23-25, "I beheld the earth, and lo it was without form and void, and the heavens they had no light. I beheld the mountains, and lo they trembled; and all the hills, and they moved lightly. I beheld, and lo there was no man, and all the birds of the heavens were fled. I beheld and lo the fruitful place was a wilderness, and all the cities thereof were broken down, at the presence of the Lord, and by his fierce anger."

The repeopling of the earth, and by whom.—I believe it is the general, if not universal opinion, of those who have spoken or written on the Millennium, that the living saints will be changed in a moment, in the twinkling of an eye, at the coming of the Lord, when all the wicked will be destroyed, as we have abundantly proved in this essay. This being so, no people can be found to dwell in flesh on the new earth, which will be the case if several passages found in Isaiah and other places are to be interpreted literally. If they are not to be literally fulfilled, I cannot see any sense in them. I, for one, do question the living saints being changed at the coming of the Lord. I know it is a fearful thing to question what great and good men have said on this subject; but I must be allowed to examine God's word for myself, and I hope to do so without giving offence to any one, as I intend nothing of the kind.

The change of the living saints in a moment is mentioned but once in the New Testament, and that not in connection with the coming of the Lord. It is found 1 Cor. xv. 51-52,

"Behold, I show you a mystery. We shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." It appears evident to me that this is in connection with the general, or the last resurrection, and final judgment, which will not take place until the close of the thousand years. Now for my reasons for thinking as I do.

First reason is, that Paul, when writing to the Thessalonians on the coming of the Lord, does not say the last trump, but the trump of God. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God," 1 Thess. iv. 16. The trumpets do not appear to be one and the same thing. One is "the trump of God;" the other is "the last trump." Second reason. What is said in connection with the change of the living saints will not apply to the coming of the Lord. "O death! where is thy sting? O grave! where is thy victory?" ver. 55. The grave will hold its victory over millions of the wicked dead for a thousand years after the Lord comes. John says the rest of the dead lived not again until the thousand years were finished, Rev. xx. 5.

There will be both death and sin in the new earth, as we shall shortly prove. A third reason is, that Paul does not mention the change of the living saints in the first letter to the Thessalonians, where he speaks of the coming of the Lord, and the resurrection of the dead saints. He says the living saints shall be caught up together with them to meet the Lord in the air. Not a word is said about their change. It appears to me that, if Paul had believed the doctrine, he would have said, then we which are alive and remain shall be changed in a moment, in the twinkling of an eye, and caught up

together with them; but as he did not say it, it is not my opinion that he believed it. If the living saints are not changed at the coming of the Lord, which I believe will not be the case, it is easy to see by whom the new earth is to be peopled. Some will ask how they are to be preserved from the deluge of fire. Answer: Do you doubt the power of God to preserve them? Will it not be as easy to save them as it was to save Noah, and for the same purpose? We have already seen that they are to be caught up to meet the Lord in the air; they will then be above the fire, and out of the reach of destruction, as much so as the resurrected immortal saints. But if these reasons will not satisfy, let Isaiah tell the secret, if, indeed, it is yet a secret to you. "And I have put my words in thy mouth, and have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, thou art my people," Isa. li. 16. It appears, from some passages of scripture, that but few Gentiles will be saved at the coming of the Lord. Our Lord asks the following question: "When the son of man cometh, shall he find faith on the earth?"

Again: "The earth is burned, and few men left," Isa. xxiv. Instead of the world getting better, it is getting worse every day, and will continue to do so until the king will come. But here we must make room for the Jews, the natural descendants of Abraham. They have been driven away from their land and city, and suffering the punishment due to them for their sins, for almost two thousand years. But they must return again, for the mouth of the Lord hath said it. But when are they to return? When the Lord comes, and not before. The Gentiles are to tread down their city until their fulness be come in (which will not be completed until the Master comes.) "For

I would not, brethren, that ye should be ignorant of this mystery (lest ye should be wise in your own conceits), that blindness in part is happened to Israel, until the fulness of the Gentiles be come in; and so all Israel shall be saved, as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob," Rom. xi. 25-26. Notice, not till the Master comes will Israel be saved. To this agrees Matt. xxiii. 39, "For I say unto you, ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord."

Again: "Thine eyes shall see the king in his beauty; they shall behold the land that is very far off," Isa. xxxiii. 17. "Look upon Zion, the city of our solemnities; thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken," ver. 20. "For the Lord is our judge, the Lord is our lawgiver, the Lord is our king; he will save us," ver. 22. "And the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away," Isa. xxxv. 10.

"And ye shall know that I am the Lord, when I have opened your grave, O my people, and brought you up out of your graves, and shall put my spirit within you, and ye shall live; and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord. And say unto them, thus saith the Lord God, Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land; and I will make them one nation in the land upon the mountains of Israel, and one King

shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all; and they shall dwell in the land which I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever; and my servant David (that is Jesus) shall be their prince for ever. Moreover, I will make a covenant of peace with them; it shall be an everlasting covenant with them; and I will place them and multiply them, and will set my sanctuary in the midst of them for ever more," Ez. xxxvii. 13-14. "My tabernacle also shall be with them; yea, I will be their God, and they shall be my people," ver. 27. We have brought but a little of the testimony that might be adduced on this subject; but we think the evidence brought is sufficient to sustain our position; which is, the Jews will return to Canaan when the Lord comes and turns away ungodliness from Jacob.

J. F.

REMARKS BY THE EDITOR.

It is a fact the truth of which cannot be denied, that the Apostles of Jesus were the best interpreters of divine prophecies. The Lord, during his ministry, frequently explained to them all things written in the Law of Moses, in the Prophets, and in the Psalms concerning himself; and after his ascension he gave the Holy Spirit, to bring all things to their remembrance whatsoever he had said, as well as to show them things to come. This teaching rendered them infallible. Misrepresentation, or misapplication of the word of God, therefore, could form no part of their instructions. From all error, in this respect, they were entirely free. They were correct students of the sure prophetic word: they thought much, and said but little. It cannot with propriety be similarly said of the teachers of Christianity in the present day. There is much both said and written on unfulfilled prophecy, which is irrelevant, and would be better altogether omitted—especially the remarks made by some of our more ardent second advent brethren.

The Old Testament abounds with predictions and threatenings against different

cities, empires, and nations, among which may be mentioned Jerusalem, Samaria, Babylon, Nineveh, Tyre, Damascus, &c.—the nations and empires of Egypt, Chaldea, Assyria, Greece, Rome, Judea, the ten kingdoms of Europe, and finally the whole world. Each of these has some prediction relating to it, which cannot be properly applied to any other purpose than the one for which it was originally made. Thus, those prophecies referring to Judea, Jerusalem, or Samaria, cannot be applied to Babylon, Nineveh, Egypt, or Damascus—or to the second coming of the Lord :—a discrimination not often made by those who write on the second advent.

There are many opinions advanced in the articles of Brother J. F. on Prophecy, the truth of which no believer in the inspired volume will call into question : still some of the passages he quotes have long ago been fulfilled. To apply these to the second advent of our Lord, especially to prove that he will personally and literally reign one thousand years upon the earth during the millennium, appears to us perfectly absurd. As instances of misapplication, we may quote Zeph. i. 12-18, and Isaiah xxiv. 3. Let the reader turn to these passages, and we think he will agree with us, that they cannot, with any degree of propriety, be applied to any other parts of the world than to Jerusalem and Palestine.

That there will be a new heavens and new earth, in which shall dwell righteousness, is certain ; but that the new heavens spoken of by Isaiah, and those referred to by Peter and John, are identical, is very questionable. In the new heavens and new earth spoken of by Isaiah, the child (of God) is to die a hundred years old, while the sinner being a hundred years old is to be accursed : there is to be no more an infant of days, children shall not die in infancy ; still death shall take both saint and sinner. It must be obvious, that prior to the year 95 or 96, neither the Apostles nor any members of the church knew, or at least professed to know, anything regarding the personal reign of Christ for a thousand years. This was not the one hope of the gospel for at least sixty years after the ascension of our Lord ; and even now, remove a single passage from the twentieth chapter of a highly figurative book, and the thousand years personal reign will have already terminated. The new heavens and new earth seen by John in vision will certainly be realized by all the children of God, either before or after the resurrection of the dead, but in which of these states we shall not stop to inquire. The view presented to us in xxi. and xxii. of Revelations is splendid and exhilarating in the highest degree. Still, the kings of the

earth, the honor and glory of the nations, the unclean, the abominable, and those who love falsehood—with the healing of the nations—are all spoken of in that state. On the whole we are disposed to conclude that the new heavens and new earth three times predicted in the bible, are not identical—they are each successive stages in the attainment of that elevation which is destined for the church of God. A paradise of peace and union may be restored to the Lord's people on earth, hitherto unknown among the children of men. The antediluvians had the starlight age—the Jews the better moonlight age—the disciples the age of sunlight—and the whole redeemed family will have the best of all, the eternal age. But the character of those higher schools, provided for the Lord's people when there are no more nations to heal and save, is not for us to determine.

J. W.

FLEMING ON PROPHECY.

DURING the past month we have attentively perused a prophetic discourse delivered in London, in the year 1701, nearly a century and a half ago, by Robert Fleming. A new edition of this discourse has just been issued from the press, and is now being read by thousands in the British empire. Mr. Fleming, having decided upon the year 606 as the heading-up of Popery, predicted the French Revolution in 1793-4, and, by a very ingenious, though common-sense process of reasoning, the downfall of Popery in the year 1848—a prediction, the accuracy of which seems to have startled multitudes in the present day, who appear to be generally ignorant of the writings of this puritan divine. We shall present our readers, in this and a subsequent number, with a brief insight into Mr. Fleming's mode of reasoning, and final conclusions, regarding the entire destruction of this great anti-christian and tyrannical power. We learn from the introductory remarks, that Mr. Fleming entered upon his ministerial labours in the metropolis, on June 19, 1698 ; and that, in the year 1700 his church and congregation built him a commodious meeting-house, in which he delivered a series

of discourses, afterwards printed by request of his admirers and friends. In the discourse before us, the author, having referred to the strife and division then prevalent, which he deeply lamented—and which must have augmented a thousand fold in our day—furnishes statistics of those who suffered death in every conceivable form, rather than submit their consciences to the monstrous and cruel power of Popery. He observes:—

“Can we have forgotten what barbarities that inhuman party have committed in the world? For, if we may believe historians, says a learned man (Dr. More, in his *Divine Dialogues*) Pope Julius, in seven years, was the occasion of the slaughter of 200,000 Christians. The massacre in France cut off 100,000 in three months. P. Peronius avers, that in the persecution of the Albigenses and Waldenses, 1,000,000 lost their lives. From the beginning of the Jesuits, till 1580, that is thirty or forty years, 900,000 perished, saith Balduinus. The Duke of Alva, by the hangman, put 36,000 to death. Vergerius affirms that the Inquisition in thirty years destroyed 150,000. To all this I may add the Irish Rebellion, in which 300,000 were destroyed, as the Lord Ossery reports in a paper printed in the reign of Charles II. And how many have been destroyed in the late persecutions in France and Piedmont, in the Palatinate and in Hungary, none, I believe, can fully reckon up, besides those that have been in the galleys, and that have fled from Popery. This is that idolatrous harlot, glutted with the blood of the saints.”

He says, preliminarily—“I shall industriously avoid the fatal rock of positiveness, which so many apocalyptical men have suffered themselves to split upon;” and “content myself in giving you a few hints towards the resolution and improvement of that grand apocalyptical question, when the reign of Antichristianism, or the Papacy, began—

“1. I must fulfil my promise in giving you a new resolution of the grand apocalyptical question concerning the rise of the great Antichrist, or Papal Rome. For when we have done this, and fixed this era or epocha, we may by an easy consequence see the time of the final fall and destruction of this dreadful enemy.

“Now in order to answer this distinctly, (which hath exercised and wearied out all apocalyptical writers hitherto) there are some things I would premise as so many postulata

which generally all are agreed in, and in which Mr. Mede, Dr. More, Mr. Durham, and Dr. Cressener, have irrefragably proved. 1. That the revelation contains (Rev. iv. 1, x. 5, 6, 7) the series of all the remarkable events and changes of the state of the Christian church to the end of the world. 2. That (Rev. xvii. 1, 5, 18) mystical Babylon, or the great whore described there, doth signify Rome in an anti-christian church state. 3. That therefore this cannot be Rome pagan properly, but Rome papal. 4. That the (Rev. xvii. 10, 11) seven heads of the beast, or the seven kings, are the seven forms of government which obtained successively among the Romans: and seeing the (Rev. xvii. 10, 11) sixth of these was that which was only in being in John’s time, the former five having fallen before; that, therefore, consequently the seventh head, which under another consideration is called the eighth, (the intervenient kingdom of the Ostro-Goths being the seventh in number, though not properly Roman, and therefore, in that sense none of the heads of the Roman government) is the last species of government, and that which is called most peculiarly, and by a speciality the Beast, or Antichrist.

“These postulata being supposed as certain (which I would reckon no difficult thing to prove, were it needful) I must in the next place, premise two preliminary considerations, before I come directly to answer the question itself. The first is this: that the three grand apocalyptical numbers of 1260 days, forty-two months, and time, times and a half, are not only synchronical, but must be interpreted prophetically, so as years must be understood by days.

“That these three numbers are synchronical, will appear plain to any impartial considerer, that will be at pains to compare them, as we have set them down in this book of the Revelation, viz. the 1260 days, chap. xi. 3, and chap. xii. 6; the forty-two months, chap. xi. 2, and chap. xiii. 5; and the time, times, and a half, chap. xii. 14. For it is clear, that the Gentiles treading down the holy city forty-two months, chap. xi. 2, is the cause of the witnesses prophesying for 1260 days in sackcloth, ver. 3. And is the woman or church’s being in the wilderness for the same term of days, chap. xii. 6, any other than a new representation of the witnesses’ prophesying in sackcloth? Seeing this must be while the Beast is worshipped and served by the whole Roman world, during men’s lunacy of forty-two months’ continuance, chap. xiii. 5. And therefore, seeing the woman is said to be in the wilderness state of desolation and persecution for a time, and times, and half a time, in order thus to be preserved from the Beast and Serpent, as we see chap. xii. 14. It is likewise plain that this number of three years and a half must be the very same with the

two former numbers. Only it is to be observed by the way, that this period of time, when it is mentioned in relation to the church, is spoken of with respect to the sun, either as to his diurnal or annual rotation; whereas when it is described in relation to the Beast's unstable kingdom of night and darkness, it is made mention of with respect to the inconstant luminary, which changes its face continually, while it makes our months; and hence it is that the church is represented, chap. xii. 1, under the emblem of a woman clothed with the sun, and the moon under her feet.

"Now, as these numbers are synchronical, and the same, so it is easy to prove that they must be understood prophetically for years. I shall not insist here upon the conjecture of a learned man (Whiston's Theory of the Earth) that there was no diurnal rotation of the earth before the fall, and consequently no days of twenty-four hours, but only an annual rotation of this our planetary world: which he gives us as the original reason of the Scripture's putting days for years frequently. For whatsoever be in this, it is plain that the Scripture speaks thus in several places; by putting a lesser number figuratively for a greater, as well as a definite one for an indefinite. Witness the appointment of the week of years, Exod. xxxiii. 10, 11, which is spoken of as if it were a week of days, verse 12, the seventh year of which is therefore called Sabbathal, with respect to the seventh day, Sabbath. In the same way of speaking, Ezekiel was commanded to lie 390 days on his left side, and forty on his right, each day for a year, as God himself says, chap. iv. 5-6. So likewise God punished the murmuring Israelites with forty years' abode in the wilderness, with relation to the forty days that were spent in searching of the land of Canaan, (Num. xiv. 34.) The seven years of Nebuchadnezzar's lycanthropy, is thus called indefinitely, days or times (Dan iv. 32-4.) Nay our Saviour himself speaks in this dialect, when he calls the years of his ministry days, saying, "I do cures to-day and to-morrow, and the third day I shall be perfected," (Luke xiii. 32.) But the most remarkable place to our purpose is the famous prophecy of Daniel's seventy weeks, or 490 days, chap. ix. 24, reaching down from the edict of Artaxerxes Longimanus, in his twentieth year, (Neh. ii. 1-10) to our Saviour's suffering at Jerusalem; which was exactly 490 prophetic years, not Julian ones: the not distinguishing of which has hitherto confounded all interpreters, as I might show at large were this a proper place for it. But what the difference between these is we shall quickly see.

"In the mean time, I am now to prove that the 1260 days are to be understood in a prophetic sense, for years; for, if I can

prove this, it will necessarily follow that the other numbers must be so interpreted also, since they are the same with this. Now that the 1260 days cannot be taken literally, but prophetically, will appear from hence: That it is impossible to conceive how so many great and wonderful actions, which are prophesied to fall out in that short time, could happen during the space of three solar years and a half; such as the obtaining power over all kindreds, tongues, and nations—the world's wondering at, and submitting unto the beast's reign—and the setting-up an image to the imperial head, and causing it to be worshipped instead of the living emperor's, &c. And besides these things, seeing, the 1260 days are the whole time of the papal authority, which is not to be destroyed until the great and remarkable appearance of Christ, upon the pouring out of the seventh vial; and that therefore Christ will have the honour of destroying him finally himself (though this iniquity began to work even in the apostolical times); therefore we may certainly conclude that it must take some centuries of years to carry on this abomination that maketh desolate. For though the Lord will gradually consume or waste this great adversary by the spirit of his mouth, yet he will not sooner abolish him than by the appearing of his own presence (2 Thes. ii. 8.) As * I choose both to render and understand the words.

* The learned Dr. Whitby, in his late Paraphrase and Commentary upon the Epistles, does indeed advance a new notion on this verse and chapter—viz. that the Jewish sanhedrim, government and nation, is primarily and chiefly understood here by the Apostle, as the Man of Sin and Antichrist, both upon the account of their opposing themselves to Christ and persecuting his followers, and upon the account also of their rebelling against the Romans. And he has said so much for the proof of this, that it may be thought to contain a refutation of my interpretation of the place. But even upon the supposition that all the Doctor says for his opinion should be true, yet it will be found no way to invalidate what I advance here. For all that are acquainted with the Jewish and Apostolical writings, know, that besides a first sense to be observed in prophecies, there is a second and remoter one more tacitly insinuated frequently as the principal design of the Spirit of God. I might show this in innumerable instances, especially in the ancient prophecies that relate to David, or some other person in the first sense, or typical one, but in the Messiah ultimately and completely. But I shall not insist upon anything of this kind now, seeing so many have done it already; and there is no need to do it here, seeing Dr. Whitby doth himself grant all I desire, when he says in the preface to this Epistle, page 383, "But that I may not wholly differ from my brethren in this matter, I grant these words may, in a secondary sense (in which expression I only differ from the Doctor seeing I look upon it to be the principal sense, because it is the second) be attributed to the Papal Antichrist, or Man of Sin, and may be signally fulfilled in him, in the destruction of him by the Spirit of Christ's mouth, he being the successor to the apostate Jewish church, to whom these characters agree, as well as to her, and therefore in the Annotations I have still given a place to this interpretation also."

(To be continued.)

ITEMS OF NEWS.

DOMESTIC.

Nottingham, May 15.—On the 6th we left home on a visit to the few brethren in Louth, Lincolnshire, where we spent the following day, speaking three times on the kingdom of heaven, its privileges and prospects. The congregations were small on each occasion, about one hundred and fifty being present, out of a population of ten thousand, to hear what we might advance on these all important and interesting topics. The eleven brethren and sisters residing in this place are happy and firm in the truth. Many unpropitious circumstances have prevented their progress, but nothing more so than difference of opinion on church order, community of goods, who is to preside, &c. Because of these things some six or seven who have been immersed into Jesus now stand aloof from his institutions, thereby setting at naught his authority as the head and king of his church. Brothers Scott and Clarke, of Lincoln, were to follow these labours on the 14th, and Brother Buck on the 21st. To say the least regarding the result, the brethren will be encouraged to hold fast the faithful word of life, till the Lord shall call them hence to dwell in his presence for ever.

Dornock, May 15.—Since I last wrote one has been introduced into the kingdom of the Lord Jesus, by immersion into the awful name of the divinity, and that, too, for the remission of all past sins, Acts ii. 38, xxii. 16. Now in order to obtain the everlasting kingdom, we must renounce ourselves, our previous religion, and this world as our portion, being steadfast and unmovable in copying the example of our Lord, as revealed in his holy book. It is there alone that we read of his doctrine, his miracles, his sufferings, his death, burial, resurrection, and glory. How important, then, that we meditate on these holy precepts day and night, until we can say with David, "How sweet are thy words unto my taste, yea, sweeter than honey dropping from the comb. Through thy precepts I get understanding, and therefore hate every false way." In conclusion I wish to give a word of advice to all small churches like ourselves, to raise a trifling fund to pay for three Harbingers per month, each member having a number of readers. By this plan the knowledge of original Christianity will be greatly extended, and many may be led to shine as the firmament, and as the stars for ever and ever. J. F.

Wigan, April 21.—To-day being Good Friday, and our brethren at liberty, we had a tea-party, upwards of one hundred being present. We had Brother Haigh, from

Huddersfield, besides several other brethren; and after tea a very interesting meeting, the best of all being that God was with us during the day, four persons making the good confession and were baptized. Three of them were from Leigh, the other being the wife of one of our brethren.—May 9th: this afternoon another brother's wife was immersed into Jesus Christ, for the remission of all her past sins, and she did, indeed, rejoice in God her Saviour.—May 16th: We have taken another room for our meetings on the Lord's day; the same room that you and Brother Frost spoke in when at Wigan. Should any of our brethren from a distance be passing through this town, we should be very glad to see them at our meetings, and give us a word of encouragement or exhortation, or to preach Christ crucified unto the world. Yours in the one hope, T. Coor.

Newcastle-on-Tyne, May 8.—I am sorry that for so long time you have not heard of me respecting the state of things in this part of the Lord's vineyard; I trust, however, that some of my brethren have supplied the deficiency. The truth is, the Lord is opening to us doors of usefulness which literally occupy all the time we can possibly take from other engagements, and we exceedingly rejoice that the Lord of the Harvest does not permit us to labor in vain; to us his word has not returned void. Blessed be his name! The temperance hall was opened in February, through the influence of our Brother Ramshaw; since then the number of our hearers has been increasing, and the interest excited by the proclamations and discourses have been very encouragingly manifest. Many even of those we denominate sects have frankly and kindly acknowledged their obligation to us for clearer views of the gospel; and some who have, as they tell us, sat for many years under the ministry of the place, declare that they have never seen the power and grace of our crucified and risen Redeemer to save so distinctly set forth, and as to baptism for the remission of sins, "it is useless to deny it." But, better still, on Lord's day, April 30th, I had the pleasure of introducing three believing men into the kingdom of God, one from the Independents, and two from the world, the first persons baptized in Howden, as the inhabitants testify. On the day following (from certain appearances during the discourse of the Lord's day evening) I felt impelled to visit some six families, whom I found favourably disposed towards us. On the Thursday, May 4th, I proclaimed in the hall, after which another man confessed the Christ before the audience, many of whom echoed through the room the sympathising "praise the Lord;" others thought and felt this way of pressing people to be saved *now* to be very solemn and aw-

ful. Before leaving for Newcastle, I had conversation with others, and on passing down to baptize I found a female who had attended our meetings, cheerfully ready to enter into the blessings flowing from the cross; and as she preferred the river to the bath, the two were baptized that evening, in the presence of a large audience: they were both from the world. Having occupied some further time in conversing with other hearers, a third confession was made, by the aged mother of Brother Ramshaw, whom I immersed on Saturday. I assure you it was to me a delightful week's work: six souls, by gazing on an uplifted Saviour, drawn devoutly to conform to his death and resurrection. May 7th, our dear Brother J. Moffat spoke in the hall in the afternoon, and in the open air afterwards to a large and attentive audience, who crowded into the hall, where I was announced to speak at the close of his discourse; and the day terminated with another distinct and intelligent acknowledgment of the grace of Christ, and a confessed readiness to obey the Lord, from the sister of one of our newly-admitted brethren. I need not tell you, that it would be folly extreme in us to imagine that these blessed results were effected by human learning, or the eloquence of the schools: we possess neither. There are brethren associated with us in this land, whose qualifications, I think, might very advantageously be compared with our American brethren, their writings being the criterion. That the education of many of us has been defective, is readily admitted; hence we have seen it our highest wisdom, to become simply the echoes of Christ's appointed advocate, the Holy Spirit. He spoke to us of the Lord, and enriched and blessed our hearts with the exhibition of the manifold glories of God's Messiah. His wonderful and copious evidences formed a strong rock on which to repose with security; and in the struggle of the Spirit our souls moved to their inmost depths by love to our king. In this spirit we speak to the people; hence gladly and rationally we say, it is the Lord's doing, and wondrous in our eyes. Honored, highly honored above all kings on the earth shall we deem ourselves, should our Lord keep us in our own place, lowly before him, and continue to use us as agents in drawing our race from the misery and degradation of rebellion against Christ. Yours, W. MACDOUGALE.

Cupar, May 6.—There is nothing particularly interesting to communicate to you at present, the congregation here, as regards numbers, remaining almost stationary, but being filled with joy and peace in believing. We continue to walk in peace and love, and I trust we are progressing in intelligence and holiness. In the absence of any evangelist, we have been endeavouring to extend the knowledge of the Redeemer's kingdom by publishing the truth to the world. For

the greater part of last winter we held a meeting on the evening of every first day of the week, on which occasions the facts, commands, and promises of the gospel were set forth, to the best abilities of the brethren; but we were compelled to discontinue these meetings for want of better attendance upon them. It was then proposed to commence proclamations of the gospel in some of the surrounding villages, which has not yet been carried out; indeed it is very difficult to get audiences at this season of the year, as men generally appear to have more relish for the verdant hills, the shady groves, and the rich and beautiful drapery of a summer's sunset, than for that marvellous manifestation of Jehovah's love in the gift of his son. Various circumstances have combined to retard the spread of the gospel in this quarter; but as the church is "the pillar and ground of the truth," we must endeavour to triumph over all difficulties. The work is before us, and so is the prize. If the disciples were to cease disseminating the Scriptures and contending for the faith formerly delivered to the saints, what would be the consequence? That religion which speaks peace to the troubled soul, comforts the disconsolate, supports the weak, and gives courage and hope at approaching dissolution, would remain unknown. How important is it, then, that we should strive to spread the knowledge of salvation which is entrusted to our care; that we ought to remember that the labour of a few evangelists is not all that is necessary for the spread of the truth, but the combined effort of every disciple in word and action. Jesus prayed for his disciples that they might all be one, that the world may believe the Father sent him; and Paul says, "Though I speak with the tongues of men and angels, and have not charity, I am become as sounding brass, as a tinkling cymbal." So, although we had evangelists with the reasoning powers of Paul, and the eloquence of Apollos, they would be no better, unless the practice of the disciples agree with their professions. How pleasing and delightful is it to see the minds of those who are in darkness enlightened, the morally debased exalted and purified, and the servants of Satan turned to serve the living and true God. But what a humiliating spectacle is it to behold such again sink into intellectual blindness, moral degradation, and spiritual death. Truly it may be said of such an individual, "the last state of that man is worse than the first." Yours in the one faith and hope, J. M.

Huddersfield.—The church of Jesus Christ stately meeting in the Philosophical Hall, Ramsden-street, Huddersfield, after their usual meeting on Lord's day afternoon, May 14, 1848, held a special meeting, and took tea in company with a considerable number of brethren from Halifax and Clitherton, to take their leave of Brother William Thom-

son. At this meeting, the following resolution was moved by Brother George Greenwell, the evangelist of the church, and seconded by Brother Henry Shaw:—"As Brother William Thomson is leaving this place, and also contemplates a voyage to the United States of America, something more than an ordinary farewell is demanded from us upon the present occasion. For a period of two years he has been with us as a brother, and as a minister of the truth. We are happy to testify that, as a brother, he has walked in holiness among us; and as a Christian teacher has contributed largely to the edification of the body. We desire a continued interest in his sympathies and prayers, and promise that it shall be reciprocal. We cordially commend him to the confidential fellowship of all congregations of baptized believers, wherever his lot may be cast. Signed on behalf of the church, this 15th day of May, 1848.

HENRY SHAW,
WILLIAM HATCH, } Presidents.
EVAN JENKINS,
DAVID BUTLER,
JOHN WINTERBOTTOM, } Deacons"

Hymn Book, &c.—Embracing your generous proposal in the last Harbinger, regarding the Hymn Book, I enclose twenty-four postage stamps, that you may forward to my address, by post, a specimen copy. What may be further called for, will be by parcel through the medium of which I will give you due notice. I have now to thank you for the insertion of the articles on Difficulties in Churches, and hope and trust they will do good. I should be glad to hear a favorable response from all the congregations in the land to the said articles. I wonder if any will venture to contradict the truths and policy therein recommended. Should there be any you will no doubt give them a place in your pages. The Reformation in Britain is greatly wanting in concentration of strength and unity of action. Powerless for good will it ever be, till we all come to the unity of the faith and policy exemplified in the intercommunion of the first churches, beautifully exhibited in the May number, page 218. The events now occurring on the theatre of Europe are much calculated to draw attention to the prophetic testimony. Would that the brethren were more intelligent than they seem to be in apprehending and applying the word of inspiration. I see there will be a declaration of hostilities between the literalists and spiritualists, as they are called; if hostilities are not already begun. To a controversy, however, I, for one, have no objection, providing meekness of temper be maintained, and soft words and hard arguments be used. The question surely admits of a satisfactory and scriptural answer. Will the Lord Jesus come in person to destroy anti-christianism at the commencement of the millennium, and

in person reign on the earth with risen and glorified saints, or not? I must say, for my own part, that there appears to be a lack of evidence to support the personal reign. I may perhaps write a few observations, explanatory of my view of Rev. xx. 1-11, upon which, I suppose, the chief stress is laid by the literality. Yours truly,

[Please to send us your thoughts on Rev. xx. 1-11. It is the only passage in the volume of inspiration, Old or New Testament, which speaks of a reign of any kind for a thousand years; and from the manner in which the prophetic seals, trumpets, and vials of that symbolic book have hitherto been fulfilled, we greatly doubt the accuracy of those interpretations which make Jesus a personal king upon this earth, so long as sinful mortals inhabit any part of it.]

OBITUARIES.

During the past month death has made an inroad into two families connected with the disciples of Christ. Brother and Sister Shaw of Huddersfield, have been visited with a heavy and unexpected stroke by the sudden removal of their youngest daughter, Mary Elizabeth, aged 12 years. For two or three days previously, she was poorly, as was supposed with slight cold, but in no way deprived of her usual buoyancy of spirit, so as to cause the least suspicion of danger. On the morning of the 17th, however, during the absence of her father on business, fever of the most virulent character seized the brain, and on the evening of the same day, about eight o'clock, death, ever steady to his appalling commission, completed his work, to the astonishment and grief of the family and friends. We most deeply sympathise with our brother and sister in their bereavement, knowing, by experience, the feeling connected with the loss of children. How mysterious and inscrutable are the ways of God in his government of the children of men! Boast not thyself of to-morrow, for thou knowest not what a day may bring forth.

The other family to which we refer is that of the Editor and his friends, by the removal of his senior brother George, aged 57 years, (whose wife, prior to her death some three or four years ago, was a member of the church in Nottingham.) By this event, which occurred on Sunday, the 7th ult. eight orphan children are left as a legacy to the world, four of whom are dependant on the kindness of friends for the necessities of life, education, &c. The vacant place which this event has occasioned, cannot be filled up; but at the same time it furnishes another field for the exercise of pure and undefiled religion before God and the Father, which consists in supplying the wants of the widows and orphans in their affliction, and keeping unspotted from the world. . . . J. W.

FOREIGN.

Western Star, February 28, 1848.—The hearts of the saints have been made to rejoice in seeing sinners turn to the Lord. Brother J. H. Jones visited Morton in January, and pleaded the cause of the Redeemer a few days; and, by the blessing of the Lord, ten were added to the congregation—seven by baptism. The next week I visited Wooster, and nine were added there—seven by baptism. A few days since I visited Chardon, where eleven made the good confession, and were buried with Christ in baptism. May the Great Shepherd of the sheep guard and keep them and us in the way of life everlasting, is my prayer.
A. B. GREEN.

Macomb, Mc'Donough county, Illinois, February 29, 1848.—Remember that at this place we have a congregation of disciples, numbering about one hundred. We have been organized about two years. We meet on the first day in the week to show forth the Lord's death till he come again. Brother A. J. Cane has been the principal evangelist in this work. May the Lord bless the efforts of all those who contend for the faith once delivered to the saints. We need help in this country—some to proclaim the life-giving word.
W. H. FRANKLIN.

Marion, Grant county, Indiana, March 11, 1848.—There have been about 120 additions to the churches under my teaching during the last year, and most of that number by immersion; the others having been immersed before. I send my Christian love to you and family, and all the holy brethren with you.
J. B. NEW.

Chagrin Falls, Ohio, March 14, 1848.—I much long to see you and yours, and hope to visit Bethany with my wife in July next. Neither have I given up all hope that you will yet visit the Reserve and York State before your labors in the Saviour shall cease. I know you have not been well used by the Northern brethren, and so a great many think; but those who think so are those who, like myself, have not hitherto been able to help it much. But prospects favor the hope of a better time shortly.

EXTRACT OF A LETTER
FROM A. CAMPBELL.

BETHANY, Va. April 7, 1848.

Beloved Brother Wallis—My dear Sir—Your kind favor of the 10th ult. is to hand. We are all glad to hear of your welfare, and that of your family, so dear to us at Bethany who have been with you. I thank the Lord for his kindness in this time of great national affliction and distress. We have not your troubles, but we have our own. Where

sin has ever been, labor, and travail, and sorrow have followed in its path. There is no country, no condition, without its own trials and griefs. Still, of all the human race, we have much reason to be grateful. But favors received and blessings multiplied are not often followed with corresponding gratitude and devotion. We have suffered much this winter in affliction. My wife's mother, Mrs. Bakewell, has been at the verge of life for two or three months. One of my daughters was for a time dangerously ill, but is mercifully preserved; and my wife, with these afflictions and her embarrassments, has been often in ill health. Still we are all most mercifully dealt with, and are in the daily reciprocity of many, very many, blessings.

I fear the encouragement for much evangelical labor in England this year will not be sufficient to induce any one to go. The sickness, distress, and the public excitement of the whole community, in pursuance of French affairs, will all conspire to render ineffectual all attempts to do much this year. I have not heard from Brother Burnet since I got a copy of a letter from you to him. The only difficulty that I had to encounter with him, in urging him to go, was the shortness of the time he could spend there. No one ought to visit England for less than a year. Brother Ferguson, whom I hoped to send, has married a wife, and now engaged, as his brothers are, as evangelists in their respective localities. One edits a paper at Nashville, and other two itinerate at large; they are all, as you say, clever men and good speakers. Burnet, however, if he could spend a year, is our best man that is available. I intend to correspond monthly with you, if possible, and to secure from you one monthly epistle. I feel much interest in you all, and my remembrance of you before the throne of grace is always pleasant. What a blessing that we can all meet there, and that the Lord is pleased that we should thus meet before him! I have nothing special at this time to communicate. Touching France, we are all astounded in America. We hail the revolution there, and augur good from it. But I have not much confidence in the French. They are a nation of Atheists, with a small remnant excepted. Their lands must be drenched with blood. All Europe will be shaken ere long. I am prepared at any time to hear of other attempted revolutions, and of tottering thrones and fallen monarchs. Please remember me most affectionately to your Eldership, and the brethren and loving members of your beloved family. In the hope of seeing you some day in the New World, and if disappointed in this, of meeting in heaven; and with much affection for every one of your own family, I remain, as ever, yours in one hope,
A. CAMPBELL.

QUERY.

Sir—Can you, or any of your readers, reconcile a statement made by A. Campbell, in reply to a Baptist minister, on page 116 of vol. 3 of the Christian Messenger, old series, commencing "I am taught," &c. 18 lines from bottom of said page, with the two articles on Difficulties in Churches, pages 186 and 218 of the British Millennial Harbinger, April and May, 1848? By so doing you will oblige, yours truly,

A CONSTANT READER.

ANSWER.—The paragraph referred to reads as follows:—"I am taught from the record itself to describe a church of Christ in the following words: It is a society of disciples professing to believe one Grand Fact, voluntarily submitting to his authority and guidance, having all of them in their baptism expressed their faith in him and allegiance to him, and stately meeting together in one place, to walk in all his commandments and ordinances. This society, with its bishop or bishops, and deacon or deacons, as the case may require, is perfectly independent of any tribunal on earth called ecclesiastical. It knows nothing of superior or inferior church judicatures, and acknowledges no laws, no canons, nor government, other than the Monarch of the Universe and his laws. This church, having now committed to it the oracles of God, is adequate to all the purposes of illumination and reformation which entered into the design of its founder. But to be more explicit in expressing my views of the meaning which the church is to use for the salvation of the world, I would remark that, having the record or testimony of God in it, and every member professing it, it becomes the duty and high privilege of every member of it, to be a preacher of the gospel in the only sense in which any person can now be called a preacher." We scarcely comprehend what "A Constant Reader" wishes us to reconcile, as contradictory, in the foregoing paragraph, with what is said in the two articles on Difficulties in Churches, already referred to. The only standing tribunal that can, by the law of Jesus, exercise authority in any church, is the body herself, with her constituted officers. Still she may surely have power to invite the Eldership of another church to hear and decide upon a case of difficulty, without constituting thereby that, or any other foreign Eldership, into a standing ecclesiastical tribunal to try all other cases within a given distance. We want no diocesan bishopric establishing—there are too many of them already—yet we know brethren who have frequently been invited to hear cases of difficulty in newly-formed churches, the result of which has been attended with the most beneficial effect; not, indeed, to the self-willed and stubborn-minded, but to all the humble and peaceful disciples of the Lord Jesus. Good has been an inevitable consequence. An isolated church, not co-operating with neighbouring sister churches, will accomplish but little towards the conversion of sinners, or the edification of itself in love.—J. W.

PASSING EVENTS.

WHO can speak of the multifarious forms in which passing events present themselves to the public mind—the rapidity with which they cross the political horizon—or the magnitude of their extent? One event, however, is most exhilarating to the feelings

—Rome, Papal Rome, once the ecclesiastical despot of the world, has lost her influence over the minds of her former votaries, even within the precincts of the city. The temporal power and dominion of the Pope is gone; and it is affirmed that Pius the Xith will be the last Pope appointed to rule over men. Our prayer is, that all the would-be Popes, whether ignorant and uneducated, or intelligent and educated, throughout the world, may fall at the same time, to rise no more for ever.

O GRAVE! WHERE IS THY VICTORY?

O, yes! to go to the silent tomb,
And mix with the clouds of clay,
Unconscious of a life to come,
And the light of a glorious day,
Is two-fold death: for mortal pain
Hath the writhing body tost,
And still no rays of hope remain,
For a world of bliss is lost.

But shall the Christian shrink from death?
Shall the Christian warrior brave
Be slow to gain the promised wreath,
By a victory o'er the grave?
Expected contest! fears he now
Corruption's host to meet?
Salvation's helmet guards his brow,
And Gospel-peace his feet.
His loins are girt about with truth;
His lips are breathing prayer;
He thinks of Heaven, and—sage or youth—
He reads his title there.
He bears the mystic shield of faith;
He grasps the Spirit's sword:
Thus panoplied, what power can scathe
The soldier of the Lord?
What, though within the noisome tomb
The slimy worm may streak
And revel on the faded bloom
That lingers on his cheek;
What, though on eyes that sparkled bright,
Or on the breathless breast,
Foul reptiles gather day and night
To riot and to rest:

The spirit once escaped control—
Its faded house of clay,
The earthly garment of the soul,
With joy it casts away,
Enjoining earth the frail bequest
To hide from every eye;
Meanwhile itself, in glory drest,
Soars deathless to the sky.

TIME.—Spend your time in nothing which you know must be repented of. Spend it on nothing which you might not pray for the blessing of God. Spend it in nothing which you could not review with a quiet conscience on your dying bed. Spend it in nothing which you might not safely and properly be found doing if death should surprise you in the act. The active only have the true relish of life.

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VOL. I.

COMMUNINGS IN THE
SANCTUARY.—No. III.

"I will abide in thy tabernacle for ever; I will trust in the covert of thy wings."—Ps. lxi. 4.

How truly incomprehensible and beyond comparison is the love of God for man! Inscrutable as his ways, unsearchable as his judgments, deep as the exhaustless mines of his wisdom and knowledge, his love but partakes of the infinitude of his nature, and the ineffable glory of his perfections. How, then, can we hope to fathom its depths, to estimate its value, or to realize its power! Were we to add together all the emotions of love in all human hearts—every feeling of affection, every sentiment of kindness, every form of attachment—parental, filial, fraternal, social—the love of the espoused—the love of lovers—all would fail to express, or even typify, the love of God. Of all these kind and affectionate emotions, these fountains of earth's joys, without which this world would be a dreary waste, God is himself the author. For God is love in its abstract and unoriginated essence; and since love can proceed

from God alone, these are but the faint emanations, but the scattering rays of that divine love which first created and now redeems. And oh! how weak are our noblest efforts; how cold our warmest thoughts; how faint our most vivid conceptions, when contrasted with this love!

Yet we are here assembled in presence of these sacred emblems to consider it in the most wonderful of all its manifestations. "In this was love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." Earth's highest evidence of love is, that a man should die for his friends. To heaven belongs the love that brought Christ to die for his enemies. Earth can supply no comparison by which it may be illustrated, and the human soul possesses no powers by which it may be fully appreciated. He forsook those realms of joy where the love of God for ever reigns; he abandoned the honors and wealth of heaven, to assume our nature, to take the position of a servant, to become a pauper, an outcast, a houseless wanderer! He came to endure

fatigue, and hunger, and temptation; to encounter contumely, ridicule, and scorn; to receive hatred for instruction, and ingratitude for kindness; to be "despised and rejected of men;" to be emphatically "a man of sorrows," and one who was familiar with grief; and, finally, in all his innocence and unresisting gentleness, to be made to suffer the ignominious death of the cross—reviled even in his agonies, and not only by the cruel throng, but by the faltering tongues of dying robbers, co-partners in shame and suffering—denounced by the vilest of men; and (oh, insupportable anguish!) while thus cut off from life as unfit for earth, forsaken by the Deity as unfit for heaven! Yet he suffered not for himself; he was not "stricken or smitten of God," or "afflicted" for his own offences. For surely it was our griefs he bore; it was our sorrows that he carried. He was wounded for our transgressions; he was bruised for our iniquities. It was the chastisement of our peace that was upon him; it was by his stripes that we are healed!

Such are the wonderful facts which we are called upon to contemplate as the exemplification of the love of God. And certainly it is in the life and death of Jesus that we can best consider that love, and make the highest approach to its apprehension. As Immanuel, he has brought God near to us; as the express image of the Father, he has truly revealed Him; as God manifested in the flesh, he is love impersonated. In all his acts, we observe the power of this divine love; we study it in all his words. We recognize it in all the social intercourse, in all the familiar incidents of his life, and in all the affecting associations and fearful agonies of his death.

How proper that the Deity should desire this love to be reciprocated! Every emotion loves to reproduce itself, and to find a kindred sympathy in the bosom of another. It is thus

extended, exalted, and perfected in those of corresponding susceptibilities, and attains its legitimate objects. It is from man, who is created in the image of God, that God himself desires reciprocal love! And if poignant the sting of anguish experienced when earth's weak love is unrequited, what must be the keenness of the sense of ingratitude when the love of Heaven is rejected with disdain! A love of whose intensity we can form no adequate conception! A love that pervades the universe—that includes all within its fond embrace, and longs to impart its own ineffable joys to all who will receive them! Oh! may not even the angelic nature here feel a sympathetic pang? May not the Son of God here shed bitter tears of anguish, as erst on Olivet?

But, alas! how shall a man return a love of which he cannot even adequately conceive? It is as high as heaven; it is as vast as the universe; how can he attain to it—how can he compass it? Poor, indeed, must be his offering of a heart debased by the world and Satan, when all its purest and noblest feelings of undivided affection would bear no proportion to the love of God. But it is the nature of love never to be mercenary. It seeks not compensation; it requires not equal measure; it demands not more than can be given. A gentle word may requite a kind act; a smile of affection, the most precious favor. Man may not love as God loves, who is infinite in love as in wisdom and in power; but he may love as man can love, who is so limited and feeble in all his capacities. And when he loves the Lord with all his heart, and mind, and soul, and strength, he renders the least return that may be offered, and the greatest that can be demanded.

Nor is man left to form, by imagination, faint images of the Deity on whom his affections are to rest. Jesus is the living image of the invisible

God, and his manifestation in the flesh renders impossible that personality of attachment, that individualization of love so apposite and congenial to our nature. Nay, we are not even left alone with the sweet remembrances of the personal advent of the Lord Messiah, gleaned from sacred and ancient records; but as though to give scope and expression to this love, and quicken it by the active energies of life, he supplies a present, living, co-equal, and consensient object, and bids us prove our regard for him by our love for one another. "A new commandment I give unto you, that you love one another: as I loved you, that ye also love one another." "He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and we will come unto him and make our abode with him." Transcendent thought, that man can become a temple for the Deity! That the glorious Being, of whom our unequal powers can form no adequate conception, and whose glory fills both earth and heaven, can yet find a dwelling-place in the human heart! Inscrutable and sublime mystery, that "he who dwelleth in love, dwelleth in God, and God in him!" "Yet hereby do we know that we dwell in him, and he in us, because he hath given us of his Spirit." And oh! how joyful the reflection, that however weak our powers, however imperfect our efforts, the Divine Comforter can shed abroad the love of God in our hearts, enlarge our capacities, transform all our feeble nature, render us partakers of the divine fulness, and sharers in the everlasting joys and effulgent glory of the divine presence!

REFORMATION.—No. V.

IN endeavouring to present the basis upon which, in our judgment, the reformation of the existing reli-

gious communities should rest, we have stated, by implication at least, two truths which we wish now to consider in their direct relations to each other. These truths are:—1. That the Christian community should be united by the ties of a common Christianity; that there should be one faith, universally received as evangelical, and one all-pervading family affection—a bond of perpetual peace. In other words, that all who profess faith in Christ should be united together as one body, having Him alone as their head, and acknowledging a common standard of doctrine and of duty. 2. That, on the other hand, each individual member of that body must, for himself, at his own responsibility, and at his own peril, in the exercise of the right of private judgment, determine this faith, ascertain this doctrine, and render this obedience.

When these truths are thus placed side by side, they may appear irreconcilable with each other, at least to a mind disturbed and hesitating, in view of the endless dissensions and bitter controversies of the religious world. This contrariety, however, can only be apparent; for there can be no real inconsistency or incompatibility between any two truths in the universe: and that these are truths, is admitted clearly and definitely, at least in theory, by the whole Protestant community. The first, indeed, is an express declaration of scripture; and the second is a necessary implication: for no one can act for himself, unless he first think for himself. And Christianity itself is denuded of all its sanctions and obligations, when man, to whom it is individually addressed, is denied permission individually to believe and obey it.

We candidly confess, indeed, that if the history of Protestantism were to be taken as an exemplification of the true nature and tendency of these principles, which, as we have stated,

are among the original and essential features of this portion of Christendom, we should be constrained to admit them as fallacious. For how would it be possible to reconcile with these truths the sectarian antipathies, discords, feuds, and animosities that have prevailed among Protestants—the divisions, heresies, and endless wars and fightings that have characterized every portion of this widespread reformation from Popery? It would seem, almost, at first view, as if, in seceding from Rome, and rejecting that union which the latter boasts under the Sovereign Pontiff, Protestants had plunged into a hopeless state of division; and that the very claim of private judgment itself had been the means, in practice, of placing unity of faith, or any other unity, for ever beyond their reach. Could it be shown that such a result was the natural effect of these principles, in their just and legitimate application, there would be no longer any question of their fallacy, or that a blind submission to human dictation in matters of religion and conscience, should be regarded as the only safeguard of Christian faith and Christian unity.

This, however, cannot be shown. On the contrary, it is not difficult to perceive that these divisions have originated from unlawful restrictions of the rights of conscience, and from an intolerant bigotry which sought, under false pretences, to wrest from the people the privileges of which we speak. And it must surely, by this time, be evident to the whole Protestant world, that it is utterly impossible to attain Christian unity by persisting in the course heretofore pursued. This method has produced, indeed, nothing but discord from the time of Carlstadt until now, so that the history of Protestantism is really but the history of partyism—a sad detail of religious strifes—a sickening record of endless litigation at the bar of undecided opinionism.

But if the Protestant world can be

convinced that the course which has been pursued results in religious dissensions, there is also another fact of which the same experience may convince them, viz. that all this sectarian animosity and prejudice has failed to prevent entirely a spiritual unity amongst the truly enlightened, liberal, and pious of opposing parties. This fact, fortunately, stands forth in bold relief, and while it demonstrates that unity is not incompatible with liberty of judgment, it proves, still further, that the real tendencies of heartfelt religion are to produce peace and unity, and that whatever creates or perpetuates division, must be opposed to Christianity. When men who, in the deliberate exercise of judgment, have attached themselves to different religious bodies, are able by the elevating influences of divine truth and love, to rise above the narrow limits of sectarian prejudice, and to embrace each other as children of a common Father, and heirs of a common inheritance, the power of these divine principles is shown to be such, that they require but a fair and open field of action to gain a complete and glorious triumph.

There is, then, through the influence of divine truth, and in direct opposition to the genius of sectarianism, a union of heart between the pious. Amidst the conflict of parties, the shock of contending creeds, the theological thunders of anathemas, and the fires of persecution, there have been always found some who have alike distinguished with trembling reverence the still small voice of God himself, and have each pondered in doubt and solicitude the inquiry, "What doest thou here?" Amidst the interminable debates of partizans, there have been some who have felt as Christians, and recognized the image of the divine object of their affections, even amongst the opposing hosts, and with the tender cares of charity, have sought to heal the wounds which bigotry had inflicted. But this

is merely a spiritual union—a secret sympathy. It is an invisible union, while there is, at the same moment, a most visible disunion. It is a star of hope, however, amidst the clouds of the tempest. It is the Spirit of God moving upon the face of chaos. It is Christianity itself, struggling amidst the discordant elements of human passion, to bring order out of confusion, and create anew the heavens and the earth. But is not this mighty spirit to throw off the burden of human crimes and follies? Must it struggle for ever in an unequal conflict? However unjustly it may have been once shorn of its strength, is not its power increasing in the prison-house of its foes? And may we not hope to see a visible, as there is an invisible unity in the family of God?

There are many who regard such a unity as impracticable. Discouraged with the prospect, they are disposed to "bear the ills they have," and seek to convince themselves that no visible union was ever contemplated in the Christian system. They even seek to justify the schisms of Christendom on the ground that they induce greater vigilance, and serve to maintain purity of doctrine and discipline, and greater activity amongst the religious community. But evil is never justified because it may, by an over-ruling hand, be made productive of good. Nor is it possible for any one to consider dispassionately, the express objects and tendencies of Christianity, without perceiving at once that partyism and discussion are as remote and distinct from these designs and tendencies as earth from heaven. It is in direct opposition to such alienations and divisions, that the Apostle has declared there is ONE BODY, as there is one spirit, one Lord, and one faith; and that he has so earnestly besought Christians to be "of one mind," to "speak the same things," and to have "no divisions" among them. It is in reference to the same matter, that

the Lord prays the Father to keep the disciples whom he had given him, that they might be ONE. "Neither," adds he, "pray I for these alone, but for them also which shall believe on me through their word, that they all may be one; as thou Father art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." It is by a visible union among Christians alone, that the world can be convinced of the divine mission of Jesus Christ. Christianity, though a spiritual religion, is not such a religion disembodied. It rules the body, as the soul. It has its externals as its internals—its form as well as its power. It must be recognized by its results, and among these there are none more characteristic than unity, peace, and goodwill among men.

In the present effort at reformation, it is this unity which has been chiefly urged upon the religious community. Christian union and intercommunion were the original and ruling thoughts with those with whom this movement began. To produce another schism—to add a new party to those already existing, was abhorrent to their feelings and their principles. It was, indeed, for the very purpose of avoiding this, that they in the beginning united with one of the principal denominations of the day, after a candid statement of their actual position, and of the basis of the union which they approved. Nor did they ever desire to assume a distinct or sectarian name or character, or to separate themselves from the denomination to which they were thus attached; but rather, in connection with that body, to labor for Christian union, and the restoration of the simple faith and institutions of the gospel. The reformers separated themselves, therefore, in no case. They were in some cases separated by that body; in others they outgrew the covert of its sheltering wings.

Through the whole progress of this religious movement, it has ever been

maintained that sects and parties are the great obstacles to the ultimate triumph of the gospel, and that there is a basis of union upon which all true believers may be united as one body, while, at the same time, there need be no retrenchment of Christian liberty. In short it has been the great design to urge the importance of the two great truths which we have now under consideration, that there should be unity of faith, and at the same time liberty of private judgment. To reconcile these is a problem which Protestants have been endeavouring to solve for the last three hundred years. It is believed that in the principles of the present reformation its solution has been found.

The circumstances in which this movement originated gave to it its character, and directed it almost exclusively to this very question. It was provoked at first, by a manifestation of the most obstinate sectarian prejudice on the part of several leading denominations; and the virulence with which it has been opposed by the various parties during its progress has only served to augment the proofs of its necessity, and to continue it in its original direction against the ramparts of sectarianism. Every thing derives its characteristics from that which gives it birth. This reformation was born of the love of union, and Christian union has been its engrossing theme. Amidst all the vicissitudes to which it has been subjected, this alone has been its end and aim. Amidst all the storms of sectarian controversy in which it has been cradled and nurtured, it has sought for itself, and proposed to others, as a peaceful shelter, no other home than a common faith, founded upon the rock of divine truth, and embosomed in the graceful foliage of liberty of opinion. The Lutheran reformation, on the other hand, was occasioned by gross corruptions of the most important doctrines of the gospel, as in the traffic of Tetzels and the

bold assumptions of Leo, and hence a restless zeal for purity of doctrine possessed the early reformers, and spent its energies in theological debates, and in the elaboration of creeds and formularies. The same feature has remained prominent in Protestantism to the present hour. There is no question of anything but doctrine. It is a theory of religion that justifies or condemns. It is a creed or a confession that makes the saint or the sinner. There has been, however, in the present effort for union, no desire to depreciate the value of purity of doctrine. But while it has been duly urged that there can be no Christian union, except it be a union in gospel truth, there has been a freedom from that morbid sensibility upon the subject of doctrinal views, which has led to so many fine-spun theological abstractions, and created so many divisions by unprofitable and unauthorized inquiry. In adopting the scriptures as the only source of religious knowledge, there is an ample, and the only security, for purity of doctrine. In the reception of the simple gospel of Christ there is true evangelical faith; and in the confession of the great fundamental truth of Christianity, there is a divine basis of union, which can be neither overthrown nor controverted. It is in urging these, as the great fixed principles of union and co-operation, that the present reformation has sought to restore to the church the true foundation laid by Christ and the Apostles; and while securing an essential unity of faith, to grant a just and scriptural liberty of opinion. But we postpone some further remarks upon this topic to the following number. R. R.

UNION.—Now, brethren, I beseech you, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no schisms among you; but that ye be perfectly united in the same mind, and in the same judgment.—A pure lake reflects the beautiful sky, the clouds, and the overhanging trees; but when it is ruffled it reflects nothing that is pure.

MORAL SOCIETIES,

HAVING RELIGIOUS RITES AND SECRETS, "SONS OF TEMPERANCE," "ODDFELLOWS," AND "FREEMASONS!"—NO. I.

PHILOSOPHERS, religionists, and moralists have always had, and still have, their sects and parties. Dissent in theory, alienation in affection, and opposition in practice, have unfortunately, in all ages, characterized fallen humanity. When angels fell from love, they became schismatics. Till then, neither jar nor discord found a place in earth or heaven. Harmony, universal harmony, reigned supreme. Angels fell from love. Exiled from heaven, strife, and schism, and war, have since marked their path through every age and every realm. Man, overcome by the sophistry of the great heresiarch, has ever since his apostacy been alienated from God, his brother, and himself. Hence, earth is every where thickly sown with the seeds of discord, strife, and schism.

"In the fulness of time," a great Pacifator is born. "The Prince of Peace" appeared on earth, and proposed to mankind to unite with him to form one great party, and to repossess their forfeited heaven. He lays the foundation of universal salvation by the sacrifice of himself. His mission, his life, his death, were designed to reconcile and heal the breach between God and man, and between man and man. He preached peace "to them afar off, and to them that were nigh." His institution, called "*the Church*," or society of the Lord, the *family of Christ*, the *house of God*, the *lodge of heaven*, is the only institution which Divine philanthropy could prompt, Divine wisdom devise, and Divine power execute and sustain for the reconciliation, the reformation, and salvation of man. It has the oracles of God, the presidency of the Messiah, the guidance and inspiration of the Holy Spirit, the ministry of angels, the arguments, the motives, the eloquence of Apostles, Prophets, and Evan-

gelists vouchsafed as its adaptation to the work, and as a guarantee of its success. It is, therefore, the only rational, moral, and religious society, under the broad heavens, that can at all hope to ameliorate, sanctify, and bless the world. Men will as soon create a new solar system as achieve that which Christianity contemplates by the Church of the living God. When Christ's gospel, in the hands of Christ's Church, fails to reclaim, reform, refine, and elevate man from degradation, vice, and ruin, no human institution can rationally, morally, or religiously hope to accomplish it. If any theory of morals, of piety, or reformation, is better than the gospel, then is man wiser than its author; if any association, club, party, or fraternity, can accomplish more than Christ's Church, then is not Christ's Church God's wisdom, benevolence, and moral power. Then is the glory of men above the glory of God; and wisdom and benevolence exalted above the Divine.

On opening our Christian Baptist, and on reading our first article, now five and twenty years old, in which reference is made to a tract published by myself seven years before, I am glad to find that these conceptions and views of Christ's Church, its proper foundation, its design, and its adequacy to the present condition of human society, to all the aberrations, follies, depravity, and wickedness of man, are clearly indicated and forcibly expressed. And this, too, with respect to all the new foundations, bonds of union, corporations, new societies, philosophical, moral, or religious, which the prolific and overheated imagination of man have given birth to under the names of benevolent, moral, or philanthropic institutions, having special charters, symbols, rites, ceremonies, &c. &c. for the moral improvement and reformation of man. I must give one or two passages from it, respecting institutions formed within the Church for Church duties.

The societies called churches, constituted and set in order by those ministers of the New Testament, were of such as received and acknowledged Jesus as Lord Messiah, the Saviour of the World, and had put themselves under his guidance. The only bond of union among them was faith in him and submission to his will.

Their fraternity was a fraternity of love, peace, gratitude, cheerfulness, joy, charity, and universal benevolence. Their religion did not manifest itself in public feasts nor carnivals. Their meeting on the first day of the week was at all times *alike* solemn, joyful, and interesting. Their religion was not of that elastic and porous kind, which at one time is compressed into some cold formalities, and at another expanded into prodigious zeal and warmth. No; their piety did not at one time rise to paroxysms, and their zeal to effervescence, and, by and by, languish into frigid ceremony and lifeless form. It was the pure, clear, and swelling current of love to God, of love to man, expressed in all the variety of doing good.

They knew nothing of the *hobbies* of modern times. *In their church capacity alone they moved.* They neither transformed themselves into any other kind of association, nor did they fracture and sever themselves into divers societies. They viewed the Church of Jesus Christ as the scheme of heaven to ameliorate the world; as members of it, they considered themselves bound to do all they could for the glory of God and the good of men. They dare not transfer to a missionary society, or bible society, or education society, *a cent or a prayer*, lest in so doing they should rob the church of the glory, and exalt the inventions of men above the wisdom of God. *In their church capacity alone they moved.* The church they considered "the pillar and ground of the truth;" they viewed it as the temple of the Holy Spirit—

as the house of the living God. They considered, if they did all they could in this capacity, they had nothing left for any other object of a religious nature. In this capacity, wide as its sphere extended, they exhibited the truth in *word and deed*. Their good works, which accompanied salvation, were the labors of love, in administering to the necessities of the saints, to the poor of the brotherhood. They did good to *all* men, but especially to the household of faith. They practised that pure and undefiled religion which, in overt acts, consists in "taking care of orphans and widows in their affliction, and in keeping one's self unspotted by (the vices of) the world."

In their church capacity, they attended upon every thing that was of a social character, that did not belong to the closet or fireside. In the church, in all their meetings, they offered up their joint petitions for all things lawful, commanded, or promised. They left nothing for a missionary prayer meeting, for seasons of unusual solemnity or interest. They did not at one time abate their zeal, their devotion, their gratitude, or their liberality, that they might have an opportunity of showing forth to advantage, or of doing something of great consequence at another.—Christ. Baptist, 1st ed. pp. 14–15.

If these views are just and scriptural as respects widows and orphans, the poor and wretched outcasts of society, contributions, prayers, and efforts for their relief, and new associations specially for these as their exclusive objects, how much more apposite to the institutions, named at the head of this article, as appendages to the Christian Church! And now I desire to state, very distinctly and emphatically, that so far as we advert to, or expatiate upon, the three institutions named, it will be only as they are regarded by the members, or by professors of Christianity, as a succedanium or substitute for the Christian

Church, in the particular duties which they assume to perform for one another, or for mankind.

As respects their wisdom, benevolence, or character, as mere worldly institutions, operating on those without the church, I have little or nothing to say at present. Amongst Jews, Turks, Infidels, or Atheists, they may be occasionally as useful as they are benevolent; but as to their being composed of Christians, in whole or in part, or as to its being either necessary or expedient for them to become members of such institutions, we have some doubts, and some reasons for such doubts, which I desire to submit to my readers with all respect and benevolence for those who may differ from me in their opinions.

This is a subject to which my thoughts have often been called, but to which I have, as yet, paid little or no attention, because of more pressing engagements and obligations. But the great number of these societies, recently springing into existence, and soliciting from State governments acts of incorporation, and also soliciting the patronage of the Christian Church, it seems to be in season now to pay some attention to their claims, if not upon the State, at least upon the Church, for its smiles and benedictions. Of these, the youngest seems to have stronger claims upon our attention, because, it is presumed, from its assumed title, to be a proposed reformation upon its two elder brothers—the Freemasons and Odd-fellows—because it is likely to become a substitute for temperance associations, whether called Washingtonian, Republican, or Christian; and, especially, because our brethren, from their letters to me, are soliciting some light upon the propriety of members of churches becoming Sons of Temperance.

To all especially concerned in such an examination, it might be expedient to say, that we ought to hear and

examine with candor before we decide any matter of even apparent good report among men. Christians should neither approbate nor disapprobate any institution professing humanity, much less become a member of it, or reprobate those who are members, without such a knowledge and consideration of its nature and character as is perfectly and completely satisfactory. In all questions of morality and virtue, we have, indeed, but one standard to which we can appeal. Nothing that is not either by the letter or by the spirit of that standard commended to our adoption, can either be honorable or useful to the Christian. We shall, then, with all candor, in our next, examine the constitution of that new association called the *Sons of Temperance*.

A. C.

LETTERS FROM EUROPE.

NO. XIII.

GLASGOW, August 31, 1847.

MY DEAR CLARINDA—I am far behind my travels in this interesting island. I have been almost to latitude 58 N. in Scotland, and am now in the county of Lanark, in the midst of its almost half million of inhabitants, and have seated myself hard by Lord Nelson's monument on the banks of the Clyde, where I spent many a pleasant hour, almost forty years ago, to note down some things of London and England; yet far in the distance of my undeciphered symbols. Were it not that London has in it so many of the wonders of art, and so many of the wonders of the world, I would now tell you some things of my present localities and of my very singularly unexpected reception in Edinburgh and Glasgow—the Athens and the Corinth of Scotland, if not of Great Britain; but I must leave these for other letters, and endeavor to get out of the environs of London, Cambridge, and Oxford, with all their interesting associations.

Having been to Westminster Abbey and the Tower of London, I cannot pass by St. Paul's and the Colosseum without a respectful notice. These are two of the most magnificent triumphs of art in the esteem of the millions that have seen them. You have surveyed their rich and numerous treasures, their grandeur, and magnificence, and need not be informed of their well earned claims upon the admiration of all the amateurs of the fine arts of sculpture, statuary, and architecture.

The old St. Paul's so injured by the fire of London in 1666, was very fortunately removed to make way for the display of the unequalled genius of Sir Christopher Wren, who may be regarded as both the builder of the present London and of the present St. Paul's. Having lived to complete his ninetieth year, he was able to spend *five and thirty years* in the erection of the present St. Paul's, and to expend upon it one million and a half sterling, or the handsome little sum of more than seven millions of dollars. Of course it is no mean, no humble synagogue, in which to bow the knee of prelatie grandeur or aristocratic pride. Its length from east to west, within the walls, is but 500 feet; from north to south, 286. The circuit of the building is 2292 feet; the diameter of the ball 6 feet; height of the cross, 30 feet; total height from the ground, 404 feet. To the Whispering Gallery you have only to ascend 260 steps; and to the ball, but 616. Of course, being somewhat enfeebled after delivering 15 lectures in the city, I did not think it quite expedient to place my foot upon the 616th step. The weight of the ball at its apex 5600 lbs; and of the cross, 3360. No easy task, no light burthen, to carry the cross of St. Paul's Church! The whole building covers only two acres and sixteen perches of English ground. I cannot condescend to detail its immense balustrade of cast iron—its seven beautiful gates, weighing some two hundred

tons—its grand entrances—its superbly rich portico, consisting of 12 lofty Corinthian pillars below, and 8 Composite columns above, supporting a triangular pediment, the entablature 64 feet long and 17 high, representing the conversion of Paul, sculptured in low relief; on whose apex stand colossal figures of Paul, Peter, and James, who have grown, since their death, *eleven feet high* in the esteem of those who worship here.

But, alas for England and the world! this splendid edifice is but a proof of the folly and emptiness of modern and fashionable religion. The interior of this great pile is but a receptacle for the dead—for the dust of military heroes; and is really a house sacred to Mars, the god of War, rather than to the Prince of Peace, and his humble friend, the true and veritable Saint Paul.

Many, indeed, are the gems of sculpture, the triumphs of the chisel, and the proud achievements of genius, treasured up within these walls. But the subjects of these trophies are not *saints*, but *heroes*. Their glories are not those of martyrdom, but of violence and blood. Here repose in state the shades of Generals Gore, Dundas, Mackenzie, Bowers, Ross, Pakenham, Gibbs, Gillespie, Brock, &c. &c.; also those of Admirals Duncan, Nelson, Howe, with many chiefs, such as Sir John Moore, the Marquis of Cornwallis, Captains Cook, Duff, Faulkner, &c. &c. "who fought *gloriously*, fell *gloriously*," and are gloriously embalmed in the memory of Britons, and sculptured within the walls of St. Paul's Cathedral.

A walk through the immense area of St. Paul's, which has ten times more space for dead heroes than of seats for living worshippers, is incomparably better adapted to make heroes than saints, warriors than Christians, sons of thunder rather than sons of peace. It is, indeed, a grand pageant—a sublime delusion—a monstrous insult to the person whose fame it

falsely celebrates. True, indeed, amongst some forty thunderbolts of war, stand the monuments of Dr. Johnson, John Howard, and Bishop Heber; and also one marble slab commemorating in Latin its illustrious architect, viz.:

"Beneath lies Sir CHRISTOPHER WREN, the
Builder of this Church and City;
who lived upwards of ninety years—not for himself,
but for the Public Good. Reader, seekest
thou his monument?
Look around!

Died Feb. 25th, 1723, aged 91."

His ashes lie in the south aisle of the Crypt, on the side next the dome, in front of the gallery containing an organ which cost 10,000 dollars, having 2123 pipes. The great painters, Reynolds, Barry, Opie, West, and Lawrence, are interred side by side.

Choral service, that is organ worship, is "*performed*" twice every day—at a quarter before ten in the morning, and after three in the evening. Sermons are also preached by the Dean and Canons resident every Sunday and holiday, and, during Lent, every Wednesday and Friday.

Brother Henshall and myself heard one of these very splendid choral services—an exquisitely splendid affair—in the most august, ancient, and venerable cathedral in the city of York—second only to Westminster Abbey, in the kingdom, as we were on our way from Huddersfield to Sunderland. There were two parsons, ten boys, and six men, in linen vestments, engaged some hour and a half in performing this service. The boys were selected of an age favorable to a peculiar voice, that the worship might be musically perfect. The organ was elegant, the singing super-excellent, the reading rhetorical, the tones of the organ most pious, the worship exquisitely carnal, and the whole affair a superbly grand farce.

I cannot describe the Whispering Gallery of St. Paul's Church. The least whisper on the opposite side appears as just at your ear, although 130 feet distant; and the shutting of

a door resounds as a peal of thunder, or the heaviest discharge of distant artillery. The floor below, laid with black and white marble, forming a mariner's compass with its thirty-two points, looks superbly grand and beautiful when viewed from this gallery. The whole Cathedral would require a month's inspection and study, and a volume, rather than a few pages, to give an adequate description of it. How imperfect and inadequate, then, the gleanings of a few hours, and the notice of a few of its more impressive and peculiar objects of attraction and general admiration. But in noticing the Colosseum we shall carry with us the reminiscences of St. Paul's.

In Regent's Park stands the Colosseum, a colossal building truly, consisting of a vast polygon of sixteen sides, severally 24 feet in length. Before it stands a Doric portico of six columns having an entablature unique, supported by pilasters at its angles. It is covered with Roman cement, painted to resemble stone. You visited it at either its morning or evening exhibition, I know not which. We enjoyed a morning visit. Its museum of sculpture, its classic ruins, and its splendid promenade, with its models of the temples of Theseus and Vesta, much interested us. We surveyed Titus' Arch, the *Mer de Glace*, and the Alpine Torrent, with all its interesting curiosities. Its conservatories are beautifully decorated and furnished with indigenous and exotic plants, with a splendid Gothic aviary and stalactite caverns; but its Panorama of London, as seen from the top of St. Paul's, covering 46,000 square feet, including the Thames and the surrounding country, almost down to the sea, is, without exaggeration, the grandest display of the painter's art that I have ever seen. I am told it is regarded by all who visit it as superior to any thing of the sort in the world.

In walking round a dome of a few

yards, by the genius of one man, who spent a long life in perfecting it, you see as natural, and as large as life, all London, as seen from the top of St. Paul's in a clear moonlight night, with all the effect of moon and stars, and the ten thousand lights of the city. No wonder, indeed, that some of its visitants have inscribed upon its walls, "The Palace of Fairy Enchantment." The design itself was enough for one man of ordinary ambition; but the execution of it, so far as one man has perfected it, is the greatest achievement of genius and labor accomplished by any painter whose name is registered on the rolls of fame.

I regret to pass so rapidly through this most interesting object; but there stand on my memoranda the British Museum and Library, the Royal Academy of the Fine Arts, the Polytechnic Institution, the Thames and its Tunnel, through which we passed, the Zoological Gardens, St. James' Park, Hyde Park, Bank of England, Post Office, Docks, Statues, Promenades, &c. &c. Of all these, we can only select two or three, and these we must despatch with all brevity.

We were, indeed, much pleased to observe the growth of good taste and good sense in the attention paid to public comfort and improvement. London, like the United States, progresses to the west; and as it progresses in that direction, it improves. Indeed, in more senses than one, "the Star of Empire westward wends its way." The palaces of London and its splendid streets are located and locating in the west, and new London is many centuries in improvement, as well as in years, before old London. But in its means of intellectual culture, London is generally pre-eminent. Like Athens, Corinth, Rome, it glorifies intellect and genius, but neglects piety and morality; therefore, it is pre-eminent in intellect and pre-eminent in wickedness!

The Royal Academy of Arts is,

indeed, a royal institution. It is located in the east end of the National Gallery, Trafalgar-square, and was established by royal charter in the year 1768. Sir Joshua Reynolds received knighthood on being appointed its president. "It was instituted for the encouragement of painting, sculpture, and architecture, and consists of forty members, called *Royal Academicians*, and twenty-six associates. Nine of the Royal Academicians are annually elected for the purpose of superintending the studies. They set the figures, examine the works of the students, and impart instruction. Sir M. A. Shee is president. The annual exhibition, commencing on the first Monday in May, and terminating in July, presents a just specimen of the style of the arts of the kingdom. No work is here exhibited that has ever publicly appeared before. The number of paintings, prints, busts, models, and pieces of sculpture, generally amounts to about *fifteen hundred*." I spent an afternoon in the rooms of this institution with great pleasure, and could not but admire not only the excellence of the selections displayed, but also the classification and arrangement of the specimens of sculpture, painting, &c. exhibited, as greatly tending to improve the taste and to elevate the standard of excellence in all the fine arts cultivated by the eye and the hand. In its *Glyptotheca*, or Museum of Sculpture, we saw a very true and beautiful statue of the Queen, just exhibited for the first time. Her Majesty and Prince Albert had been to see it the day before, and placed upon it their *probatum est*.

A few days after my visit to the Royal Academy, in company with sister Whalley and brother Henshall, we spent an afternoon in the Zoological Gardens. On our way thither, we unexpectedly met the Queen and Prince Albert returning in open carriage from the grand pa-

geant at Cambridge, occasioned by the inauguration of Prince Albert as Chancellor of the University. The Queen's full-orbed face, with her royal consort on her left, seemed alike full of good nature and good sense, and smiled with as much complacency as she could well throw into it, upon the group we met just standing where she must be fully seen on turning towards Buckingham Palace. Had we been seeking for such an opportunity, we could not more advantageously have found it, than to be thrown into the front of such a group just at the moment when her guard came forward in a great bluster to open a way for her Majesty's carriage. Her two maids of honour, sitting in front of the barouche, with one of whom, a few evenings before, I had had a conversation on the resurrection of the dead, reflected her Majesty's smiles upon the crowd, as she complacently caught the loyal smiles and homage of her liege subjects, who seize every opportunity of testifying to her Queenship their cordial admiration of her virtues, and increasing devotion to her throne.

No Queen of England was ever more universally popular than Victoria. She is now, and has been, during my tour through Scotland, travelling for pleasure, with her royal consort and their children, through the Highlands. The enthusiastic admiration of the Scotch is every where expressed in every form which can prove that it comes from the heart. Indeed, the Queen herself seems to court and cultivate it by every means in her power. I was amused the other day in glancing at some notes of her tour through the Highlands to see how the woman and the mother triumphed over the Queen in her complaisance to some Highland women, who, crowding upon the boat as she was leaving, demanded that she would show them her "dear little bairns." The Queen, in great good humour, first seized one of the little

Dutchmen, and then another, and holding them up in her arms, showed them off in fine style to the ecstatic admiration and cheers of the enraptured and grateful mothers and daughters of the hills and glens of the Western Isles.

Indeed, the domestic virtues of the royal pair, and their extreme prudence in all matters of party spirit and party interests, entitle them to the highest esteem and admiration of the nation. No one in England knows whether the illustrious Regent, or his more illustrious consort, lean more to the Whigs or to the Tories—to the *Ins* or to the *Outs* of office. They have got five healthy, plump, and ruddy children. One of them, whom I saw standing on the canvass, in the full uniform of a young tar, with his jack-knife and pouch on, ready for business, is as promising a lad in all that constitutes good nature, good sense, and a good sound constitution, as any lad I saw in all London city. He is already destined for the navy, and takes his station before the mast, as if predestined to rise by merit to the high office of Admiral.

The greatest objection that I have to Prince Albert is, that he seems to be more ambitious to be a good sportsman and a good marksman among the grouse and the deer, than to shine in literature or science, though now Lord Chancellor of Cambridge; and that his red beard, so fastidiously cut upon the upper lip, is in bad taste, and a bad model to the dandies of the age, who imagine that a pair of scissors, or a sharp razor, cunningly guided over the chin or upper lip, indicates more good sense and more good taste than the red paint of an Indian, or the particolored beard of a goat suspended to the lip or the chin of a beardless Turk. And while remonstrating against the Prince Regent, that I may not appear blind to the imperfections of the Queen of England, I must say that, in my

humble opinion, she visits the theatre too often, and especially on Saturday evenings, than is either prudent or comely for the "Head of the Church of England." That her example, in this particular, is already detrimental to some of their Graces—the Prelates or Lord Bishops, I must infer—more especially since I see it noted in some of the English prints that the celebrated Jenny Lind has been engaged to attend at a ball in the Bishop of London's palace, to be given on some grand occasion. The Queen in this case cannot admonish the Bishop; and I do not see how the Bishop can admonish the Queen, unless they should both confess to the Archbishop of Canterbury; and even then for the "Head of the Church of England" to appear in any theatre called "the Royal Theatre of London," is, in my opinion, giving to the old-fashioned Puritans or their sons (but I believe they are all dead in England) a new argument to prove that the Church of England cannot be the Church of Christ, inasmuch as the Head of Christ's church never was seen in any theatre on earth, much less in that of Covent Garden, or in that of Drury Lane. I would, therefore, were I Privy Councillor to Her Majesty, suggest to her the incongruity of such regular visits to these centres of the pride, and vanity, and folly of this world, with her other virtues, and more especially with her high and holy station as Head of the Church of England.

Meantime, having been detained so long on my way to the Zoological Gardens of London and to the Museum, I must defer my notices of them to a more convenient season. The mail for the steamer of the 19th September will soon be made up, and this letter, though begun more than two weeks since, has been unfinished till to-day. Others, of a more grave importance, have been begun; but events, yet in progress, forbid my closing them before this packet

sails. Farewell. Your affectionate Father,
A. CAMPBELL.
Port Patrick, Sept. 16, 1847.

LETTERS FROM EUROPE.

NO. XIV.

GLASGOW PRISON, Sept. 10, 1847.

MY DEAR CLARINDA—LITTLE did I think that I should ever be confined within the walls of a prison in Scotland, or any where else, in the way of honor or dishonor. It is, however, a true and veritable fact that I am now a prisoner in the city of Glasgow and in the kingdom of Scotland; and this, too, without trial or conviction of any kind whatever. You, no doubt, with very many others, will ask, *How can this be?* If, then, you can command a sufficient degree of calmness and patience, I will reveal to you the mystery.

You have long since learned that Scotland is the land of orthodoxy—the only country in the world in which men always think right on all subjects, but especially in religion and morals. True, there have been occasionally a few heretics in this land, but they have generally been of a mongrel race; they have been abroad, or intermarried with foreigners.

In former times religion and politics were those subjects on which orthodoxy, or right thinking, was of saving importance; and heterodoxy, or wrong thinking, was a damning sin. But nations became weary of their idols, as well as of other paternal customs, and set up new ones. Still as orthodoxy is outward conformity to the views of the fashionable idol, and heterodoxy nonconformity, the virtue of orthodoxy and the vice of heterodoxy are yet omnipotent for good or for evil.

In Scotland a new divinity, unknown in my youthful days, is now in the ascendant; consequently a new creed reigns, and a new orthodoxy is established. Orthodoxy is, therefore, of saving efficiency; and heterodoxy is still a sin to be punished by the Judge.

The present idol is the liberty of all *men of color* on natural and moral principles ;—*saving faith*, the immediate emancipation of American Africans ;—and the true *evangelical church*, the Scotch anti-slavery society.

Now, as in days of yore, when a man's politics were unpopular at court, or his opinions unfashionable at church, it was always easy to convict him of treason against the king, or of blasphemy against the pope, and then, by a summary process, rid the world of him. But that age having passed away, and religious views and opinions being no longer so sacred nor so profane as in former times, they are not now actionable before the king, nor always before the pope. When, then, it so happens that any one's doctrine becomes offensive to the reigning or aspiring priesthood, they do not think of meeting him face to face, before the people, or of discussing with him the points of difference ; but as in the days of Darius the Mede, the presidents and priests seeking, but not finding fault in Daniel in some political matters, resolved to find him heterodox in religion, and would test him by some religious question, that they might thus put him out of their way ; so, now-a-days, when a man's religious views become obnoxious to certain presidents, priests, and secretaries of churches in Scotland, when seeking occasion of an attack upon him, they, in imitation of their Median predecessors, do not think of accusing him on the real issue ; but seizing some popular idol of national admiration and reverence, they seek to find occasion against him in reference to his idol god. Nor are they conscientiously fastidious as to the means ; for, as in the case before us, the Median politicians chose religious grounds of accusation against Daniel, so the Edinburgh *priesthood* choose *political* grounds of accusation against myself. I say *political* grounds, for they are, in truth, more of that character than of any other, as the sequel will show.

That I may be clearly understood on these premises, I will briefly develope the plot, so far as I have been able to discover it.

In Scotland, the old ecclesiastical parties have greatly changed their position. Burghers, Anti-burghers, Relief-men, are now absorbed in the Church of Scotland or in the Free Church. The Independents or Congregationalists are divided into Morisonians and Congregationalists—the former having embraced a more liberal theory of the gospel than their old sectarian brethren. Indeed, in some particulars, they make the nearest approach to our views of any party in Scotland. These leading denominations, with a few Romanist, Episcopalian, and Methodist churches, make up the Peto-baptist community of Scotland. The Scotch and English Baptist communities, with our brethren, make the remainder. The Morisonites and Infidels constitute, however, a fearful aggregate compared with any of these denominations ; indeed, with all of them, so far as vital piety is to be regarded as the fruit of discipleship.

The Morisonians are of recent origin. From a conversation which I had the pleasure of enjoying with one of their most respectable ministers, I learn that their views of Bible truth in several points are much in advance of most of their contemporaries. They have already in the field some seventy preachers, and have some thirty on the way. They suffer much, however, under a sort of religious hydrophobia, being exceedingly fearful of immersion.

It is strange that the nigher religious parties approximate to each other, so long as a sectarian spirit reigns within them, they do the more cordially and pertinaciously oppose one another. I cannot now expatiate on the philosophy of the fact ; but since the days of the Jews and Samaritans till now, those nighest of kin are the most fierce in all bicker-

ings and animosities about "miney and thiney." Family quarrels are somewhat of a similar character, and therefore, there is something in proximity of blood, of lineage, and of faith, which, in case of any misunderstanding, greatly augments and exacerbates the feelings of the parties — lands intersected by a narrow frith abhor each other, and a single mountain interposed "makes enemies of nations who had else, like kindred drops, been mingled into one."

The Morisonians are yet in a transition state. The metal is not yet cooled. Those in proximity with our brethren are occasionally allured into a more candid and inquisitive temper; and now and then some of them actually become *disciples indeed*; and knowing the truth after much searching of the Scriptures, are not only immersed, but become wholly obedient to the faith.

Of this people there is one church in Leith, within two miles of Edinburgh, under the care of the Rev.* M. Kennedy; and one in the city under the Rev. M. Kirk. The Reverend James Robertson, of the city of Edinburgh, is also of the Congregational school; and if not wholly recognized as a Morisonian minister, occasionally communes with them.

Now as I believe that my imprisonment has its origin here, I will minutely relate all the incidents and circumstances that have come under my notice, or come to my ears, producing this conviction, setting down nothing in malice, nor extenuating nor concealing anything that may have been alleged in their defence.

Shortly before my arrival in Edinburgh, two male members, of respectable standing in the church at Leith, under the pastoral care of the Rev. Mr. Kennedy, had been immersed, and joined our church in Edinburgh. Other members of that church were also in much mental perturbation and

* I call these gentlemen *Reverend*, because they love it, as I infer from their giving it to one another.

doubt on their own position. We were also informed that the church in the city, under the Rev. Mr. Kirk, was also disturbed on the subject. At the time of my arrival, this party were so much excited and alarmed, that on application by our brethren to hire their meeting-house, Councillor Scott, one of the Trustees, positively refused it on any terms.

Immediately after my commencement in Edinburgh, so soon as the community gave evidence of the interest taken in my lectures, by the very large and attentive crowds that thronged to hear them, Rev. Messrs. Robertson and Kennedy, and Mr. Hunter called upon me stealthily, not informing me that they came as "a deputation from the Scotch Anti-Slavery Society," but as if in a courteous and hospitable manner. They indirectly approached the subject of slavery, and desired to know if certain extracts on the relation of master and servant, which they read from some pamphlet, not giving the author, were my words.

Having answered in the affirmative, not so much for the words as for the ideas expressed, one of them asked whether my present views were those which I had expressed in the Christian Baptist. To this I promptly responded in the affirmative. A desultory conversation on American slavery ensued, which I cannot accurately report, save that I informed them, that, while I had no interest in American slavery, having for sundry reasons emancipated all that any way came into my possession, I nevertheless regretted the course pursued by many anti-slavery men, both in Britain and in America, as not at all tending to the amelioration or abolition of slavery, but rather operating against both; adding, that the people in Britain did not understand the subject so well as we did; and that, therefore, they could neither enlighten us on the subject, nor induce us, by

their importunity, to take any measures on the subject.

On which Mr. Robertson desired to know if I would lecture on the subject. I replied the gospel and the church, and neither slavery nor abolition, occupied my mind, and filled up the objects of my mission. On being farther pressed, I added, that although I cared not if all Scotland knew my opinions on the subject, my published appointments would not give me a single day, till late in September, for any purpose, unless by changing the subjects already announced for Edinburgh, which I could not, as yet advised, with propriety change to a lecture on American slavery or on Scotch anti-slavery. On which, after bidding me an *apparently* friendly adieu, the gentlemen departed.

But a few hours afterwards the following placard was posted in every prominent corner, and at every centre of rendezvous in Edinburgh, in capitals so gigantic that a man on horseback might read it as he passed along :

“Citizens of Edinburgh—Beware! beware! The Rev. Alexander Campbell, of Virginia, U.S. of America, has been a slaveholder himself, and is still the defender of man-stealers.”

Not having with me here a copy of the placard, I am sorry that I cannot transcribe it. But that you may have an idea of the spirit and character of the party that issued this one, and that filled all Scotland with them at every point we visited, I will give you a full copy of one that I happen to have before me. Their common heading was—“People of Scotland beware! Mr. Alexander Campbell and his colleague, Mr. Henshall, from Virginia, U.S. are at present lecturing throughout Scotland on Christian Union.” Here follows one posted up at Perth :

“American Theology. Lectures. Apostolic Commission. The obedience of the gospel, or how to baptize a family the one day into the fellowship of the American

Baptist church, and to sell them the next by public sale, or otherwise, to the highest bidder, as they do the horse, the ox, or the ass; tearing asunder ‘those whom God hath joined together.’ This is the Campbellite’s obedience to the gospel—with vengeance. From such apostolic commission and gospel obedience, as well as Socialism, we earnestly say, Good Lord deliver us. Perth, 17th August, 1847. J. W. —J. Jeffers Wilson, Printer.”

Some even went further than this. At Paisley and Glasgow they were so violent as to be actionable in law. I was announced in a Paisley paper, without any qualification, as a “man-stealer”—“beware of the man-stealer”—and in terms as gross and disreputable at Glasgow.

But to return to Edinburgh. Before the first placard appeared in Edinburgh, I had delivered three public discourses—two of them in the Waterloo Rooms, as before stated. One lady had signified to me a desire to be baptized. On the evening of the 11th August, the placard to the contrary notwithstanding, I found, on entering the rooms, a large audience in waiting. On rising, of course I adverted to the placard informing the audience that in addition to what they had seen and heard, I had also received from the Secretary of the Anti-Slavery Society a challenge to discuss with him my position to American slavery, after he had particularly inquired and understood from myself, my whole list of appointments, times, and places; and, therefore, he knew, before he wrote it, that I could not possibly accept it at this time.

I then stated to the audience that I was both misrepresented and calumniated in the placard—that it was grossly false, and I feared malicious; but that I would presume so much upon their candour and impartiality as to proceed with my lecture for the evening, promising them, on Friday evening, a full view of my position on American slavery, and also that I would read to them on that evening Rev. James Robertson’s challenge and my response to it. Without fur-

ther notice of the subject I proceeded to my lecture, and enjoyed a respectable attention to its close.

The brethren, fearing a riotous meeting on Friday evening, resolved to demand sixpence admission, which after defraying expenses of the room, was to be given to the Royal Infirmary. My debates with Owen and Bishop Purcell having been much read in Scotland, many of the Socialists or Owenites, with some Catholics, were not very kindly disposed to favor my person or my views on any subject ; and as now-a-days Edinburgh has become somewhat distinguished for tumultuous meetings, it was thought expedient to prevent a certain class of auditors from too easy and cheap access on that evening.

At the appointed hour I appeared before a crowded auditory in the Waterloo Rooms, with my documents—among which were the two placards printed by the Anti-slavery Society, the aforesaid Rev. James Robertson, the Christian Baptist, the Millennial Harbinger for 1845, containing the discussion between Dr. Wayland for the American abolitionists, and Dr. Fuller, of South Carolina, in response ; my Bible, two letters from Mr. Robertson, with my responses to them.

I commenced with a narrative of my manner of life since I left Scotland to this day, and with the statement of my present mission, noticing my position, first to Presbyterianism, Congregationalism, and the present Reformation. I also noticed the opposition and calumny to which I had been subjected in the New World, the progress of the controversy there, and its present position ; declaring that in all my efforts, from the Atlantic cities to the Indian territory, from Vermont to Georgia, I had never been more rudely, more violently, and more truthlessly assailed and calumniated than I had been within the present week, in this metropolis of Scotland, the last place on earth that I would or could have thought capa-

ble of such uncandid, ungenerous, and discourteous proceedings. Nay, I might say I never was so maltreated, so outrageously calumniated, as in this city by its Anti-slavery Society.

I then showed the Edinburgh placards, read them, and commented on them. I next read Mr. Robertson's challenge and my response, his second letter and my response. On these, also, I made some passing remarks, alluding also to his manner of placarding his letters to me before I had time to answer them—having employed a man to walk through the streets of Edinburgh between two boards, one on his back and one on his breast. On his back, Beware ! beware !! of A. Campbell—on his breast Rev. James Robertson's challenge to A. Campbell, of Bethany College. This was not enough : he had him, or a second one, standing between two boards at the entrance to the Waterloo-hall, showing to every one as he entered, the courage and orthodoxy of this Reverend Secretary of the Anti-slavery Society.

I next proceeded to inform my auditory that the United States could not abolish slavery in a single state of the Union. England and Scotland always speak of American slavery as if it were a constitutional or a national affair, which a simple congressional majority could any day abolish. I gave a history of the institution—the position of the several estates to it, and spoke of Virginia and her views, as indicated in the last convention, with her present views and prospects. I also spoke of Maryland, Delaware, and Kentucky, as well as of the free states, and of their views and feelings as I could judge on the premises. I went at some length into the various hindrances and difficulties in the way of those disposed to emancipate, especially the opposition shown to free persons of color in free states, developed in the treatment of the late Mr. Randolph's slaves, &c.

I then proceeded to my own posi-

tion to American slavery, declaring that I never approved of, nor defended any system of slavery, ancient or modern, Anglican or American—that in the statute books of all slave states there were sundry laws and enactments that no Christian man could sanction or practice: alleging, also, that no Christian man in America was either obliged to approve them or to put them into practice in his own case. I had myself emancipated several slaves that came into my possession, had bought others with a reference to their emancipation, and had emancipated them, and for several years had not had any property in any human being except in my wife and children.

I also gave a summary of Dr. Wayland's and Dr. Fuller's debate on slavery, my own views of their respective merits, and the grounds on which they closed that controversy. I then took up the Patriarchal, Jewish, and Christian enactments on the subject, and showed that no man had ever been enjoined on pain of excommunication to emancipate his slaves—demonstrating from the last precept of the Decalogue, and from the first precept of the Jewish civil code, that the Lord did recognize and sanction, in certain cases, that one man might have property in another man as his bond servant, both for a term of years, even though he was his own natural and religious brother, and that he might own an alien for life. So decreed the Apostles also, and, therefore, no one church or individual could, with any show of divine authority, make it sinful to hold property in man or enact it into a term of communion, provided only that the duties due to a Christian or Pagan servant were duly and faithfully performed. Christianity regulated, but did not annihilate the relation of master and bond servant; and that although I was constitutionally, politically, economically, and morally opposed to all forms of slavery, ecclesiastic and po-

litical, English and American, I could not legislate on the subject beyond the passages of scripture which I read—viz. 1 Cor. vii. 22, xii. 13; Gal. iii. 28, iv. 22-30; Eph. vi. 5-8; Col. iii. 11-22; 1 Tim. vi. 1-3; Titus ii. 9; Philemon 16th verse. On these I commented at some length, opening and alleging that Paul enjoined continuance in the relation, except a bond servant had it in his power to be emancipated, and in that case he might prefer it. He also commanded obedience to all masters, especially to Christian masters, enjoining upon masters the duty of paying to their servants what is just and equal to the value of their labour, knowing that in heaven there was a master to whom they should all account. With regard to those without the church, as Christian men, we have nothing to do. I believe that it would be much more advantageous to masters than to most slaves that emancipation was practicable, and that in all grain growing states slavery was an incubus on their industry, and a great state misfortune, and that I would give my vote for its final abolition; but I must dissent wholly from the ground taken by the Scotch Anti-slavery Society, as from that assumed by many abolitionists.

Such were my views, and I feared not to avow them; but I came not to Scotland to open my mouth upon such questions, and regretted, extremely regretted, the means taken to elicit my opinions on the subject. I farther said that I did not believe the question was now mooted in Edinburgh out of humanity, or from sympathy with the slave, but from hostility to my views of reformation, and of the present condition of Christianity in Great Britain, by those who were unable to oppose them, and therefore agitated this question rather to turn away the ears of the people from listening to me than to profit African or any other slaves in Europe or America.

Such, in substance, were my re-

marks, and such were the documents produced and commented on during a discussion of some two hours, often interrupted with every sort of feeling and expression of feeling—hisses, cheers, groans, clapping of hands, questions, objections, inquiries, and long-continued commotions of mingled feeling, some crying “hear, hear,” others “no, no,” &c. evidently having a decided majority against my views at times, but always a much more respectable minority than I had anticipated. I gave in proof that ecclesiastical intrigue more than anti-slavery conscientiousness or sympathy was now predominating:—the fact that other men, such as Dr. Beecher, and sundry members of the Alliance Evangelical were allowed to preach here without interruption, although differing nothing in theory or practice from myself. Some one muttered that Dr. Beecher and some other person were called to explain their views in some other places, if not in Edinburgh. But were they placarded in advance? This had not been so done.

Meantime Mr. Robertson and his friend Mr. Kennedy, and other brethren of that connection, using their feet, eyes, and hands to keep alive the anti-slavery spirit, while some of them were crying for Mr. Robertson to speak, even before I got through, annoyed me no little. I was obliged to say that it was rather strange that after all the means taken to publish and placard my alleged pro-slavery views—after all the pressing importunities that I should deliver one lecture on my position to American slavery—that the gentleman himself who requested me, would not allow me one evening without interruption, to develop my views before an audience to which he had invited me, and which himself and others were continually haranguing on the subject—that they could not trust them to me one night, but must demand half the time allotted to a single lecture, even

half of the only evening I had to spend in this city!

Mr. Robertson had the recklessness of what was due to truth and to himself to stand up and deny that he invited me to lecture one evening on the subject; so oppressed with the occasion, pale and ghastly, and in great perturbation of mind, he seemed to forget alike the decencies of social life, and what he himself had positively and repeatedly said to me. But indeed, the whole display on the part of the anti slavery society was more mobocratic than philosophical, more tumultuous than sedate, more fanatical than rational, more rude and violent than polished or humane; alike disgraceful in the superlative degree to the age and to the city in which such scenes were enacted: more like a French Jacobin or revolutionary tribunal, than a cool, deliberative, and candid people.

On several occasions during the evening, so excited was the assembly, so clamorous and so noisy, that I was obliged to eulogize their new logic, their new mode of proving a proposition by three claps of the hand and one of the feet, and of disproving what they did not like by three logical hisses and one rhetorical groan, instead of the old-fashioned way of offering the evidence of reason, the force of argument, or the energy of truth, in support of their position or in opposition to mine. By such means I was enabled to protract my discourse, through numerous interruptions, with perfect composure, till after ten o'clock—when my strength lagging and their passions rising, some cried one thing and some another; some saying I was speaking against time, others invoking Mr. Robertson. I made a pause, Robertson arose, and with much gesticulation said that since time had been denied him, he would appeal to the press. To the press, said I—the press is just what I want—to that I am always ready to appeal when a proper antagonist appears.

The concourse being in great commotion, much like one at Ephesus, I gathered up my documents, when myself and friends beginning to move, the congregation broke up in much disorder. And here I must bid you good night, referring you to my next letter, accompanying this, made up of documents printed in the Christian Messenger for this month. These documents are my correspondence with Mr. Robertson, read in Edinburgh during my lecture ; also a letter from me, afterwards written from Dundee, addressed to the Editor of the Edinburgh Weekly Journal, giving a succinct view of my position, and indicating a challenge from me to the Scottish Anti-Slavery Society to select their man, and I would meet him, either orally or in writing, on the Bible alone, and seek to sustain all my allegata.

Your affectionate father,
A. CAMPBELL.

IMPORTANT QUESTIONS.

DEAR SIR—From your repeated kindness to me, I am free to ask you the following question, being well assured you will give me a full, definite, and candid answer :—Why do you, as a religious people, give so much prominence to the 38th verse of the 2nd chapter of Acts ? Q.

I cannot, dear Sir, pretend to give the answer why others of my fellow-laborers have attached such importance to the passage you refer to ; but I will give you, in brief, seven reasons why I so frequently refer to it when attempting to preach the gospel of Jesus Christ.

First.—It was delivered on the day of Pentecost, the last under the old dispensation—a feast which was kept as an anniversary of the giving of the law, and may, therefore, be regarded as the new law of the new Lawgiver, Jesus Christ, made known according to the typical indications of the preceding economy. The law of

the Mosaic dispensation was delivered upon Mount Sinai, in commemoration of which the Feast of Pentecost was kept. This law of the Christian dispensation was delivered when this feast had fully come, and embodies the Christian institution in a preceptive form.

Secondly.—It was delivered in answer to a most solemn question, involuntarily propounded by thousands, under the influence of such sensible displays of the divine presence as had never before been seen since the creation of the world. It should be remembered that these thousands were of the most devout and pious out of every nation under heaven—the best representatives of the living world.

Thirdly.—It was delivered by a person, Peter, to whom the Lord Jesus Christ had committed the keys of the kingdom of heaven, sustained by the presence and countenance of all the Apostles, to whom, just before, the Lord had given the charge of converting the world—of “ binding and loosing, of remitting and retaining sins.”

Fourthly.—It was delivered in perfect accordance with the arrangement of the Lord Jesus Christ, who with reference to this very occasion had said, “ Repentance and remission of sins shall be preached in my name, beginning at Jerusalem.”

Fifthly.—It was delivered in accordance with the appointment of God himself, as revealed by the Prophets Isaiah, Joel, and Micah ; and is, therefore, the law of the Lord which he promised should go forth from Jerusalem.

Sixthly.—It is the first precept promulgated upon the earth after the descent of the Comforter, which Christ had declared would lead into all truth.

Seventh.—It is the first command promulgated upon earth after Jesus Christ had taken his seat as Prince and Saviour, on the throne of God.

You will allow me to add that it

corresponds with the general tenor of the Apostolic teaching.

Such facts and such incidents have never attended any precept delivered by the God of heaven to man. Do you wonder, then, that as a preacher of the gospel expecting to be condemned or acquitted by the teaching of the Apostles, I should lay such stress upon this divinely appointed, divinely expressed, and divinely authorized precept of that economy of Christ, which promises to sinful man forgiveness and eternal life upon the condition of faithful obedience? Will you, my dear Sir, ponder these reasons, and then allow me to ask in turn the following questions:

Do you believe that any man can clearly and conscientiously discharge his duty as a preacher of the gospel, and not give prominence to this precept? And

Secondly.—Can you reasonably expect the forgiveness of your sins without complying with its requisitions? Please give me a full, definitive, and candid answer; and may God protect the right.

With becoming respect, yours sincerely,
J. B. F.

THE LORD'S SUPPER.

How often should we partake of the Lord's Supper? N.

I will let a learned and pious Baptist answer, for he gives his answer from the word of the Lord:

When the Apostle says, "AS OFTEN as ye eat this bread and drink this cup," &c. he intimates, that this ordinance must be often celebrated; and the expressions, "when ye come together into one place, to eat the Lord's Supper (1 Cor. xi. 7, 20, 33), plainly import, that one main end of their coming together was to observe this ordinance. And if it be asked, how often they assembled for that purpose? the example of the church at Troas will solve this question: "Upon the FIRST DAY OF THE WEEK, when the disciples came together to

BREAK BREAD," (Acts xx. 7.) If this passage proves that the first churches statedly assembled for worship *every* first day of the week, as is clearly admitted, it proves more clearly that it was for the purpose of breaking bread. Accordingly, we find that the church at Jerusalem continued as stedfastly in the breaking of bread as in the other social ordinances of divine worship, (Acts ii. 42.) And if we only consider the nature and ends of this comfortable institution, it cannot well be conceived how any real Christian should object to its frequency, or think it either burdensome or improper to observe it every Lord's day.

The Lord's Supper does not, like baptism, belong to *single individuals* by themselves, for it is an ordinance of visible communion. Nor does it belong to a number of disciples occasionally meeting, and not properly united or set in order; nor to parts of a church meeting in different places; but only to a church regularly constituted as a visible body, with its proper officers, and coming statedly together into one place to eat it. The bread and cup are the communion, or joint participation, of the body and blood of Christ; and as the bread is one, so the many who all partake of that one bread must be one visible body, (1 Cor. x. 16, 17.) And this body is described as organized like the complete body of a man, and furnished with all the necessary parts for performing the various offices, (chap. 12.)—M'LEAN.

PRIVATE OFFENCES.

It is not uncommon to find members of churches, who, whenever they meet with any thing that offends them in the conduct of their brethren, or hear of such a thing in the form of surmise, immediately withdraw from the communion till their difficulties be removed. Now, this practice appears totally indefensible, from

any thing either in the express precepts or general spirit of the word of God. What has come to the knowledge of an individual may not yet have come to the knowledge of the church. If so, the communion of the church is not defiled; and we are not to renounce the communion of the whole church on account of what we know about one of their number. If, from unavoidable circumstances, a case of discipline be delayed, the spirit of the gospel seems to require that I consider my brother innocent till he be proved guilty. We may here remark, however, by the way, that churches ought to guard against any unnecessary delays in following out cases of discipline; and where the guilt is manifest and gross, exclusion should not be delayed at all. If there is want of a person's criminality, we have already seen a church cannot proceed. If there is evidence, and the law of Christ is applied, as soon as that evidence is brought forward, no plea of partially withdrawing from the communion is to be found.

Two passages of scripture have sometimes been urged in defence of this practice. The one is, 1 Cor. xi. 17, where the members of the church at Corinth, when they met under the pretence of eating the Lord's Supper, are said to come together, not for the better, but for the worse. But this has no connection with the point before us. What the apostle is here condemning, is the irregular and tumultuous manner in which they assembled, and by which they perverted a solemn ordinance of Christ to a scene of feasting and drunkenness. The other passage is, Matt. v. 23, "Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." It has been supposed, from these words, that if one member of a church is

offended with another, he is called to stay away from the communion till his offence be removed. The import, however, of the leading clause in this passage is overlooked. It is not said, and there rememberest *that thou hast ought against thy brother*, but *that thy brother hath ought against thee*.

It points out the propriety, not of the offended party abstaining from the communion of the church, but of one who has given cause of offence to another going immediately and having it removed. If any one has done so, we will allow he can with no propriety join in the communion while this plain duty is neglected. But if he should do so, the guilt lies with himself. The offended party is not to blame in being there, nor is the church blameable in the offender being present, while they are either ignorant of the offence, or, after they know it, lose no time in getting it substantiated if it can be proved, and in applying to the delinquent the discipline of the word of God. In this way the passage before us very much corresponds with the admonition the apostle gives to the church at Corinth, 1 Cor. v. 8, "Therefore, let us keep the feast, not with old leaven, neither with the leaven of *malice and wickedness*, but with the unleavened bread of sincerity and truth."

There appears, then, to be no scriptural authority for *occasionally* withdrawing from the communion of a church. If we are connected with a professedly Christian society, we can only withdraw from it from a conviction that it is not a church of Christ; that it is a society either originally resting on an unscriptural foundation, or whatever it may have been at first, that it is now incorrigibly obstinate in neglecting or opposing some of the commandments of the Lord Jesus. In such a case, we are called, not occasionally to abstain from its fellowship, but completely to separate from it, that

we may not be partakers of other men's sins.

We need hardly remark how unseemly it is to see brethren absent from the communion, while few or none knew the cause of it; and how little this is calculated to exhibit to the world that mutual affection, harmony, and confidence, which a church of Christ ought to present. Nay, it ought to be remembered how much such a practice may tend to impair the discipline of a church. If we inquire after one who is absent from carelessness, is there not something very wrong if such a person can find a cloak for his carelessness, by quoting the example of others, who are frequently absent likewise, though their absence may arise from another cause? We hope, then, that Christian brethren, who have hitherto proceeded on the supposition that such a practice was a proper one, (and I have no doubt many have observed it conscientiously), when they find it unsupported by scripture, and apt to be accompanied with consequences so pernicious, will feel their obligations unreservedly to relinquish it. W. I.

BAPTISM.

A VERITABLE CONVERSATION BETWEEN A DISCIPLE OF CHRIST AND A PIOUS METHODIST.

DISCIPLE.—Did you not tell me, brother M. that you believed in baptism?

METHODIST.—Yes; but I do not believe that God has appointed it for the remission of sins.

D.—Pray, then, should a man be baptized after he has obtained remission? If so, how soon?

M.—Certainly he should, and so soon as his heart is changed by God's spirit.

D.—For what purpose should he be baptized?

M.—For the answer of a good conscience.

D.—Were you ever baptized?

M.—O yes; my parents were un-

like yours. They had me baptized in infancy, and thus, at the commencement of life, dedicated me to God.

D.—In infancy! For the answer of a good conscience in infancy?

M.—Nem! I don't know.

D.—Had you then a change of heart? If so, it must have been from good to evil—from a state of infantile innocence to that of sin and reprobacy.

M.—I didn't visit you to argue. Good morning!

D.—Stop; do not be hurried. Had you a change of heart before you were baptized? Were you baptized for the answer of a good conscience?

M.—I can't stop. All the religion of your people is in their heads. Good morning!

D.—Farewell. I hope to see you again when your reflection will give me a candid and serious answer.

J. B. F.

HOME.

WHAT a solace there is in a cheerful home! The bright fire-side, if it be made bright but by a single pine-knot—the cleanly spread table, if it contain but one dish—the contented wife and happy children, made so by the kindly tone of the father, who in his business transactions may be hard, cold, stern, yet correct! How cheaply may such a home be purchased, by a uniform show of kindness, or sympathy, and by a slight yielding to the whims and caprices of its inmates. That man who makes his will law, and exacts implicit obedience to it, has no home, properly so called, but merely a petty kingdom, of which he is the ruling tyrant.

What a thrill of pleasure is given by words of kindness spoken by one whose heart is full of the true milk of humanity! Happy the children who have such a father, and joyful the wife with such a husband! But there is no man without his "crusty"

moments ; the wear and tear of business, the irritation consequent upon it, must sometimes give rise to harsh conduct when at home in the domestic circle. Then comes the test of the good wife—the looks of affection, the assiduous cares, the cheering words, the smile, the tear of sympathy, and the honest common sense and useful advice. Ah, if we could bear in mind how necessary it is to bear and forbear, how much more *profitable* are the words that turn away wrath than those that annoy, irritate, and engender quarrels, our sum of happiness would be increased a hundred fold.

PROPHETIC DEPARTMENT.

NO. III.

OUR 8th proposition is—

There will be sin and death in the new earth. The people will cultivate, multiply, and replenish it. Isa. lxxv. 18, "But be ye glad and rejoice for ever in that which I create, for behold I create Jerusalem a rejoicing, and her people a joy ; and I will rejoice in Jerusalem, and joy in my people ; and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days, for the child shall die an hundred years old ; but the sinner being an hundred years old shall be accursed." Stop, says some one ; you have got yourself into a difficulty. You say there is to be neither sorrow nor crying, and in the next breath you say there are to be sin and death. What absurdity ! Probably by sorrow and crying the prophet had reference to the resurrected immortal saints ; but if he had not the difficulty is not with me, for Isaiah said it :—therefore the difficulty, if any, is between you and him ; I am clear of the absurdity, if there be any. But to proceed with the testimony. 21st verse, "And they shall build houses

and inhabit them ; and they shall plant vineyards, and eat the fruit of them : they shall not build, and another inhabit ; they shall not plant, and another eat ; for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labor in vain, nor bring forth for trouble, for they are the seed of the blessed of the Lord, and their offspring with them."

Proposition 9. The restoration of the brute creation : they will live together in peace and harmony in the millennium. Their ferocious dispositions will be gone. They will be as docile and gentle as they were when they appeared before Adam, and he gave to them their names.—Isa. lxxv. 25, "The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock ; and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain saith the Lord." Isa. xi. 6, "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid ; and the calf, and the young lion, and the fatling together, and a little child shall lead them." "And the cow and the bear shall feed ; their young ones shall lie down together, and the lion shall eat straw like the ox ; and the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cocatrice den. They shall not hurt nor destroy in all my holy mountain, for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Hosea ii. 18, "And in that day will I make a covenant for them with the beasts of the field and with the fowls of heaven, and with the creeping things of the ground—and I will break the bow and the sword, and the battle out of the earth, and will make them to lie down safely." Rom. viii. 19-21, "For the earnest expectation of the creature waiteth for the manifestation of the sons of God ; because the creature

itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." Laugh at our application of the above passages from Romans who may, I believe it is the true intent and meaning of Paul. This opinion I have entertained more than twenty-five years. Some may, and undoubtedly will say, that the 11th and 65th chapters of Isaiah are to be spiritually or figuratively interpreted. I think it will take an adept at spiritualizing or figuring to make the prophet mean anything else than what he says. Let it remain as the prophet has left it—it is easy to comprehend him. But to put any other construction upon his language than a literal one, makes it most mysterious and unreasonable.

Proposition 10. The new Jerusalem will descend from heaven to the new earth, and will be the residence of the resurrected saints. Rev. xxi. "And I saw a new heaven and a new earth, for the first heaven and the first earth were passed away, and there was no more sea; and I John saw the holy New Jerusalem coming down from God out of heaven, prepared as a bride adorned for her husband; and I heard a great voice out of heaven saying, Behold the tabernacle of God is with men, and he will dwell with them; and they shall be his people, and God himself shall be with them, and be their God; and God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away," (from the resurrected immortal saints, whose abode is the beloved city. All their sufferings will then be at an end. Oh, glorious day! when God our King shall thither bring our willing souls.) 7th verse, "He that overcometh shall inherit all things, and I will be his God, and he shall be my son;" 27th, And there shall in no wise enter into it any thing that defileth; neither whatso-

ever worketh or maketh a lie; but they which are written in the Lamb's book of life."

Stop, says the objector. You are certainly wrong now, for you have placed the holy city on the new earth in the millennium: whereas John places it at the close of the thousand years, and after the general judgment. You are at least a thousand years out of the way. Stop, I say. Have you yet to learn that the inspired writers do not always record events in the same order in which they took place? If we do not keep this before our minds, much of their writings will appear dark and mysterious, particularly the Book of Revelation. In this book John takes up a certain class of events, and runs them down to the final consummation of all things connected with time. He then goes back and takes other events, and carries them down to the same period. This he does several times. Just so in relation to the New Jerusalem. John takes some events and runs them through the millennium, without saying anything about the city, except once mentioning the camp of the saints and the beloved city. He then goes back a thousand years—shows us the city descending from heaven—also gives us a minute description of it and its inhabitants—then closes his testimony. This explanation makes all clear to my mind.

But again. The objector presents himself, saying you have got matters strangely mixed up. You have mortal and immortal beings dwelling on earth, and associating and having intercourse with each other. Such associations are something new under the sun. Not quite so fast, sir. These objections, if such they be, are of your own making, for I have not said one word about their intercourse with each other. But if I had, it would be nothing strange under the sun. Have you forgot the intercourse which heavenly messengers have had with men in the flesh? Recollect their

visits to Abraham, Lot, Manoah, Elisha, the Saviour, to Peter, and many others too numerous to mention, and then say, if you please, how absurd !

Once more. Satan is to be shut up in the bottomless pit during the thousand years of peace and happiness. He is to deceive the nations no more until the end of the Millennium. Rev. xx. 1-3. Again : Isa. ii. 3, 4 ; "For out of Zion shall go forth the law, and the word of the Lord from Jerusalem, and he shall judge among the nations, and rebuke many people, and they shall beat their swords into plough shares, and their spears into pruning hooks ; nations shall not lift up sword against nation ; neither shall they learn war any more." This prediction will be completely fulfilled in the new earth ; and not until that time. I believe that it was partially fulfilled at Pentecost ; but *only* in part ; for the time has never yet come when men have ceased to learn and practice war. But such a period is fast hastening on. May God speed the time when man shall no more murder his fellow man, but peace, love and harmony among all abound ! The scriptures teach that there is to be a period of one thousand years when men and beasts are to dwell in safety, when this old earth which has been groaning under the curse for almost six thousand years, during which time its history has been little less than one continued scene of bloodshed, carnage, disease, famine, pestilence, death, and distress in every form, shall be renovated. But it must be purified by fire. The curse must be removed. Thorns, thistles, and noxious plants shall no more annoy men or animals ; but it shall be made suitable for the residence of the Lord himself. Our kind heavenly Father does not intend that Satan shall despoil it for seven thousand years. No ; he has reserved one thousand years of the seven to be a rest to his people, of which the Sabbath was a type.

Christian, do you not long to see

the time when you will, with Paul, receive a crown of glory ? I know you will say yes, if you are waiting for the appearing of our Lord Jesus Christ. Then pray, " thy kingdom come."

Proposition 11th is, that Christ will reign in person where old Jerusalem once stood. Zeph. iii. 14-15, " Sing, O daughter of Zion, shout O Israel. Be glad and rejoice with all the heart, O daughter of Jerusalem. The Lord hath taken away thy judgments. The King of Israel, even the Lord, is in the midst of thee. Thou shalt not see evil any more." Zech. ii. 12, " Sing and rejoice, O daughter of Zion, for lo I come, and I will dwell in the midst of thee saith the Lord, and many nations shall be joined to the Lord in that day, and shall be my people, and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent me unto thee, and the Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem again. Joel iii. 17-21, " So shall ye know that I am the Lord your God dwelling in Zion, my holy mountain. But Judah shall dwell for ever, and Jerusalem from generation to generation, for I will cleanse their blood, which I have not cleansed, for the Lord dwelleth in Zion." So we close this proposition. And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle, the number of whom is as the sand of the sea, (not the wicked dead as some vainly suppose, but the people that will then be living on the earth) and they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city, and fire came down from God out of heaven and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast

and the false prophet are, and shall be tormented day and night for ever and ever." Rev. xx. 7-10. Here are the Popes of Rome, together with Mahomet, suffering the punishment due to them for their crimes. How long have they been suffering?—During the time of the millennium. When the Lord comes they will be put into the lake of fire. Let us see if we can prove it. "Whom the Lord shall consume with the spirit of his mouth, and destroy with the brightness of his coming," 2nd Thess. ii. 8. "I beheld then because of the voice of the great words which the horn spake. I beheld even till the beast was slain, and his body given to the burning flame," Dan. vii. 11. This is to take place at the coming of the Lord. See the connection. Will there be any of the wicked dead raised at the coming of the Lord? See Dan. xii. 2, "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." This is the only passage in the Bible that speaks of the resurrection of any of the wicked at the commencement of the millennium. Will the beast and the false prophet be seen in their state of suffering by the people living in the new earth? See Isa. lxvi. 94, "And they shall go forth and look upon the carcasses of the men that have transgressed against me, for their worm shall not die, neither shall their fire be quenched, and they shall be an abhorring unto all flesh." Read the connection. What an awful warning to the inhabitants then living to deter them from transgressing against God.

The next event that we shall notice is the general resurrection and final judgment. "And I saw a great white throne, and him that sat on it, from whose face the heavens and the earth fled away, and there was found no place for them: and I saw the dead small and great stand before God, and the books were opened, and

another book was opened, which is the book of life, and the dead were judged out of those things which were written in the books according to their works; and death and Hades were cast into the lake of fire; this is the second death: and whosoever was not found written in the book of life was cast into the lake of fire," Rev. xx. 11-15. Not one word in this connection about the coming of the Lord. Then, I apprehend, and not until then, will the living saints be changed. Then will come to pass the saying that is written, "Death is swallowed up in victory! Oh, death! where is thy sting? Oh, grave! where is thy victory?" Here time expires. Human existence comes to an end. The lamp of revelation which has illumined our path through time goes out. What is beyond we know not. We must wait with patience till our Heavenly Father develops it.

I have now laid before your readers some of my views in relation to the Millennium; that glorious rest into which the Christians now living and dead will shortly enter: into that blessed time when they will receive a crown of glory and be ever with their Lord. As I said before, I shall contend with no one for these views. Just take them reader for what they are worth: freely I received them, freely I give them. If they are the means of encouraging you to hold on your way to heaven, I shall be more than compensated for what I have done.

Your brother, waiting for the coming of the Just One.

J. F.

REMARKS BY THE EDITOR.

Although we assume the title of "The British Millennial Harbinger," and fully believe that the little stone cut out without hands—created by the Spirit of God on the day of Pentecost—is destined to become a great mountain, and to fill the whole world, yet we are not anticipating a millen-

nium like that described in the three essays which we have published from the pen of J. F. Whether Christ reign literally or spiritually, is not for us to decide ; but, in our opinion, such a state of society as that portrayed by J. F. will never be realized by mortals or immortals.

If we correctly understand the theory propounded—a new heavens and new earth ; or, in other words, a new solar system is to be created, which is to continue for at least a thousand years, and the inhabitants of which are to be partly mortals and partly immortals. These latter are to dwell in the heavenly city, the new Jerusalem, which is to descend from God out of heaven, and alight exactly on the same spot as that on which old Jerusalem formerly stood. In this heavenly city Messiah is to ascend literally the throne of his Father, David, ruling the new heavens and new earth by the agency of his resurrected and immortal people, who shall live and reign with him a thousand years. This is the first resurrection : blessed and holy is he who shall have part in this, for upon such the second death shall have no power. In this glorious city there shall be no more curse, nor death, nor crying, for God shall wipe away all tears from their eyes. And there shall be no night there : they have no need of the sun, nor of the moon, nor of (Popish) candles to enlighten the city, for the Lord God and the Lamb shall be the light of it, and they shall reign with him for a thousand years. Such is one part of the theory now presented for the consideration of our readers.

The other part of this literal theory is, that the living saints who remain at the coming of the Lord are to be taken up in the clouds to meet the Lord in the air—not to be changed, and so become associates with the resurrected saints in the heavenly city ! No—this would be fatal to the cause of Satan after the thousand years have terminated ; and therefore these

must descend again, enshrined in the coil of their old mortality, to repeople this second cursed and death-smitten earth : for there are to be sin and death in the new world ! Such is the confused, contradictory, and gloomy part of this theory. Alas, if it were true, what a cold and cheerless prospect lies before the vision of those who are looking for the blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ, who shall change our humbled body, and fashion it like unto his most glorious body by his Spirit given unto us.

We are aware that some persons, in order to fill the world with apostates after the millennium, contend that all the wicked who have ever lived will be raised to life, and, beholding the beloved city, will be filled with madness at the sight of what they have lost, and with Satan at their head, go forth to fight against it, when fire, coming down from God out of heaven, shall consume them for ever. This, they affirm, is the second death.

Now, turning away from these vain and imaginary speculations, let us read, with sober reflection, the following testimonies of the inspiring Spirit of God, which we quote from Brother Campbell's pocket edition of the New Testament, lately published :—1 Corinthians xv. 47, "The first man from the earth was earthy, the second man is the Lord from heaven. As was the earthy so also are the earthy, and as is the heavenly such also shall be the heavenly. For as we have borne the image of the earthy, we shall also bear the image of the heavenly. And this I affirm, brethren, that flesh and blood cannot inherit the kingdom of God ; neither can corruption inherit incorruption. Behold I show you a secret : we shall not all die, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trumpet ; for it shall sound, and then the dead shall be

raised incorruptible, and we shall be changed. For this corruptible body must put on incorruption, and this mortal body must put on immortality. Now when this corruptible body shall have put on incorruption, and this mortal shall have put on immortality, then that saying of scripture shall be accomplished, 'Death is swallowed up for ever.'—1 Thessalonians iv. 13-18, "Now I would not have you ignorant, brethren, concerning those who sleep, that ye may not be grieved even as the others who have no hope. For if we believe that Jesus died and rose again, so also those who sleep will God through Jesus bring with him. Besides this, we affirm to you by the word of the Lord, that we, the living, who remain at the coming of the Lord, shall not anticipate those who are asleep; for the Lord himself will descend from heaven, with a shout, with the voice of the archangel, and with the trumpet of God, and the dead in Christ shall rise first; afterwards we, the living, who remain, shall, at the same time with them, be instantly taken up in clouds to join the Lord in the air, and so shall we be for ever with the Lord. Wherefore comfort one another with these words."

J. W.

FLEMING ON PROPHECY.

NO. II.

(Continued from page 291.)

THE second preliminary consideration is, that, in order to understand the prophetic years aright, we must reduce them to Julian years, or such as are in use with us now in Europe.

This is no idle or chimerical inquiry; seeing the ignorance of this has misled all our great apocalyptic men hitherto in their calculations, and yet unless we are able to adjust the difference between prophetic and Julian years, we must still reckon at a venture, without any certainty of the truth and exactness of our arithmetic. There-

fore, that we may understand this difference, we are to remember, that the ancients were far more rude and indistinct in their calculation of time than we have been since; and indeed, such is their confusion this way, that we are obliged to God's providence in giving us the exact compass of a prophetic year, even in this book, by fixing the synchronism of the three numbers above-mentioned. For by these it is determined, that thirty days make a month, and twelve of such months, a year. So that 1260 days being divided into three years and a half (or time, and times, and a half, in the apocalyptic dialect), 360 days must make up a year, without the additional five days and odd hours and minutes, that are added in the calculation of the Julian year. For the Julian (and Gregorian) months consisting, some of thirty, and some of thirty-one days (excepting February only) and the years consequently of 365 days, there must needs be some considerable difference in the revolution of many centuries; which difference appears still greater if we consult the curious astronomical calculations of Petavius, Tycho, Kepler, and others. But since their exactness hath only added five hours to every year (together with some minutes, firsts, seconds, &c. *comminibus annis*, which they themselves are not fully agreed in), I shall not be so nice upon this point as to follow them in all their criticisms this way. However, since five minutes additional to a year arise to an entire day in the revolution of 163 years, it ought not to be altogether neglected. But passing even these, and considering only the five days that are added to the 360, in our ordinary years, we will find that the 1260 days in the Revelation, being reduced to years, are eighteen years short of Julian years, in the prophetic reckoning, by reason of the additional days turned into years in the ordinary accounts now, above the apocalyptic reckoning. To demon-

strate which, I present you with the following scheme :—

	The Prophetical Year.		The Julian Year.
One ...	360	...	365
	360	...	365
Two ...	720	...	730
Three ...	1080	...	1095
Half ...	180	...	183
Three years } and a half }	1260	...	1278

Now if, according to this computation, we subtract 1260 apocalyptical years from 1278 Julian or Gregorian ones, (I call them so, *ore rotunda*, overlooking the smaller measures of time), there remain eighteen years to be cut off.

To apply this, therefore, to our design : If we may suppose that Antichrist began his reign in the year 606, the additional 1260 years of his duration, were they Julian or ordinary years, would lead us down to the year 1866, as the last period of the seven-headed monster. But seeing they are prophetical years only, we must cast away eighteen years, in order to bring them to the exact measure of time which the Spirit of God designs in this book. And thus, the final period of papal usurpations (supposing that he did, indeed, rise in the year 606) must conclude with the year 1848.

And now that I have hinted at the time of Antichrist's rise, as the conclusion of the preliminary considerations, I must proceed to prove this to be, in one sense, the true era of the papal beast's reign. And here it is that I find myself extremely straitened, in discoursing of so great a subject in so narrow a compass. All, therefore, that I can say here, will amount to a few short hints only, though, perhaps, no inconsiderable ones.

Seeing, therefore, as I said before, in the 4th postulatam, it is plain, from Rev. xvii. 10, that the imperial government was the regnant head of the Roman beast at the time of the vision, we have only the two follow-

ing heads to consider as to their rise and duration. Let these things, therefore, be minded here.

1. That the seventh head, or king of Rome (as I hinted before), whose character is, that he was immediately to succeed to the imperial government, and to continue but a short space (Rev. xvii. 10)—that, I say, this government could be no other than that of the kingdom of the Ostro-Goths in Italy.

For it is plain that the imperial dignity was extinguished in Italy, and in the western parts of the empire, by Odoacer, the king of the Heruli, who forced Augustulus, the last sprig of an emperor, to abdicate his throne and power in the year 475, or 476, as others say. And though this Odoacer was soon destroyed by Theodoric, the king of the Ostro-Goths, yet the same form of regal government was continued by Theodoric and his successors. And though this kingdom continued for nearly eighty years, reckoning from Odoacer to Teias, yet the angel might justly call this a short time ; for so it was, if compared either with the preceding imperial or succeeding papal government. Which suggests a very strong argument against some who would make this seventh king denote the Oriental empire, which, as it began long before this time, so lasted many centuries afterwards, and was not totally extinct till Mahomet the Great's time, in the year 1453. And surely this kingdom was sufficient to constitute a new head of the Roman people, seeing Rome and Italy were subjected entirely to those Gothish kings, and that they not only acted with the same authority that the emperors had used before (excepting that they abstained from that title by a special providence, that they might not be confounded with that government), but were owned by the senate and people of Rome as their superiors, yea, by the emperors of the East also, as might easily be proved

from historians, particularly Cassiodorus, who was chief minister of state to two of those kings.

Whence it doth plainly appear that this kingdom of the Ostro-Goths was the seventh head that was to continue a short time ; and that, therefore, it follows :—1. That the change wrought by Constantine the Great, both as to the seat and religion of the empire, could not be looked upon as a new head, seeing the old government in all other respects was continued. And 2. Neither can any person justly suppose that the form of the government was altered when the empire was divided into the East and West, seeing in all other respects also the imperial authority and rule was preserved. Therefore, 3. It follows also that the papal government was not regnant until the destruction of this Gothish kingdom in Italy, for there could not be two supreme heads of Rome at the same time.

Therefore, ii. We may conclude that the last head of the beast, which is the papal, did arise either immediately upon the extirpation of the Gothish kingdom, or some time after ; but it could not rise to its power immediately after, seeing Justinian did, by the conquest of Italy, revive the imperial government again there, which by that means was healed after the deadly wound which the Heruli and the Goths had given it. Though, I confess, Justinian's conquests of Italy laid a foundation for the Pope's rise, and paved the way for his advancement, both by the penal and sanguinary laws which he made against all those who dissented from the Romish church, and by the confusions that followed upon Narsus, his bringing in the Lombards. For, during the struggles of them and the Exarchat, the Pope played his game so, that the Emperor Phocas found it his interest to engage him to his party, by giving him the title of supreme and universal bishop.

Therefore we may justly reckon

that the papal head took its first rise from that remarkable year 606, when Phocas did, in a manner, devolve the government of the West upon him, by giving him the title of universal bishop. From which period, if we date the 1260 years, they lead us down, as I already said, to the year 1866, which is 1848 according to prophetic calculation. Or, if a bare title of this sort be not thought sufficient to constitute the Pope head of the Beast, we may reckon this two years later, viz. from the year 608, when Boniface the Fourth did publicly authorise idolatry, by dedicating the Pantheon to the worship of the Virgin Mary and all the Saints.

Now it is very remarkable that in the year 666, Pope Vitalian did first ordain that all public worship should be in Latin ; and therefore, however the notion of Irenæus has been of late ridiculed, who observed that the characteristic number of the beast, viz. 666, answered to the number of a man's name, from whence he concluded that he was to be a Roman, I cannot but think there is something remarkable in this ; not so much because of the antiquity of the notion, as upon the account of the reason he suggests to us for this, when he says that though he grants that other names may be so rendered, yet he fixed upon this because the Latin monarchy was the last of all, and therefore the beast must relate to this or none. Wherein I suppose he alludes to Daniel's account of the four monarchies, (chap. ii. 7.) And, indeed, the little horn that arose out of the head of the fourth beast, (chapter vii. 8) seems not unfitly to represent, not only Antiochus Epiphanes, but the Papal Antichrist, whose type he may therefore be supposed to be. For, as he supplanted three kings, in allusion to which that little horn is said to have plucked up three horns before it by the roots : so did the papal government rise also upon the ruins of the Exarchat, the

Lombards, and the authority of the emperors in Italy.

I believe this account of Antichrist's rise will not be very acceptable to some, whose zeal for the Pope's downfall has made them entertain hope of living to see that remarkable time, which has made them invent plausible schemes to prove that this great enemy was seated in his regal dignity long before the year 606. But if a man will trace truth impartially, he will have reason to think that the rise of this adversary could not be before that time. Nay, I must tell you, that I do not reckon the full rise of the Pope to the headship of the empire till a later date still. For though the Pope took the title of universal bishop at that time, yet he was afterwards, for a long time, subject, in temporal concerns, to the emperors. And, therefore, I cannot reckon him to have been, in a proper and full sense, head of Rome, until he was so in a secular, as well as ecclesiastical sense. And this was not until the days of Pepin, by whose consent he was made a secular prince, and a great part of Italy given to him as Peter's patrimony. So that as Boniface the third (and his successors), by assuming the title of universal bishop, was the forerunner of Antichrist, as Gregory the Great prophesied he would be, who should be known in the world by that proud title ; so likewise we may conclude that Antichrist was indeed come, when Pope Paul the first became a temporal prince also. Phocas, therefore, did only proclaim the Pope to be the last head of Rome in the apocalyptical sense ; but it was Pepin who gave him the solemn investiture, and seated him on his throne, which Charlemagne did afterwards confirm to him.

Now, as near as I can trace the time of this donation of Pepin, it was in or about the year 758, about the time that Pope Paul the first began to build the church of St. Peter and

St. Paul. Now, if we make this the era of the Papal kingdom, the 1260 years will not run out before the year 2018, according to the computation of Julian years ; but, reducing these to prophetic ones, the expiration of the Papal kingdom ends exactly in the year 2000, according to our vulgar reckoning. And if what I suggested above be true, that Antichrist shall not be finally destroyed until the coming of Christ, then may this calculation be looked upon to be very considerable. For it has been a very ancient opinion, that the world would last only six thousand years ; that, according to the old traditional prophecy of the house of Elias, the world should stand as many millenaries as it was made in days ; and that, therefore, as there were two thousand years from the creation to Abraham, without a written directory of religion—and two thousand from thence to Christ, under the old economy of the law—so there would be two thousand years more under the Messiah. So that after the militant state of the Christian church is run out, in the year 2000, it is to enter upon that glorious sabbatical millenary, when the saints shall reign on the earth, in a peaceable manner, for a thousand years more : after the expiration of which, Satan shall be let loose to play a new game, and men shall begin to apostatize almost universally from the truth, gathering themselves together under the character of Gog and Magog, from the four corners or parts of the world, until they have reduced the church to a small compass. But when they have brought the saints to the last extremity, Christ himself will appear in his glory, and destroy his enemies with fire from heaven (Rev. xx. 9)—which denotes the great conflagration (2 Pet. iii. 10, &c.) which is followed with the resurrection, and Christ's calling men before him into judgment.

I cannot forbear to take notice of

one thing here, that the year 758 was the year 666 from the persecution of Domitian, when John was in Patmos, and wrote this book (as Tertullian, Irenæus, Origen, Eusebius, Jerome, and all the ancients excepting Epiphanius, tell us) which, though some say was A.C. 95, was most probably in or about the year 92, the persecution of Domitian having begun two years before. So that here we have another characteristic mark of the number of the beast.

And now, I hope I have said enough of the future part of time, as to the general idea which, I think, the Revelation gives of it. But I must proceed one step further with you, and consider under what revolution of time we are at present, that we may thence see what we are to expect, and how we are to act. So that here I find myself insensibly taken off from any further direct prosecution of the question proposed by way of answer thereunto.

(To be continued.)

LECTURES ON ROMAN CATHOLICISM.

INTRODUCTION.

It is our intention, in a series of lectures, to pourtray the principles of Romanism—to investigate the nature and propriety of its claims—and exhibit its effects on the government, morals, and literature of the countries, which are, or have been, under its influence.

In pourtraying the principles of Romanism, we shall endeavour to preserve the most rigid accuracy—we shall exhibit those principles as avowed by Catholic writers themselves, inasmuch as every one will allow that they are the best authorities for their own tenets; and we shall use them for another and more powerful reason, to wit:—It is a common practice of Catholics, in the present age, to disavow some of their worst principles: for instance, many of these Catholics now declare that persecution

is not an innate principle of their faith—that it was only a deed of the dark ages, and will never be revived again in these enlightened times. This manœuvre has imposed on many persons who have too great a faith in the goodness of human nature. It is, therefore, our intention to show that Romanism is ever the same—that in the present and past ages, while its forms have been varied to suit the times, it has ever, as now, endeavoured to accomplish, by any means, the temporal and spiritual subjugation of man.

In investigating the claims of Roman Catholicism, we shall compare them with the testimony of the Scriptures, the decretals of the General Councils, the writings of the Fathers, and two other indispensable witnesses—Reason and Common-sense. While showing the effects of Roman Catholicism, we shall let History herself give evidence, as the Catholic Church has already had a complete organic existence of 1242 years, it has had ample time to carry its principles into action; and show its influence over every species of government, whether despotic, republican, or monarchical. It has been co-existent with three great literary epochs, and antagonistic to each. If it can be proved that these three epochs were the result of increased intellectual and moral power, then Roman Catholicism must be injurious to the political and moral progress of mankind. That it has been thus injurious we shall endeavour to prove.

We shall investigate its influence over morals. We shall show that for the sake of either money or political power it has palliated the vilest crimes, and pandered to, and attempted to justify, the basest passions of human nature; and that every nation under its influence passes through three mental and moral changes, the first change being Fanaticism, the second Indifference, and the third Atheism.

With regard to its influence over genius, we shall show, that with the exception of artistic genius, which Roman Catholicism indirectly uses as a most valuable servant, it has been the most bitter persecutor of distinguished minds ; and that no nation, under Roman Catholic influence, has a literature of its own.

We shall now explain our motives for undertaking this task. The present age will witness a formidable development of Roman Catholicism, inasmuch as the reigning Pope has excited great sympathy by taking a prominent part in the present European movement. We confess that we cannot indulge in this sympathy. Time has more than once disclosed the phenomenon of a Pope heading a great continental movement ; and though those movements would, in their ultimate results, have proved detrimental to the supremacy of the Roman church, they only brought the Pope increased temporal power. Nor was this at all surprising, for, while the other powers never had any precise and determinate plan, nor perceived the ultimate tendency of their own exertions, the Pope had his own plan exactly marked out, and consequently led the ruling powers in that direction. Thus, it will be seen, we have good reasons for our distrust ; and moreover if the Pope had no ulterior designs, he is not so ill versed in state policy as to be unaware of the fact, that in a revolutionary epoch, he, as a temporal ruler over part of Italy, must either head that movement or be crushed by it. So that even in this last case his present career is only a struggle for self-preservation.

The present Pope is, in our judgment, every way equal to Hildebrand or Sextus the Fifth. Educated in the college, the court, the camp, and the cloister, he has ascended the Papal throne in possession of a vast and varied experience. He is not a dreamy enthusiast, but a man of action and contemplation—one who has thought

and suffered—one who has exhausted all the pleasures which life can give, and retired from the world to the cloister from weariness of spirit. It is men of this class who, more frequently than any other, have the capacity and inclination to form vast designs—designs which hold in the balance the welfare or the ruin of mighty nations. These are the means by which they deprive life of its weariness, and in the attendant excitement forget, for a time, the burden which memory lays upon their souls.

And there is another powerful motive for the extension of Roman Catholicism. This accursed system has produced its full fruit in Italy. The people are now idle and ignorant—the nobles dissolute and depraved, and they already manifest symptoms of a desire to wrest the sceptre of temporal power from the hands of the Pope, so that he will have no disinclination to change his subjects for others who combine a profession of Roman Catholicism with a larger share of morality.

The present Pope belongs to that exceedingly rare species, an honest Italian ; therefore, if he be deposed, he will have the appearance of being a sufferer “for righteousness sake.” But never let it be forgotten that the experience of one thousand years has shown that an honest statesman cannot be an honest Pope. How can a man serve Christ and Anti-Christ ?

Our motive, then, for exhibiting the nature, the claims, and the effects of Roman Catholicism, is to show, that the virtues of the man cannot modify the evils of the system he represents ; and to warn the disciples of Christ that they must not relax in their opposition and their distaste to such an injurious and fatal system, nor in any measure be deceived by a momentary appearance of benevolence and liberality.

J. G. L.

June, 1848.

J. F. ON PROPHECY CONSIDERED.

DEAR BROTHER—I am glad you have opened the pages of the “Harbinger” to the admission of articles on Prophecy. To the biblical student it presents a wide field for investigation, in which he may range at large, and explore the great purposes of the Divine mind. And what subject is there to which the student can bend the energies of his mind more calculated to please, interest, and instruct, than by endeavouring to unravel the mysteries of Providence, and to understand the great purposes of Jehovah in the moral government of the world, as they stand developed in the prophetic writings.

But perhaps there is no subject, the investigation of which requires greater care and a nicer discrimination, in order to insure anything like accuracy, than the subject of Prophecy. On this subject, perhaps, beyond that of any other, it will not do to jump to hasty conclusions, nor to make dogmatic assertions. Much harm has been done by a course of reckless interpretation, and probably many have been deterred from entering upon the field of investigation by the failures of such. Now, I apprehend that your correspondent, J. F. has followed too closely in the path of the generality of the Millenarian interpreters, to steer clear of the shoals and quicksands upon which they have so often foundered.

My principal object in writing at present is to make a few remarks upon J. F.’s article in the June number, and to throw a few obstacles in the way of his theory—not that I wish, contrary to his inclination, to draw him into controversy, but simply to afford him an opportunity to fortify his position if he can, or otherwise to be more careful in quoting.

1. The quotation from the prophet, Zeph. i. 17–18, is evidently a misapplication; for, when read in connec-

tion with the context, it is clear that it has a reference only to the Jews in Jerusalem and Judea, and received its accomplishment when the Roman armies demolished Jerusalem, and swept the inhabitants off the land.

2. I think it is equally clear that the quotation from Zeph. iii. 8 does not support the theory of “the general destruction of the wicked, &c. at the coming of the Lord;” but is to be understood as referring to the same event as that predicted by Ezekiel, chap. xxxviii–ix. and Ezek. chap. xiv. viz. the signal deliverance of the restored of Israel, and the destruction of the armies of Gog.

3. Isa. xxiv. 1 to 6 is a most manifest misapplication. Hardly any thing can be clearer than that it has a reference only to the desolations of the land of Israel, and is now in course of fulfilment. The only difficulty appears to arise from the term “earth,” which ought to be rendered land, as, indeed, it is in various parts of the chapter.

4. Isa. xxxiv. 1 to 4. Let this quotation be read in connection with the remaining part of the chapter, and what can be clearer than, that it is a prediction concerning Edom and the Edomites? So signal were the judgments of the Lord to be upon this people and land, that the nations were invited to *hear* and *hearken* thereto; and there, verse 16, they are called upon to examine and see that none of those things have failed.

5. If J. F. can discover in Isa. li. 6 the proof of his proposition, that “there will be a time previous to the new heavens and the new earth, while the old ones are being destroyed, that there will be neither men, beasts, nor birds to be seen,” he must be possessed of much keener optics than I am blessed with. Read the passage in its connection from verse 1, and see if it has not a reference to God’s purpose to bless Israel, and to punish those nations who oppressed them. (See verse 21 to end.) And is it not

even so? Where now are the ancient kingdoms of Egypt, Ammon, Moab, Edom, Philistia, Tyre, and the renowned empires of Assyria, Babylonia, Medo-Persia, Macedonia, and Rome? Have they not all vanished away like smoke, and they that dwelt therein died in like manner? See what wide-spread plains of desolation there are, which were once thickly peopled! and then say if this remarkable prediction, so far as these nations are concerned, has not received a most literal accomplishment.

6. Jer. iv. 23 to 25. It is passing strange how J. F. can see in this passage any proof of his new-broached theory. Nothing can be clearer, from the whole context, than that the prophet is predicting the destruction that should come upon Jerusalem and the cities of Judah, and the desolation of the promised land, when God's judgments should have overtaken it, and rid it of its inhabitants. Let those enterprising travellers who have explored it testify if it is not even so.

7. Isa. li. 16. And pray, J. F. what secret is Isaiah here revealing? Not, surely, that the saints, who are alive at the coming of the Lord, shall be caught up into the air to escape the flames of a burning world, and then descend to re-people the new earth. Is not the prophet rather revealing the secret of God's providential care over his ancient people, whom he had "covered with the shadow of his hand," and most wonderfully preserved amongst the nations; and that their heavens (their political and national existence), which have so long been covered with blackness and clothed with sackcloth (the emblem of grief and mourning), may be "planted" again, and their foundations laid? Then shall the Lord rejoice over them, to *build* and to *plant*, and their seed and their name shall be as stable as the new heavens and the new earth in which they shall dwell.

8. Isa. xxiv. 6. The remarks on

misapplication No. 3 dispose of this. It certainly affords not the slightest proof that few Gentiles will be saved at the coming of the Lord.

I have now said all I purpose saying at present on the subject of the misapplication of scripture by J. F.

Permit me now to throw a few obstacles in the way of J. F.'s theories.

1. He affirms "the destruction of the wicked, and the conflagration of the heavens and the earth, at the coming of the Lord."

Now, how will J. F. reconcile this statement with the following passages: Ezek. xxxvi. 36-37-38, xxxix. and 21, to the end; Zeph. iii. 19, 20; Zec. xiv. 16-19. From these passages it is evident that both the Israelites and the heathen will be in existence, not only when the Lord comes, but for a long period after his coming.

Again: Is it not said by the Psalmist, in reference to the Lord, "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." But if they are all to be consumed, how can he have them for an inheritance or a possession?

Again: J. F. virtually refutes his own proposition by admitting the return of the unbelieving Jews to the land of Canaan. He says they will return when the Lord comes, and that they will continue in unbelief until that period. Now, if they continue in unbelief until the Lord comes, how will they escape the general destruction of the wicked? And if they do return at that period, notwithstanding their unbelief, then what becomes of J. F.'s theory of the destruction of the wicked?

J. F.'s sixth proposition is, "There will be a new heavens and a new earth in the Millennium." Literally new, the old ones having been consumed and vanished away. How will he reconcile this statement with

the scriptural declarations, that the saints shall "reign with Christ a thousand years," and that they shall reign ON THE EARTH, and have power over the *nations*, to rule them with a rod of iron, and break them in pieces as a potter's vessel. (See also Psalm cxlix. 5 to end.) Now, how can either Christ or the saints "reign on the earth," and sway the sceptre of universal empire and dominion over the nations, if, when they come to reign, the earth be consumed, and the nations destroyed?

J. F.'s seventh proposition is, "There will be a time previous to the new heavens and the new earth, while the old ones are being destroyed, that there will be neither men, beasts, nor birds to be seen."

It will be soon enough to throw obstacles in the way of this proposition when something tangible is brought in support of it. Nevertheless, I opine that, unless J. F. can dispose of the objections to the two preceding propositions, he will not be able to establish this.

J. F. doubts concerning the change of the living saints at the coming of the Lord. What, then, will he make of the Apostle John's statement, "that when he (the Lord) shall appear, we shall be like him; and Paul's, that the Lord Jesus Christ shall change the vile bodies of the saints, and fashion them like unto his own glorious body?" John iii. 2; Phil. iii. 21.

Now, both John and Paul speak in general terms. They do not say that the vile bodies of the *SLEEPING saints ONLY* shall be changed and made glorious like unto the glorified body of the Saviour; but they employ terms which include *all* the saints: "When he appears, we shall be like him;" "he shall change *our* vile bodies;" and this quite agrees with what is said both to the brethren at Corinth and at Thessalonica. Again: When the Lord comes with his saints, will not that

be the period of their triumph? Why, then, should not the living saints share in it? Besides, how incongruous it would appear for the resurrected and glorified saints to be swaying a sceptre of iron rule over their living brethren on the earth.

J. F. contends for the return of the Jews: so do I; and not only of the Jews, but of *both* houses of Israel. J. F. says they shall return "when the Lord comes, and not before."

But is it not evident, from Zec. xiv. and Ezek. xxxviii. and xxxix. that they shall have been in possession of the land some time before the Lord comes; and that his appearing is not to be the signal for their return, but for their deliverance from the overwhelming power of the armies of the opposing nations, who shall think to make an easy prey of them, and lead them again into captivity?

The Apostle Paul does not say that they shall not return before the Lord comes; but that "there shall come out of Zion the deliverer, and shall turn away *UNGODLINESS* from Jacob." "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born," Zec. xii. 10. Thus it seems they shall be in the land; and when they recognize in their deliverer him whom they rejected and pierced, they shall grievously mourn for their hardness of heart.

I now close my remarks, and commend the subject to the serious and candid examination of J. F. and the readers of the "Harbinger" in general.

I remain, dear brother, yours in the "one hope,"

JOSEPH WILSON.

Halifax, June 16, 1848.

CORRESPONDENCE.

MR. EDITOR—In your number of the Harbinger for this month you bring a very serious charge against the Scotch Baptists in your remarks on what "Frater" says to P. C. Gray. You affirm that the Scotch Baptists have an inveterate hatred and unmitigated opposition against baptism for the remission of sins, although it is repeatedly commanded by the Holy Spirit. The amount of their hatred is, that they consider you and your friends are in error when you and they affirm that baptism is the instrumental cause of the pardon of sin. On the other hand, the Scotch Baptists consider baptism to be a figurative representation of the death, burial, and resurrection of Jesus Christ. They think no other view of it will harmonize with what Paul says upon that subject to the church of Rome, in the 6th chapter. The Apostle says, as many of us as have been baptized into Christ, have been baptized into his death. We have been buried, then, together with him by baptism into death, and raised with him. Now, surely the Apostle would not have affirmed all this unless it had been really true that this connection with Christ was signified to them in their baptism. I may now ask you, Mr. Editor, if it can be said, in truth, that believers, when baptized, are baptized into Christ's death, if his death is not represented in baptism? Again; how can it be said, in truth, that they are buried together with him by baptism into death, if the burial of Christ is not represented in baptism? Once more. Can it be said, in truth, that they are raised with him in baptism, if Christ's resurrection is not represented in baptism? It is evident, then, that Paul considered that the whole gospel was represented in baptism, viz. the death, burial, and resurrection of Christ; and that believers were planted together in his visible kingdom in the

likeness of his death, burial, and resurrection. Until you can show that all the Apostle says in the passage is literally true, the Scotch Baptists will consider baptism to be only a figurative representation of that by which sins are forgiven and washed away, and not the instrumental cause of their forgiveness, so zealously contended for by you and your friends. But you might contend, with as much plausibility, that the bread and wine used in the figurative institutions of the supper are really and truly the body and blood of the Lord; for both Jesus and Paul affirm that the bread is his body and the wine is his blood; while no more is intended than that the bread and wine are representations of his body and blood.

Now, baptism is evidently a figurative institution; why should it not be explained upon the same principles as we explain other figurative institutions. Paul affirms that the Rock in the wilderness was Christ, while it was only a figure of him. In the Revelations made to John, it is affirmed that the seven stars are seven messengers of the congregations, and the seven lamps are seven congregations, while they were only representations of them. Sarah and Hagar are termed two institutions, while they only represented two institutions. Instances of this kind are numerous in scripture, of affirming to figurative representations the things that only are true of what was represented by them. To conclude: As no figure can possess any moral worth, and as baptism is evidently a figurative institution, it is inconsistent, both with scripture and common sense, to maintain that it is the instrumental cause of the pardon of sin; while it is neither more nor less than a figurative representation of the death, burial, and resurrection of Jesus Christ, through which sins alone are pardoned and washed away.

Dear Sir, by giving this a place in your next number, you will much oblige,

A SCOTCH BAPTIST.

Edinburgh, May 15, 1848.

REPLY TO A SCOTCH BAPTIST.

Dear Sir—You will, we doubt not, agree with us, that divine truth, when clearly presented to the mind, is penetrating and momentous—“quick and powerful, sharper than any two-edged sword.” It is so in this world, but how much more so when we stand in the visible presence of Him who is ready to judge the living and the dead at His appearing in His kingdom. Then its majesty, purity, and immutability will be fully realized both by saint and sinner. This ought to be the case, in some degree, in the present state of being.

In the remarks we have to make, we shall take it for granted that neither our correspondent nor ourselves, nor any of the brethren with which we both stand connected, desire to be deemed in error in our views of the character, work, and institutions of the great Messiah. Being equally sincere and upright, the Bible is read to ascertain the mind of the Spirit as therein revealed, that we may stand complete in all the will of God. If we are then finally mistaken, it will not be for the want of a Bible or sincerity, but of faith in that which is developed; or because we allow the traditions and commandments of men to occupy that place in the mind which alone belongs to Christ and his truth; or, it may be, that knowing the truth we refuse to practice it. These are prevalent causes of delusion in the present day.

You will please to observe, that in our remarks on what “Frater” says of Brother Gray, page 214, the term “Scottish Baptist” does not occur. Indeed, Scotch Baptist in England, and English Baptist in Scotland, with all other human ecclesiastical distinctions,

have lost their charm in our estimation. Would to God they were obliterated from society, and more especially from among the followers of the Lord! If the Christian name, faith, and character, with the true organization of apostolic Christianity, were substituted in place of human ecclesiastical distinctions, much would be accomplished towards realizing a better state of things in the kingdom of Jesus. We wonder whether there were Corinthian Baptists in Jerusalem, and Jerusalem Baptists in Corinth, in the apostolic age, each antagonistic to the other, yet each claiming to be the body of Christ? Is Christ thus divided? Surely not.

The writer seems to think that as a body we are in error because we speak of baptism as the instrumental cause by which a sinner obtains the testimony of God for the remission of sins; while again, on the other hand, speaking of baptism only as a figure of the death, burial, and resurrection of Christ, he and his brethren are, in this particular, following the whole truth. Baptism, therefore, on this principle, is simply a command to be attended to by those who are already in a state of pardon and justification before God. It is also expressive of the determination of the immersed to walk in newness of life. But what this newness of life is, if the parties were previously in a state of pardon and justification, appears to us difficult to define. It must be obvious that the whole of divine truth, as well as Christian institutions, are but the instrumental means appointed to accomplish an important end, viz. the salvation of the sinner. Amid all the instrumentality employed to accomplish various purposes, the Bible is the only instrument by which we can obtain a knowledge of God, and of Jesus Christ whom he has sent to be the Saviour of sinners.

By the term figure, type, or emblem, is intended the transfer of one object, either in word or action, to

represent another object. Thus the figure in thought, when clothed in words, becomes a figure of speech. The type is that species of emblem by which one object is made to represent another mystically: it is, therefore, only employed in religious matters. All the remarkable events under the law were types either of Christ or of his institutions. Now in the gospel dispensation, baptism and the Lord's supper are typical and instrumental. The former has regard to man who, although changed in heart, is in a state of sin—the latter has regard to man in a state of pardon. The gospel in the concrete contains the power of God to the salvation of every one who believes it. The proclamation of the fact that Jesus is the Christ, the Son of the living God—that he died for our sins, was buried, and rose again for our justification, constitutes the only foundation of human hope. The mere belief of this fact will save no one. He who believes and is baptized, shall be saved.

The Christian system, in the first instance, has more to do with the mind and conscience of a sinner than with his body. The former must be enlightened and purified, and so prepared to control and govern the latter (Titus ii. 11, 12.) The heart of a sinner being quickened, or begotten by the Word of Truth, the blessings of pardon and peace are eagerly sought after—blessings which must be conveyed into the mind (Heb. x. 16) in some real or imaginary form. How is this to be accomplished? Some suppose by earnest prayer—others by sprinkling water, and prayer—others, again, by a stream of the Holy Spirit, without either words or institutions, descending into the sinner's heart and imparting peace to the troubled conscience—a fourth party speak of an appropriating faith that Jesus is the Lamb of God who taketh away the sins of the world, and therefore, without any act or deed on their part, all is right; and lastly, others, be-

cause their feelings have been operated upon by some external circumstances, causing happiness and peace, are taught to consider themselves born again, their feelings alone being the evidence by which they can decide this important question; but he that trusteth to his own heart is pronounced by God to be a simpleton.

Now turning from all these imaginations of men, let us examine the teaching and practice of the Apostles of the Lord, who were appointed our infallible guides on the great subject of salvation, and who were furnished with every fact, command, promise, and institution of the Christian system. Being filled with the Holy Spirit they commenced the work of giving gospel law to the nations, that the world might be blessed in the seed of Abraham, and all nations call him blessed.

Every kingdom or dispensation must have a commencement, and a starting point. Hence time, place, law, and the obedience of law, claim our attention. The laws regulating the Jewish theocracy were promulgated from Mount Sinai; and to this law, as well as to all the previous circumstances connected with the history of their nation, the Jews were commanded constantly to refer (Malachi iv. 4) until the coming of Messiah. When he appeared a new law was given, not for the Jews only, but for the whole world. This law, in fulfilment of ancient prophecy and the command of Jesus, was to go forth from Mount Zion, and the word of the Lord from Jerusalem, (Isa. ii. 3, Luke xxiv. 47) which were literally fulfilled and established when the last Pentecost of the Jewish theocracy was fully come. The Apostles and disciples of the Lord were assembled with one accord in one place, when on a sudden there was a sound from heaven as of a rushing violent wind, and it filled all the house where they were sitting; and they were all filled with the Holy Spirit. The Apostle

Peter in this, as Moses in the former instance, was appointed to proclaim for the first time the new law—the gospel of remission of sins, which he did most effectually, three thousand, on that day, being pardoned, adopted, and justified from all things from which they could not have been by the law of Moses. The door of mercy was thrown wide open to these Jewish believers. They were born of water and of the Spirit; and the Lord daily added the saved to the congregation.

We here remark, that when sin entered the world, it was a simple *unit* committed under the influence and power of unbelief, which, when developed in all its ramifications, produced a world of misery, confusion, and death. So, in this new creation, the law given by which sin is to be removed under the power and influence of faith, is also a simple *unit*. Hence the gospel of Christ is as much adapted to save, sanctify, and bless the world, as sin was calculated to deceive, enslave, and destroy it. This amplitude of the gospel is, at present, neither understood nor believed, not even by our good and superlatively-orthodox Scotch Baptist brethren. But we must now refer to the writer's interrogations and remarks on the emblematical institutions of baptism and the Lord's supper.

1. The writer asks, "If it can be said in truth that believers, when baptized, are baptized into Christ's death, if his death is not represented in baptism? Again, how can it be said in truth that they are buried together with him by baptism into death, if the burial of Christ is not represented in baptism? Once more, can it be said in truth that they are raised with him in baptism, if Christ's resurrection is not represented in baptism? It is evident, then, that Paul considered that the whole gospel was represented in baptism," &c.

To these interrogations we make no demur, but believe, with the wri-

ter, that Paul considered the whole gospel to be represented in baptism. But the question remains for decision—Is the remission of sins a part of the gospel proclamation? If it be, (and who will either doubt or deny it) then remission of sins—or, in other words, washing in the blood of Christ mystically, or by faith, for, or in order to the remission of sins—is emblematically represented in baptism. The sinner who by faith is thus pardoned, rests with as much confidence on the divine authority for the purifying of his conscience, as Naaman the Syrian did for the cleansing of his flesh after he had dipped seven times in the river Jordan by command of the Lord. All his past sins are for ever blotted out, by faith in the blood of Christ, shed for the remission of sins. Naaman came to the prophet by faith. He desired to know what he must do? Go, said the Spirit of Jehovah, and dip seven times in the Jordan, and you shall be clean. Here we have the command, the promise, and the effect of obedience. So the believers in the gospel, on the day of Pentecost, asked in faith what they, who were thus guilty, must do. Men and brethren, what shall we do? The Holy Spirit, the Advocate for Messiah, dwelling in his body the church, answered this question so clearly that there could be no misunderstanding it. Repent, or reform, and be each of you immersed in the name of Jesus Christ, for, or in order to the remission of sins, and you shall receive the gift of the Holy Spirit: for the promise of pardon, peace, and eternal life, is to you and to your children, and to all that are afar off, as many as the Lord our God shall call. This was the good news—the glad tidings predicated upon the gospel facts. Remission of all past sins was the joyful proclamation. Then they that gladly received the word were baptized. This, and this alone, is the obedience of faith by which the guilty are pardoned in the blood of Christ.

Baptism, then, whilst it figuratively represents the facts of the gospel, is also the instrumental medium of introduction into the kingdom of Christ, in which state the conscience is purified, past sins blotted out, and the disciple of Christ rises to walk in newness of life. Now, can men be pardoned while in the kingdom of Satan?

But the initiated believer is subsequently required to exhibit the whole gospel, with all its dignified and gracious privileges, in solemn and consecrated acts of worship to that God and Father by whom he has been redeemed and saved. This, too, is accomplished through the medium of consecrated channels and emblematical institutions. They continued steadfastly in the doctrine, in the fellowship (contribution), in the breaking of bread, and in the prayers of the Apostles.

But the writer says, "No figure can possess any moral worth, and as baptism is evidently a figurative institution, it is inconsistent both with scripture and common sense to maintain that it is the instrumental cause of the pardon of sin," &c. But if it be true in reference to one emblematical or figurative institution, it must also be true as regards another; and therefore we read this sentiment with surprise, emanating as it does from one who so tenaciously advocates the form of godliness. Surely it cannot be, in the estimation of our correspondent, that the institutions of Christianity are a mere form without the power. The Spirit of God, by Paul, said the time was coming when men would advocate the form of godliness without the power. It must be admitted that the Scotch Baptists have more of the correct forms of godliness, in their system of worship, than any other body of professors in existence. It is to be hoped they have not less of the power. But so long as even the Bible itself is considered a dead letter, as it is in the estimation of too many

persons, no marvel that the institutions of Christ should be so considered too. Now abstractedly regarded, and distinct from the appointment of God, there is no moral power connected with anything in creation. The power is always in the divine word, conveyed to us through visible and tangible objects after the report is believed. The paschal lamb to commemorate—the manna to feed—the water from the rock to quench—the brazen serpent to heal, &c. Thus the death of Christ is presented as an atoning sacrifice for sin—his resurrection for our justification—and baptism is appointed as the instrument, not the procuring cause, of conveying the blessings of salvation to the obedient disciple of Jesus Christ. "The like figure whereunto baptism doth now save us." In this passage baptism is spoken of as the type, and salvation through the blood of Christ as the antetype. Thus it emblematically saves the guilty. Hence the Apostles preached the obedience of faith among all nations. Jesus is the author of eternal salvation to all those who obey him, while the disobedient shall be banished from his presence and the glory of his power for ever.

In conclusion, as an act which had no moral guilt in it save its disobedience, lost God's favour, and with it access to the tree of life; so, an act which has in it no moral merit save in its obedience, now restores man to that favour, and to the privileges of that tree, under far more auspicious circumstances, and with far better promises, the frailty of his nature being provided for in the office of his Great High Priest and Intercessor, whilst his short term of probation being successfully accomplished, he enters on a state of unconditional life and beatitude. Hence the Apostle declares, "Therefore as by one offence (sentence came) upon all men unto condemnation, so by one righteousness (sentence came) upon all men unto justification of life," Rom. v. 18. So reads the translation of Professor

Stewart, of Andover, who, whilst acknowledging that the "one righteousness" means one single act of justification, is so blinded by his sectarian prejudices as not to perceive that this act can be no other than "baptism for the remission of sins."

J. W.

TO THE EDITOR OF THE "HARBINGER."

MURTHLY, June 5, 1848.

Beloved Brother Wallis—Your Harbinger for this month has appeared, containing the usual amount of information, nothing inferior in importance to the previous numbers. Your note on Positive Institutions is extremely well-timed, and certainly to the point. That method of trifling, or compromising with Jehovah and his institutions, is, of all schemes ever invented, the most dangerous. He is the FATHER of lights, and with Him there is not the shadow of change. How presumptuous, then, for man to alter his institutions, or imagine that he will accept the services of any one, who will substitute anything else in place of his appointed institutions. Is it not strange that every month instructions are given in the Harbinger, either from your own pen or from some one else, and yet, after all, your readers will not learn? How often have we been exhorted to attend to the design of the speaker; and still, while the Messiah is exposing the hypocrisy of those "who sat in Moses' seat," his words are converted into an excuse for rebelling against his authority! If those who *appeared* so zealous about the Sabbath had proved they *really* were so by their actions, they would not have had to violate the rest enjoined on that day by lifting their oxen or asses out of the pit. If obedient, they were to be blessed in every thing to which they set their hand; but transgressing the law, these evils befel them. We may just as reasonably conclude that Jesus was neither David's son nor David's lord, as conclude that his discourse with these hypocrites gave any toleration to violate the law regarding the Sabbath. In both cases he put them to silence, and, as you observe, exposed their hypocrisy; and this was the end he had in view. You have been most happy in your remarks upon the payment of debts in proportion as we are able; for most assuredly the man who has only £20, where £100 is needed, has acted a most indiscreet part, unless visited in the way you describe; for although a man may be placed in circumstances which prevent him meeting his liabilities, he is often brought to this by his ambition, grasping at that which he

ought to let alone. I may add that your remarks upon the illustration of the father and his sons, and death-bed repentance, are excellent, and very much needed in these days of delinquency and unbelief.

R. M.

[NOTE.—The high tone of independence and common honesty formerly in existence—the boast of all classes in Great Britain—seems to have greatly depreciated, with some few honourable exceptions. To compound with creditors, or to incur liabilities with only vain or imaginary prospects of meeting them, is very prevalent in this age of delinquency. This state of things commences with the higher, and, as a natural consequence, descends through the lower ranks of society. But this ought not to be the case with the disciples of Jesus. No debts should be incurred without a prospect of meeting them, especially for purposes of show, or making what is called a respectable appearance in the world. To make excuses for the non-payment of debts in such cases, is contrary to the principles of truth and righteousness commanded by the Lord. Let your light so shine before men, that others, seeing your good works, may glorify God in the day of visitation.—J. W.]

THE WITCH OF ENDOR.

THE following few remarks are offered for the purpose of guarding the brethren against using the story of the woman of Endor to support the idea of ghosts and witches:—

This woman seems to have been noted in her way, and her trade required that she should have a knowledge of every individual of importance in the kingdom; and who so likely to be known by all as Saul? Therefore, whatever she might pretend for her own safety, she could not be mistaken in her man. Saul wanted her to call up Samuel, one with whom even the children must have been familiar, and who could have been easily described and imitated by this artful woman; for, be it observed, we are never told that Saul saw Samuel. Then comes the prophetic part, in which the desire to please and the character of the fortune-teller stand in the balance, and the latter overcomes; her task was not difficult, it being a matter of course that she would be intelligent in all the troubles of the nation. Saul's wickedness and David's hopes were by this time notorious, and it was more than likely that the Philistines would gain the victory. Saul's courage was well known, and his desperation made it almost certain that he would seek and meet death in the battle field.

His sons were of such a character that none would ever suppose that they would desert their father in his extremity. But even here the supposed Samuel was at fault, for it was not on the morrow that this happened; neither can we suppose that the wicked Saul and the righteous Samuel and Jonathan would be all in one place. Now, by what means was the historian enabled to give us this account? If he had it from Saul or his servants, he would have it coloured according to their credulity. If from the woman, she would make it support her own character. Now, the historian being an honest man, would just give it as he received it, and leave the reader to judge for himself.

With regard to the Pythonic damsel (Acts xvi. 16), I would only remark, when I read what Jeremiah says to the Jews regarding idols, and when Paul tells me that an idol is nothing in the world, I can come to no other conclusion than this: the maid was deranged, and her masters were base impostors.—J. M.

[NOTE.—That a soothsayer, or one who had the spirit of divination, was something more than one who, in our time, is termed deranged or a lunatic, must be obvious to all, because of its criminality. That her masters were fond of gain, or lovers of money, boasters, proud, &c. like the multitude in our day, and base impostors too, we have not the least doubt.—J. W.]

BAPTISM FOR REMISSION OF SINS AGAIN.

GALASHIELS, June 12, 1848.

DEAR SIR—I am an entire stranger to you, although you are not to me. I have known you through your Messenger (now Millennial Harbinger) for the last five or six years. I always look upon its appearance as a monthly refreshing shower. There is no magazine, nor book of human composition, that I read with half so much pleasure. With one of your correspondents, I consider "it a complete storehouse of knowledge."

Much as I like it, however, there are (at least they appear so to me) things taught in it not very clear. You teach "baptism for the remission of sins." Well, with the Bible in my hand, I cannot say that you are wrong. I dare not say that it is not a Bible doctrine, and yet I can hardly bring my mind to assent to it. Is every one unbaptized unpardoned? That question has been often put to me, and I find a difficulty in answering it. I dare scarcely say that they are all unpardoned; and yet, if baptism is for the remission of sins, how can I say that they are pardoned? I conceive that God will have only one way of remitting

sins; and if, in some future number of the Harbinger, you will be so good as prove clearly, and without a doubt, that it is by baptism, and by it alone, that a sinner receives the pardon of all his past guilt, and acceptance into the family of God, I will adopt the principle without hesitation, and will bless you for your trouble and your kindness. W. M.

[NOTE.—Your first inquiry is—Is every unbaptized person unpardoned? You next state that the question has often been put to you, and that you find a difficulty in answering it. This question will always be difficult to answer so long as feeling occupies the place of faith in the human mind, with reference to the pardon of sin. It is not he only who feels pardon that is in fact so; but he that believeth the gospel, and is baptized, is pardoned. This testimony of God is all-sufficient for both his faith and his feelings. See p. 336-40.—J. W.]

CHURCH INTERFERENCE.

CUPAR, June, 1848.

DEAR BROTHER WALLIS—Will you have the goodness to give the following query a place in your Harbinger for next month? By so doing, you would oblige me. Yours in the gospel bonds, W. M.

QUERY.—Has a church scriptural authority to convene together for the purpose of adjudicating in the affairs of a distant church, without having any call or authority from said church, and without giving any notice to her that she was to be a subject of discipline? Moreover, no crime could be alleged or moved against her; yet, by a majority, the absent church was excommunicated, and a promise exacted from the minority, that they would not fellowship said church, under same penalty, viz. excommunication.

W. MITCHELL.

ANSWER.—It can scarcely be expected that we should answer the above question. It must be, like many others, an imaginary case, and not a real one. Or, if real, it may be that the distant church referred to had given up one or more of the seven items spoken of by Paul as the bond of union among the disciples of Jesus. I, then, the prisoner of the Lord, beseech you to walk worthy of the calling by which ye have been called, with all humility and meekness, with long-suffering, bearing with one another in love, earnestly endeavouring to preserve the unity of the spirit by the bond of peace. There is one body and one spirit, as also ye have been called with one hope of your calling: one Lord, one faith, one immersion: one God and Father of all, who is over all, and with you all, and in you all. So long as the Apostle's doctrine—the fellowship, the breaking of bread, and prayers—is held fast, we are commanded to walk in union

with each other, forbearing one another in love. A steady, uninterrupted obedience to the Lord is the only path that will preserve a pure conscience, and secure the approbation of our Father who is in heaven. All cutting off in such cases is either Popery or Phariseism. We are commanded to mind our own business, and personally to be engaged in sowing to the spirit, and not to the flesh. By constantly doing this, we shall have no time left in which to trouble ourselves, uncalled for, respecting distant brethren or distant churches. J. W.

ITEMS OF NEWS.

Dundee, June 12.—The cause of truth is still progressing amongst us. Since I last wrote two others have been added to the saved by immersion into the name of the Father, Son, and Holy Spirit, and our hopes for the future are yet bright. Yours,

W. ANDERSON.

Rhossellannchrugg, June 14.—Since I wrote to you last we have received two females through immersion, four brothers from the Particular Baptists (one a public speaker, a man of talent) and 2 sisters from the same body. We now number 24 brethren, and 20 sisters, all in love and concord. At Cefnmanor we have added two through immersion, and one from the Particular Baptists. Yours, &c.

E. CLARKE.

Wakefield, June 17.—I am happy to say that we had two immersions on the 28th of last month, the parties having been Wesleyans. I hope before long to report of some others that will submit to the laws of Jesus. We have a very good hearing at our outposts, but not in Wakefield. Still our determination is to persevere to the end. Yours in the hope of the gospel, T. HODGSON.

Wigan, May 30.—It is with great pleasure that I write you a few lines to give you some idea how the truth is spreading, and that men and women are induced to bow unto the name of Jesus, confessing him Lord of all. Our Brother Parkinson went about three miles into the county to-day, and preached Christ unto them, the result being that one man made his confession and was baptized. June 4.—We have been highly delighted with a visit from Brother Greenwell, the Evangelist, from Huddersfield, who gave us eight discourses during his stay in Wigan; the congregations were not very large, but they were attentive, and I doubt not the seed that was then sown will germinate, spring up, and produce good fruit to the honor and praise of our Saviour. Brother G. appearing fatigued with his labors, and suffering from indigestion, we thought sea air would be of great service to him: accordingly we concluded upon visiting Southport

for a few days. June 10.—We took up our abode in the house of a Roman Catholic, and were entertained in the most polite and comfortable manner. Having remained there two days, Brother Greenwell was urged to speak to the inmates, some kind-hearted Wesleyans promising to invite some of the neighbours, so that we might have a congregation. Our host kindly allowed his largest room for the purpose, and we had some of the most interesting meetings I ever attended. The first evening Brother G. spoke from the 2nd ch. Col. nearly all the congregation being moved to tears, and several in the greatest distress of mind about their salvation. He was pressed to speak again the following evening, which he did, the effects of the truth being most visible. Three young females were greatly affected; two of them were Wesleyan Methodists, the other occasionally attending the Established Church. We shall never forget the conflict that continued for some time. One of them cried out, "It was nothing to give up my sins compared to this; to obey the Lord Jesus Christ will be to cut off all my dear companions and friends, and school and class; it is like breaking my heart, but I am slain by the truth; I have had a good conscience up to the present time, but now I see it is the Lord's appointed way, and I dare not refuse any longer; I am determined to obey the Lord at all risks, but what have I to suffer! Nothing on earth would have moved me to leave my connections but the word of the Lord; being brought up by pious parents I have had nothing to suffer in the way of persecution, but now I know it will be like forsaking all for Christ." The feelings of the other appeared to be similar. They asked for baptism, and Brother G. immersed them in the public baths. The other young female continued in great distress of mind, the subject never having been presented in the same manner, so that she read the word of the Lord to see whether those things were so. The day after being Lord's day, Brother Greenwell spoke in the morning, and at the close the young woman made her confession, asking for baptism. All the friends at the house, Catholic and Protestant, seemed highly delighted, and confessed that the practice was the same as the Apostles. In the afternoon we broke bread together in remembrance of our blessed Lord and Saviour, and we had a most refreshing time from his presence. My prayer is that we may all be faithful unto death. Yours in hope, T. COOP.

ERRATA.—Page 276, 4 lines from bottom, after "so receiving it," insert with an exception in favor of those who from extreme illness were incapable of receiving it in that manner.—Page 277, 1st column, 4 lines from top, read "it is as universally repudiated as it was approved and practiced by the ancient Christian church," &c.—Page 277, 2nd column, 17th line from top, for object, read subject.—Page 279, near the end of article, for infants themselves, read infant sprinklers.

CHRISTIAN PRAISE.

THE NEW HYMN BOOK.

THE following facts led to the determination of publishing an enlarged and much improved collection of hymns for Christian praise. 1. The book hitherto in use among the brethren has been out of print some time past, and consequently the demand could not be supplied even to those who had been recently added to our number. This has been attended with great inconvenience, and caused much discouragement in some districts. 2. It was deemed exceedingly desirable that another edition should not be equally small and incomplete with the one now in use, provided only that an additional number of hymns, embodying truth, could be selected and added to the work, arranging each hymn, as far as possible, under its appropriate head. These desires have been attended to, and we hope with considerable success. Not that every hymn will be approved entirely by the brethren: this was not to be expected. Still, the book, considered as a whole—containing as it does most of the hymns sung from the previous edition, with upwards of three hundred additional—cannot, we conceive, prove otherwise than satisfactory to all.

To sing the truth only, expressed in suitable language, and as much as possible in the first person, is very important—nay, indispensably necessary to personal edification and the glory of God. To sing language which is merely imaginary or poetical, may gratify temporary feelings, but will not build up the renewed mind in the faith and hope of the gospel.

There are some who object to hymns in the first person: but, in our opinion, their reasons do not appear either valid or cogent. It must be remembered that while we are commanded to offer prayers, supplications, and thanksgivings for all men, singing is of personal application, and cannot, with equal propriety, be presented with reference to others. We should be happy to see the day when the disciples of Jesus, having one bible—and no other bond of union, written or unwritten—shall also have one hymn book, from which to make melody in their hearts unto the Lord.—J. W.

OBITUARY.

Huddersfield, May 23, 1848.—The family of our beloved Brother Shaw have met with a heavy affliction in the sudden death of Mary Elizabeth Shaw, in her 12th year. She expired on Wednesday night, the 17th instant, at half-past seven o'clock,

after an illness of a few days, never considered serious until the noon of the day on which she died. On the Lord's day previous, there was a large gathering of Christian brethren from the adjacent churches to bid farewell to our respected Brother Thomson. In the festival held on that occasion, she was conspicuous for vivacity, freedom, and service of love, manifesting all the amiability of her nature. A few days after we sadly committed her to that dark and silent cave where the young and the old, the great and the mean, the rich and the poor, lie side by side without any ceremony. She was remarkable for gentleness of spirit, submission to her parents, and beaming love towards her friends generally. Latterly she was becoming much interested in the scriptures of truth, frequently reading, and often earnestly seeking the meaning by proposing questions. It was expected that she would, in a short time, freely and publicly devote herself to the Lord and his people in the ancient manner—that she would enter the fold kept by the shepherd of souls as one of those who might be carried in his bosom. But so far as our earthly congregation is concerned, our hopes have been suddenly blighted. The angel of death has no pity and no remorse, but carries desolation alike through the haunts of sin and misery, and the dwellings of peace and prospective glory. We have, however, no doubts concerning the state of our dear departed young friend. She reposes serenely in the fatherly arms of him who will safely keep all committed to his charge until the auspicious period when he brings them from the dust and corruption of the earth, into the condition of immortal youth and unfading beauty. Blessed be God that there is one stronger than death and mightier than the grave, whose love is equal to his power—both being so large and so steadfast as to admit of no increase and no diminution. The parents and friends of the dear departed girl, though not so stoical as to forbid the fountains of nature to flow when the heart swells, are, nevertheless, perfectly resigned to the will and the wisdom of God, being assured that his pleasure and our happiness are strictly combined, though weakness and tears may often prevent us from seeing the immediate connection. May the sympathies of the brethren and the consolations of the truth support our dear brother and sister in their bereavement; and may we all reflect more solemnly and more frequently on the uncertainty of this life, and on the necessity of preparation for the city of God, where rivers of pleasure will roll unceasing among the pure and undefiled.

G. G.

THE CHRISTIAN'S RESIGNATION.

FATHER, thy will on earth be done
As it is done in heaven,
Be all our daily wants supplied,
And all our sins forgiven.

When dearest friends are snatched away,
And we are left alone,
May we in sweet submission say,
Father, thy will be done.

Oh have we felt affliction's rod;
But when the blow was given,
We meekly said, thy will on earth
Be done as 'tis in heaven.

Teach us, oh, Father, day by day,
To read thy holy word,
To live, like Christians ought to live,
Like Jesus Christ, the Lord.

Teach us no longer to repine
When earthly ills shall come;
But calmly say, with thy dear Son,
Oh! Lord, thy will be done.

Father, thy will on earth be done
As it is done in heaven,
Be all our needful wants supplied,
And all our sins forgiven.

DEATH IN HIGH STATION.

THERE is a peculiar solemnity and mournful grandeur inspired by death in high station, which adds much to the moral impression made by mere grief or regret. Through such visitations of the mighty ones and rulers of the earth, death speaks to all beneath them, and gives a warning which reaches alike to the humblest subject and the greatest rulers and leaders.

The strange and stately verses of Shirley (which are said to have chilled the heart of Cromwell himself, by moving some mystic sympathy), marked as they are by an obscurity that deepens their gloomy sublimity, suggest themselves here as they often do in similar circumstances.

The glories of our mortal state
Are shadows, not substantial things:
There is no armor against fate;
Death lays his icy hand on kings,
Sceptre and crown
Must tumble down,
And in the dust be equal made
With the poor crooked scythe and spade.

Some men with swords may reap the field,
And plant fresh laurels where they kill;
But their strong nerves at last must yield;
They tame but one another still.

Early or late
They stoop to fate,
And must give up their conquering breath,
When they, pale captives, creep to death.

The garlands wither on your brow;
Then boast no more your mighty deeds;
Upon death's purple altar now,
See where the victor-victim bleeds!

All heads must come
To the cold tomb;
Only the actions of the just
Smell sweet and blossom in the dust.

WHAT IS NECESSARY?—There are many things that are not necessary. It is not necessary that we should be rich or great in this world; or that we should be gay and gaudy in our dress; or that we should enjoy sensual pleasures. It will not be a pin to choose, ere long, what part we have acted here: when the sceptre and the spade shall have one common grave, and royal dust shall be blended with the beggar's ashes. But it is necessary that we should be born again—it is necessary that we should submit to the yoke of Christ, and own his commands, and live to the Lord. There is nothing necessary but this.—*Matthew Meud.*

ETERNITY.

THOU rollest on, oh! deep unmeasured sea,
Thy length and depth a mystery profound;
Days, weeks, years, centuries—in immensity
Pass on, nor leave a footstep nor a sound.
Thou liftest up thy smooth unwrinkled brow
Beyond the limits of our utmost thought,
A shoreless space—where ages mutely bow
Like bubbles on thy bosom, and are not!
We hear a tramp of feet, we see a throng
Of generations lashing through the gloom;
They fade, and others rise, and far along
The caverns yawn, and nature finds her tomb
In thee—but thou, nor young, nor old, art evermore
One all pervading space—a sea without a shore!

THE NEBULÆ.

THE most remote bodies which the telescopes disclose to us are, probably, the nebulae. These, as their name imports, are dim and misty-looking objects, very few of which are visible to the unassisted sight. Powerful telescopes resolve most of them into stars, and more in proportion to the force of the instrument, while at the same time every increase of telescopic power brings fresh and unresolved nebulae into view. A natural generalization would lead us to conclude that all such objects are nothing but groups of stars, forming systems, different in size, remoteness, and mode of aggregation. This conclusion would, indeed, be almost irresistible, but for a few rare examples, where a single star of considerable brightness appears surrounded with a delicate and extensive atmosphere, offering no indication of its consisting of stars. Such objects have given rise to the conception of a self-luminous nebulous matter, of a vaporous or gaseous nature, of which these photospheres, and per-aps some entire nebulae may consist, and to the further conception of a gradual subsidence or condensation of such matter into stars and systems. It cannot be denied, however, that the weight of induction appears to be accumulating in the opposite direction, and that such "nebulous stars" may, after all, be only extreme cases of central condensation, such as two or three nebulae, usually so called, offer a near approach to. Apart, then, from these singular bodies, and leaving open the questions they go to raise, and apart from the consideration of such peculiar cases as planetary and annular nebulae, the great majority of nebulae may be described as globular or spheroidal aggregates of stars arranged about a centre, the interior strata more closely than the exterior, according to the various laws of progressive density, but the strata of equal density being more nearly spherical according to their proximity to the centre. Many of these groups contain hundreds, nay thousands of stars.—*Edinburgh Review.*

ORGANS OF PERSPIRATION.—The perspiratory pores on the palm of the hand are 3528 in a square inch. Each of these pores being the aperture of a little tube of about a quarter of an inch long, it follows that in a square inch of skin on the palm of the hand, there exists a length of tube equal to 882 inches, or 73½ f-t. Surely such an amount of drainage as 75 feet in every square inch of skin, assuming this to be the average for the whole body, is something wonderful, and the thought naturally obtrudes itself, what if this drainage were obstructed? Could we need a stronger argument for enforcing the necessity of attention to the skin? On the pulps of the fingers, where the ridges of the sensitive layer of the true skin are somewhat finer than in the palm of the hand, the number of pores on a square inch a little exceed that of the palm, and on the heel, where the ridges are coarser, the pores on a square inch was 2268. The average number of perspiratory pores on the whole surface of the body, may be taken as 2800 to the square inch!

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VOL. I.

THE QUESTIONS OF THE
PRESENT AGE,
CONSIDERED IN THEIR RELATION TO
DIVINE TRUTH.

NO II. CONTINUED—THE CHRISTIAN'S
MISSION: MOTIVES FOR ACTION.

It is in the exercise of the moral energies that we find the true guardian against the supremacy of sin and sorrow. The enthusiasts of the early Christian ages, who sought in the deep silence of the woodland shades or the trackless wilderness to subdue the passions of their own souls, found that they were there assailed with sin in its most revolting forms; they found that the godlike energies of the mind, which require an eternity for their development, could only acquire dominion, could only triumph over passion, by stern and constant conflict for God and for his truth. It was only by wrestling with the angel that the Patriarch could obtain the blessing; and he, crippled by the angel's stroke, yet elevated above all mankind by the blessing he had gained, is but the type of the Christian's labour and his lot.

Though the soul of the Christian soar heavenward, yet the feelings and passions of humanity will often drag it down, even in its loftiest flight, and trail its weak wings in the dust; and the very extremity of its weakness shows the grandeur of energy, the marvellous denial of self, by which it has often manifested the power and beauty of Christianity. If we are to comprehend the triumph of our own Lord, we must turn to the garden of Gethsemane; we hear the voices of the Spirit and the Flesh. The Spirit says, "Not my will, but thine, be done." The agonized man says, "Oh! my Father, if it be possible, let this cup pass from me." The agony of the body bears witness to the greatness of the soul; and it is not till we have laboured for one great end, with a willing spirit, yet a weak nature, and still conquered, that we can truly say, "We have overcome the world." We need not repine because this world is to most of us a vale of tears, or that death has often rent asunder the tendrils by which kindred hearts were bound together; for as the æolian harp never gives

forth its sweet and dirge-like notes till it is swept by the wandering winds, so Christian character never manifests its strongest and noblest faculties till sorrow, oppression, or temptation, have roused the immortal powers which so often slumber within us.

Time, who robs us of so much, is not wholly unkind. If we have no longer the buoyant and trusting feeling of youth—if we have passed the period when

*"Sweet thoughts, like summer buds unfolding,
Waken rich feelings in the careless breast,"*

we are no longer so prone to trust, or so easily deceived. As our feelings deepen in their character, we acquire the cold wisdom of distrust, and this is the most dangerous period of our lives. Our destinies here hang in the balances; our earliest impressions were as flowers thrown on a swiftly gliding river—they float for a few moments on the surface, and then sink for ever; but when manhood arrives, the impressions are engraven on our hearts as on the granite rock. It is then that a few, nay, even one circumstance will change the whole character. Many a gifted spirit has sunk into misanthropy and indolence, gnawing his own heart, whom an extended sphere of conscientious action might have rendered happy in himself, and useful to mankind.

*"'Tis when the rose is wrapt in many a fold,
Close to the heart, the worm is wasting there
Its life and beauty: not when all unrolled,
Leaf after leaf, its bosom, rich and fair,
Breathes freely its perfumes throughout the ambient
air."*

But on the mind and heart of the Christian, Time has lost his corroding power. By communion with the Divinity, the Christian has renewed the purity of his own soul; he has realized the old Greek legend; he has bathed in the fountain of eternal youth. Happy, thrice happy, is he who, from earliest youth, has bowed under the sway of Christ; he has

"Made a posey while the time ran by,"

His life is but as the changing sea-

sons: he gathered the rose without feeling the thorns. The pleasures of youth have not been attended with its crimes. Like the sun-dial, he has marked only the bright hours; and when he arrives at the period in which the hopes and aspirations of manhood crowd over his mind, and Ambition raises her trumpet voice, the transition is attended with no pain.

*"Time did beckon to the flowers, and they
By noon most cunningly did steal away,
And wither in his hand."*

And as he gazes on the track he has wandered over, he can, indeed, say, when he thinks on a pure childhood, *"Farewell, dear flowers, sweetly your time ye spent."*

The Christian, clinging by faith to the precepts of his master, enters the field of action endowed with that experience which is supposed to be the prerogative of old age. In his character alone are combined the two great qualifications for success—the energies and aspirations of youth, and more than the wisdom of age, inasmuch as his teacher of wisdom is divine; so that, while his promised reward is greater, his task is no heavier, for with extended labour he has extended powers.

In reviewing the springs of action which Christianity discloses, there is one still more holy and lasting in its influence; it is the memory of the righteous dead—those pure spirits that have diffused peace and love over the household hearth. They mark for us on the dial of time the years that have gone by, admonishing us of our errors by the remembrance of their virtues, telling us that we, too, shall soon struggle in the dark sea; and that if we are to meet them where there is joy for evermore, our hearts must be meet for the dwelling-place of the Lofty One that inhabiteth eternity, and how few there are who have not this remembrance serving as a guardian angel!

*"And for the loved and lost,
Their memory moves us as naught else may move,
When wildly tempest tost,
They to the soul as guiding stars may prove."*

And many a gentle word
Of precious counsel, all too long despised
By memory may be stirred,
Now to be thought upon, and weighed, and prized.

And when the wayward heart
Doubts how it shall some dark temptation shun,
They may decide its part :
' So will we do, for so would they have done. ' "

So sang one whose strains have awakened a responsive chord in every heart ; and while the solemn cadences of her verses have not yet died away, our spirits bow in love and wonder before the all-wise Being who has caused Christianity to appeal to this, as to every other feeling, for our Redeemer, our elder brother, is remembered by us as one who, " being dead, yet speaketh."

Another powerful motive for the exercise of the moral energies is, that the Christian can attain the purest earthly fame. There are some names which are enshrined in the hearts of all men, whose glory is known, like the comet, by the light which remains long after they have passed away ; at whose words the eye flashes, the cheek warms, and the blood runs through our veins like electric fire ; and who are these mighty ones ? The successful speculator ? the greedy capitalist ? the proud despot ? the sanguinary revolutionist ? Ah, no ! They are such as Hampden, who for his country's liberty braved the most daring monarch that ever sat on the English throne ; such as Ridley and Latimer, who promulgated the great principles of Protestantism when in the midst of the consuming fire ; such as Milton, who deliberately relinquished his sight rather than desert his country in the hour of her need. They are the whole band of lofty spirits, whose graves are the shrines to which the noblest of every land wend their way as pilgrims. And wherein lies the power of their names ? It is that they were identified with some great principle ; they were the originators, or auxiliaries, of some great intellectual and social movement ; they were the benefactors of mankind.

A traveller was one day wandering through the valley of the Nile, and as the setting sun caused the pyramids to cast their dark shadows over the plains, his eyes fell on those wonderful edifices, which have defied the hand of Time ; and while he wondered at the intellect which was capable of such vast designs, he sighed as he confessed the littleness of their aim. He turned aside to a column on which was curiously carved a representation of royal life : here was the monarch returning from his conquests, crowned kings of the Eastern nations following as captives behind his chariot ; further up the column were the warriors and priests, the ministers of murder and superstition, following their dreadful avocations ; and on the pedestal was inscribed the sentence, " Behold, O stranger ! and tremble at the name of Osymandyas the Great, the ruler of a hundred kingdoms !" And the traveller asked History if she could narrate the tale of triumph and of blood ; but she was silent—she had forgotten Osymandyas. He asked Science if she knew aught of the king ? and she only answered, " He was the inventor of the sun-dial." Yes, as the hero of a hundred battles, he had been forgotten ; but as the benefactor of his race by one single gift, he had been remembered nearly three thousand years. But the Christian has a greater triumph. Deputed to present to mankind the fairest offspring of divine love, he knows that, if he even be forgotten by man, he shall be remembered by God, and " shall shine as the stars of heaven for ever and ever." He shall possess a happiness which the world cannot give, and which it shall never take away ; he shall be as the water-lilies, which, whether in the calm or storm, still float tranquilly on the surface of the waves ; and when the tide of life is fast receding, leaving him on Death's dark shore, then, oh ! then, how greatly shall he rejoice that he has served his Lord. And the last

words of one of God's martyred ones—oh, hear them! they are joyous as a bridal song, yet solemn as the anthem of the redeemed: "I am now ready to be offered up, and the time of my departure is at hand; I have fought a good fight; I have finished my course; I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day, and not to me only, but unto all those also that love his appearing." And now hear the last words of one who applied his deep wisdom to the acquisition of

"Treasure, and purple pomp, and glory's meteor crown."

Are they not like the last sigh of a breaking heart? "Vanity of vanities, all is vanity." And now, O Christian, the choice is thine. Shall the hours which wing their way to the solemn throne of God stand before thee at the last day as accusing angels, or as witnesses of thy holiness and thy love?

THE RECOMPENSE.

In this world we cannot receive recompense, for as it is only by the withdrawal of the sun-light that we can discern the myriads of worlds around us, even so it is not till the light of life is withdrawn that we can discern the glory of the spiritual universe; and when this veil of flesh is rent asunder, and our spirits depart to the God who gave them,

"The high ones and the powerful shall come
To do us reverence, and the beautiful
Will know the purer language of our brow,
And read it like a talisman of love;"

and the angels shall gaze upon us with eyes of love, as beings who have fought, yet not been conquered—who have been tempted, yet stainless—as earthly, yet spiritual, and high above all the inhabitants of heaven shall our thrones be set; and while the seraphim and cherubim veil their faces before Him, lest they perish while they gaze, we shall look upon him with steadfast eye; we shall see Him as he is; and as the rays of his

glory fall upon us, we shall receive immortal beauty, for we "shall be like him," and "all things *shall be ours*"—the world, life, death, things present, and things to come; all things *shall be ours*, and we shall be Christ's, and Christ is God's. And when, in the silence of the night, thou dost commune with thine own heart, and art still, say, O Christian! is not all earthly fame a mere shadow compared with the glory of thine own mission?

J. G. L.

June 27, 1848.

REPLY TO STRICTURES.

As your correspondent does not seem disposed to come to "the terminus" with the "Baptist members," I am compelled to follow him, though not in "a first class," in his rather circuitous route; indeed, his mind appears prolific enough to find "sermons in stones." Still, I think, his penetration goes too far as regards "the G.D.R. of the reply," and "the G.R.D. of the cover."

The measuring line of your correspondent appears certainly to be very accurate; and he displays no little tact in rescuing scripture from "reckless quoters:" still, I will venture to say, he might have been a little more cautious in some of his statements. Thus, for instance, he says I plead that repenting and believing are doing good: I pleaded that if man could repent and believe he would do good. He says, again, man is incapable of yielding obedience to law, and yet it does not follow that the "fleshly mind cannot receive eternal life." If so, man can begin religion in the flesh, and yet the Apostle assures the Galatians they began in the spirit. Again, according to our theory, none could be unconvinced of sin, if the Spirit convinced the world. It has, however, not yet been shown that the word implies universality, and therefore I am obliged to consider it in a limited

sense, as the results testified. "Only those," he says, "who attend to, and receive his testimony, are convinced." The Saviour, however, makes no such addition to his words; the language is absolute, and refers the power of producing conviction to the Spirit. He says, again, the Spirit was sent to convince the world of "one sin." The Saviour, however, says sin—a general term, of which unbelief is the highest form. The Jews, on the day of Pentecost, were convinced of more than the sin of unbelief; when the Apostle brings home to them the charge of crucifying the Redeemer, which amounted to a violation of the sixth commandment. As regards the inquirers on the day of Pentecost "saving themselves," the language is evidently to be understood in strict accordance with the Apostle's exhortation as being a separation from the world, an "untoward generation." I presume J. D. will admit that those whom the Apostle then addressed were convinced of sin, and received joy from the Apostle's testimony of remission of sins through Christ; and hence it is said they gladly received his word, and in obedience to the apostolic injunction, came openly out from the world, and thus, in that sense, saved themselves. On Rom. iii. 9, J. D. says the Apostle was not referring to those who had murdered the Redeemer, but to other characters who had defamed him. It is clear, however, that he grounds his statement that they were no better than such, on the fact that both Jew and Gentile were all under sin; and he himself, indeed, had consented to the death of Stephen, and kept the raiment of those who slew him.

On Ezekiel xxxvi. 26-27, I need only say it matters not whether J.D. applies it to the Jews or Gentiles—(no doubt it had a primary reference to the former)—but as Gentiles are now grafted into the church, we find that what was spiritually applicable to the one was so to the other.

I have already noticed some of your correspondent's observations about mis-stating A. Campbell by representing him as saying "we do repentance, and faith, and baptism for ourselves," instead of we *must* do them for ourselves. If, however, leaving out the word "must" makes such an alteration in his meaning, why should J.D. repeat the error by saying, "Gentlemen, all these things are done by and for ourselves." That the sinner converted by the gracious operations of God's spirit, personally repents, believes, and is baptized, is a scriptural truth; but that they are done by and for himself, in order to his regeneration, and to make salvation available, is a very different idea. But your correspondent says they find it easy to say faith we do not do, repentance we do not do; but how to get out of baptism is their difficulty. This difficulty, I apprehend, however, will vanish by considering:—1. That baptism is not done by the believer to be saved, because the scriptures teach believers are justified by faith in Christ, and consequently saved. 2. Baptism, if truly administered, recognizes the subjects of it as already repenting believers, and consequently is a fruit of their faith and repentance, and not a work done. 3. It has been already shown in the pamphlet, that the object of baptism is Christ. "We are baptized into Christ," and therefore it cannot be considered in a servile point of view as done by and for ourselves.

Your correspondent appears to act on the old adage, that constant dropping wears away a stone. Thus we have a vast variety of changes rung on "reckless quoting"—"it is a hard thing to prove by scripture what is not in scripture," and so forth. I need not say how much harder it is to argue than to make assertions of this character. As my limits forbid me to be diffuse, I shall content myself with a very slight notice of some "reckless

quoting" which your correspondent has detected in the Strictures. Thus it is plain from Hebrews, that though the Father brings many sons to glory, it is by and through the Son, for he is called their leader (Isa. lv.) and the captain of their salvation (Heb. ii. 10.) With regard to Eph. ii. 5 speaking nothing of "spiritual agency," I may well ask what agency does it speak of? Believers are there said to be "quickened together with Christ;" and as the quickening is a spiritual one, the agency to effect it must be spiritual, unless we can, by means of the word, quicken ourselves. Again: if Christ casting out devils does not represent his power in subjecting sinners to himself, what does it represent? J. D. may say it represents nothing but his power over devils. I need not say, in reply to this, that there cannot be a greater display of Christ's power over Satan than that which is displayed in conversion. Hence it is said to be a translation from the kingdom of darkness and from the power of Satan. Besides, in at least one case in which this power was exerted, the subject of it became, we have reason to believe, a disciple, and published how great things the Lord had done for him. The writers of the pamphlet may be reckless quoters of scripture, but to assert that the will of man is a concurring cause in receiving salvation, when the Apostle John asserts that believers are born "not of the will of man but of God," and James asserts it to be of his "own will," must be something more than reckless quoting. We are told, however, it was of Paul's own will the Corinthians were begotten. This, I apprehend, is quite in opposition to the idea of the will of his hearers being a *concurring cause*. The Apostle knew too well that his sufficiency was of God, ever to make an assertion of this kind; their being begotten by him *through the gospel* he does not say was of his will, but "in Christ Jesus."

In reference to perversion 27, I need only add that the language of the Apostle, "the sword of the Spirit," would fully bear out the inference of the writers of the pamphlet, viz. that the Spirit makes it effectual, if it be admitted (and I think it must) that the Spirit *was the sword*; and strange would it be to call that the sword of the Spirit which the Spirit does not use; and, indeed, as I presume J. D. admits the Spirit is given to believers, what is he given for but to enable them to wield the sword?

Perv. 28. Your correspondent tells us, on 2 Cor. x. 4, that the weapons of the Apostle's warfare were tongues, awful judgments, the wisdom of God, &c.; but as these could not bring down "high imaginations" without the proclamations of that truth which can alone humble the sinner and exalt Christ, it is evident that the Apostle must have been referring mainly to the gospel, the other weapons being merely adjuncts of his warfare; but he adds, that to say the gospel preached by the Apostle was mighty through God, would be to say "that when a divine influence does not accompany a divine influence, it was powerless"—this being an absurdity of his own making scarcely needs any comment, suffice it to say that the gift of tongues is no where called a divine influence, and was merely a sign to them that believed not. We are further told that the expression "mighty through God," is an Hebraism, and means exceedingly mighty; but if so it must have been made mighty by God—not, however, J. D. would intimate, without the will of man as a "concurring cause." These exceedingly mighty weapons, then, are not able to overcome man unless his will concurs. Rather should we say they are always mighty when God pleases, and this the Apostle distinctly asserts where he says, "God giveth the increase."

This last-named passage is said to be much abused by being applied to

"the increase" in conversion. I should have thought that to ascribe conversion to God and not to man, was making the best possible use of the passage, and agreed with the Apostle's design in the connection, namely, to make nothing of himself and Apollos. Thus the Apostle represents himself and Apollos as merely ministers or servants by whom they believed. "I have planted"—that is preached the word—"Apollos watered"—he has assisted me in my labours—but neither the one nor the other would have succeeded if God had not given the increase. But even granting the increase to be love, joy, peace, &c. then in conversion surely such fruits are produced by turning from sin—love to Christ, peace in believing—for there can be no conversion without them.

Your correspondent denies that Ephe. ii. 10, Col. iii. 1, and John iii. 14, describe a converting agency along with the word. If, however, men are raised from death in conversion, and made new creatures, I presume sound logic alone would refer the act of creation and resurrection to God; and as the Redeemer emphatically declares that men are born of water and of the Spirit, volumes to prove the reverse would be in vain. The word of God, your correspondent says, "is the life-giving word both in the spiritual and natural resurrection;" but as in the latter case the expression implies divine power exerted, so in the former case the same power, though displayed in a different character, must be admitted. But J.D. says, only they who hear and obey Christ's voice live. Certainly—a proof that they are already quickened so as to hear the powerful voice of the Son of God.

After another declaration, that the quotations in the pamphlet do not amount to a unit of proof, J. D. proceeds to labor at 1st Thes. i. 5, as another "cipher" in supporting the converting operations of the Spirit.

Here I venture to remark, however apt your correspondent's metaphors may be, that he might have advantageously left out that of the "two sheets of paper and envelope," and "a suit of black and a new hat," unless he means to give us the idea that the Apostle was glorifying himself in his miraculous powers, divine gifts, and heavenly authority. What damages this view of the passage, however, most seriously is, that the Apostle speaks of the power and the Holy Ghost being in the gospel; or rather that the gospel was so to speak in the power and in the Holy Ghost, and that this same power or Holy Ghost came unto or into the Thessalonians. That the Apostle was not speaking merely of his presentation amongst them is plain from the previous passage, in which he speaks as "knowing their election of God," and for the very reason that the gospel came to them not in word but in power. Other Thessalonians had heard the apostolic testimony and rejected it: he had appeared to them precisely in the same way; why, then, should he not know their election on the same ground?

Your correspondent appears to be "a very Daniel come to judgment" on the "Baptist members." When, however, he compliments them in his last communication on having "perfect views" of the atonement, he makes a very great mistake about one of these "perfect views" being that the virtue of the atonement lies in the mere appointment of God. Passing over, however, his caricature of certain notions, I shall proceed at once to consider briefly how far he has actually met the real views of the writers.

He tells us the leading view in the Strictures is, that "redemption is a commercial transaction." The writers, however, nowhere say so. But J. D. cannot deny that the Scriptures make use of metaphors borrowed from transactions connected with buying and paying debts: the term redeem

is clearly used in this sense in the Old Testament, as in Lev. xxv. 25-28, "If thy brother be waxen poor, and hath sold away some of his possessions, and if any of his kin come to redeem it, then shall he redeem that which his brother sold," &c. It would be superfluous to show how strikingly these appointments connected with the Jewish law typified the Lord Jesus Christ as our God, or kinsman Redeemer, buying back his church from the slavery and consequences of sin, allying himself with our fallen nature, and thus redeeming it and avenging himself over all our enemies. Thus, strange to say, the metaphor mixture of "purchase, ransom, forgiveness," &c. are all used in reference to the atonement, as in the following: "Grace bought with a price," "redemption through his blood the forgiveness of sins." He asks did we (business men of Liverpool) ever hear of the price of a debt; and tells us that a price paid implies a purchase made, and not a debt liquidated. Now, I answer, it may imply both; for I need not say that a price paid not only implies a purchase made, but may also comprehend a debt discharged; and imperfect as these views of the atonement may seem, they are fully borne out by the scriptures, which already teach that there is no "perfection" without this discharge, by the offering up of Christ; for what, indeed, did Christ come for but to make atonement, to satisfy justice, to redeem his people? But your correspondent wants to know "who is the vendor in this commercial transaction," and exclaims, "You will scarcely say they are purchased from God to God." A reply to this question would be quite superfluous, as I do not suppose myself reasoning with a Socinian, who would object to the atonement altogether in much the same way. Suffice it to say, that Isaiah liii. Acts xx. 28, and 1 Cor. vii. 23, "Ye are bought with a price," &c. clearly bear out such representa-

tions of the atonement as those contained in the pamphlet; and if they are "cramped, grovelling, and selfish," then let J. D. object to those passages of scripture which clearly teach them.

With regard to misapplication 33, "The death of Christ is spoken of as a ransom," &c. Ps. xlix. 7, it will not appear such a very "random" quotation as represented, if reference is only made to the 15th verse of the same Psalm, "God shall redeem my soul from the grave," &c. Thus the Psalmist clearly teaches that God redeems where man cannot; and if it be asked how does he redeem? the answer is by the blood of Christ. I am aware that this may probably be called another misapplication, and that it may be said to be the language of Christ prophetically. But as Christ could not have been redeemed from the grave had his sacrifice not been accepted, we can only look for redemption from the same source.

Mis. 34. Your correspondent cannot conceive how the law of ransom could typify the atonement of Christ, because each man paid his own ransom, and the ransom was for Jews, not Gentiles. Precisely the same objection might apply to sacrifices; for every man had to furnish his own sacrifice and offering, and the sacrifices were offered for none but Jews.

We have another assertion about negatives not amounting to affirmatives, and then comes a sweeping statement against the reply (B. M. H. p. 130), viz. in reference to a denial that the Divine Being loves all mankind. Can we account, says J. D. for this outrage on propriety? If, however, it should be proved not to be an outrage on scripture, it matters not what may be said about "propriety." I scarcely know what sort of a passage would be considered strong enough to express the above view. I will, however, quote Eph. v. 25-27, "Christ loved the church, and gave himself for it." "Behold what manner of love the Father hath

bestowed on us, that we should be called the sons of God." I presume it must be clear, from these passages, that the love of God is not bestowed on all. But John iii. 16 is quoted as proving the reverse: "God so loved the world as to send his only begotten," &c. Now, the word world here may be understood as referring to character, or persons. He so loved the world—the ungodly: he so loved the world—not Jews only, but Gentiles; not that he loved all mankind, for 4000 years had rolled away before he sent his son, and previously the great bulk of mankind were ignorant of a Saviour; but that God does not love the Jew merely, or give his son for the redemption of a certain class boasting on their descent from Abraham and external privileges (a blow evidently aimed at the ideas of Nicodemus as a Jew); but he loves men of the worst character, and of every nation, that whosoever, whatever may be the depth of misery and sin in which he is sunk, believeth on him, should not perish, but have everlasting life.

Perv. 34, 35, and 36, I have barely space to glance at. With regard to the first, John xii. if Christ prayed not for the world, but for those who had been given him, then those who believed on him through the Apostle's words must have been given him, since he prays for these. On 2 Cor. v. 18–20, I need only say that the reconciled need often to be reconciled to God in their conduct and state of mind, &c. This was the case with the Corinthians, whom the Apostle exhorts not to receive the grace of God in vain. With regard to Tim. ii. 6, it is easy to see, when compared with J. D.'s observations about a "metaphor mixture," of how much value his universal ransom would be as it regards actually redeeming men from sin. The passage, however, when compared with Rev. v. 9, "Thou wast slain, and hast redeemed us to God by thy blood, out of every

kindred, and people, and tongue, and nation," clearly indicates universality as it regards character, clime, and nation, but particularly as it regards individuals.

In reference to the expression which has particularly caught J. D.'s attention, viz. "Our sins, it is true, deserve punishment, but not after atonement is made," I need only say that, if it is *admitted* that justice is satisfied, and the atonement made accepted as infinitely sufficient, then the atonement must "demand pardon and justification:" if not, what does? Certainly not mercy; for if justice remains unsatisfied, then mercy cries in vain. True, "*our sins deserve punishment,*" *considered in themselves*, and irrespective of the worth of Christ's offering and obedience; but when the Father has accepted the suretyship, engagements, and obedience of his son, even unto death, "he is well pleased for his righteousness' sake," and consequently it is no longer "*a question of grace whether the pardon or acquittal of the sinner shall be granted,*" seeing that the question has been already settled by the acceptance of Christ's sacrifice. J. D. appears to think that the writers of the pamphlet do their judgment and understandings injury by supposing that the idea that the atonement does not do away with liability to punishment, leads directly to Popery; and tells us, that "a person who has truly believed in Christ," &c. is little likely to fall into this error. Certainly not; but if he does not see the worth of Christ's sacrifice, as that alone which takes away his sin, if he does not adopt Popery, he may adopt something not much better. For if we inquire into the character of Popery and its origin in the church, we shall find it sprung from a setting aside the great truth of Christ's vicarious satisfaction, or sacrifice, for the sins of his church. Thus penances, masses, and purgatorial fires, are only so many doctrines aimed at the suffi-

ciency of Christ's blood to expiate sin.

It would, perhaps, be considered a great omission not to notice perversion 29, which has escaped me in the previous remarks, Isaiah lv. 10. J. D. intimates it is plain from these words that the word is always sent to do good. The prophet, however, declares it is sent to accomplish Jehovah's pleasure, and prospers in that. Is it the Divine purpose that all mankind shall be saved? Why, then, does not the word "prosper" in accomplishing it? The passage clearly shows a Divine purpose; and if this is "fatalism," be it so. Rom. ii. 8-10 show that the word of God may mysteriously only aggravate a nation's guilt: thus it was with Israel. God did not in their case make his word effectual to increase their infidelity and sin, and thus it only witnessed against them, and brought on desolating judgments.

In closing these remarks, I may notice one statement made by your correspondent rather prematurely. He says, "The great doctrine—justification by faith alone—is quite given up without an attempt to sustain it." Reply, however, appeared to me to be quite unnecessary when there was nothing to reply to. True, he makes an allusion to the Apostle James, in which he says he describes justification by faith alone as justification by a dead faith. Yet I took the liberty of pointing out a discrepancy in his statements on this point, inasmuch as he first says the doctrine is not so much as named in the Divine word, and how could James describe it to be justification by dead faith? To say the least, the burden of proof lay on J. D. to show that James was referring to the doctrine at all. On the contrary, the subject he propounds is that of those professing to be justified, showing their faith by their works.

Yours respectfully, G. R. D.
Liverpool, June 28, 1848.

NOTE.—It would be unnecessary and improper for us to make any formal reply to G. R. D. seeing that our friend J. D. is so capable of replying for himself. We cannot, however, refrain from remarking, that G. R. D. either greatly misunderstands, or apparently perverts, the arguments embodied in J. D.'s two last articles. Besides, we object to the length of the article: six pages of such prosing theology are too much to insert in one number of the Harbinger. Articles of this character, which can neither correct error nor enlighten the mind, should be few and far between. But, we are sorry to say, such articles are too much in accordance with the pulpit teaching of the present day. "Onward and upward" is the motto in all the arts and sciences: the antiquated theology of sectarian Christianity is an exception—it remains stationary, leaving the world to perish under the deadly weight of its own inconsistencies. G. R. D. states that Paul planted the word of God at Corinth, and that Apollos, of course, must have watered it with the same word. Now this appears to us to be without meaning. Paul planted the Lord's vineyard, house, building, temple; or, in other words, the church of the living God at Corinth. He proclaimed the faith and hope of the gospel in Corinth; he also demonstrated the truth of the things he taught by the mighty signs and wonders, and gifts of the Holy Spirit, which were displayed among them through his instrumentality. Men and women were begotten to a living hope by this truth—they were immersed into Christ for the remission of sins by their own voluntary act—and were thus espoused to one husband by the power of the gospel—planted together into the likeness of Christ's death. Apollos watered these plants, (Ps. xcii. 13); that is, being mighty in the Scriptures, which are the sword of the Spirit, his teaching proved efficacious; he not only helped

those much who had believed through this favour being sent among them instead of the law of Moses, but he also mightily convinced the Jews that Jesus was the Christ, the Son of the living God. Thus Paul planted this field, or church, and Apollos watered it. By this means God gave the increase. May we be permitted to ask G. R. D. if he really understand the Apostle Paul to designate the Spirit of God the sword of the Spirit? Surely he must know that the Apostles never expressed such an idea in any of their epistles. Paul exhorted the Christian disciples at Ephesus to take to themselves the word of God, which, he adds, is the sword of the Spirit. The disciples, and not the Holy Spirit, were to take this sword with two edges, one for sinners and the other for saints, (Heb. iv. 12) and with all prayer and supplication, go forth in the name of the Lord to subdue men and women into subjection to His laws and government who is King of the Universe.

J. W.

CONVERSION.

BY WHAT SORT OF INFLUENCE IS THE SOUL CONVERTED?

THIS is a most interesting and important question, though one which has not been duly considered, and consequently is not understood by the generality of those professing Christianity in the present day. The following essay is recommended to the serious examination of all, but especially of Baptist friends, some of whom are now engaged in opposing the things for which we contend in reference to conversion.

It is universally regarded as a first truth, an axiom in philosophy, that every effect must have a cause, and not merely so, but a cause corresponding to the nature of the effect. An irresistible conviction of this truth forces itself on every mind, whether savage or civilized. Hence no rational being could be seduced into the

belief that the ingenuity of the little ant created the world, or that the power of the huge elephant constructed the chronometer. Therefore, when any effect is explained in such a manner as to contradict this principle, we may expect, without the hazard, or even the possibility of error, that it is attributed to a wrong cause.

To apply these principles to the case before us, let us consider, for a moment, the nature of the effect in question. What, then, are we to understand by this conversion?

To convert (*convertio*) is a Latin word merely anglicised, and when translated into English, it means to change. All changes are conversions. Hence we speak of the fruitful field being converted into a barren waste; the sober man converted into a drunkard; the trees of the forest converted into a lordly dwelling; a living man converted into a mass of lifeless clay. All these are conversions or changes, each of its own kind, and each requiring a different cause for its production. But the conversion of which we now speak differs from all these, in that it is a change, not of matter, but of mind. Nor is every change of mind the conversion which is now to be considered. Many minds may be converted from holiness to sin, as well as from sin to holiness. The latter conversion, viz. a change from sin to holiness, is the one at present under consideration.

Now, it will not be denied that motive gives character to action. Conduct not under the influence of motive cannot be pronounced holy; neither can it be pronounced sinful without a gross perversion of terms. I feel very confident that this position is impregnable, and that I can easily prove it to be such, should it be assailed.

We have already seen that the power applied to effect any change must always correspond to the nature of the change that is to be effected. The carpenter never attempts to con-

vert the trees of the forest into a dwelling by logical arguments. Neither does the bricklayer attempt to convert brick and mortar into a stately mansion by moral reasoning, or mathematical demonstration. No less absurd than either of the preceding attempts would be that of converting the mind by the application of any other power than the influence of motives. The lever, the wedge, and the screw, are incapable of being applied to mind for its conversion, even if they possessed the power to convert it when so applied. Motive is the only power known to us (or of which we can form any conception) that is capable of influencing, changing, or converting mind, or of altering its affections, desires, and purposes.

So philosophy decides, and its decision is supported by the uniform testimony of scripture: "The law of the Lord is perfect, converting the soul." The Saviour does not pray to his Father to sanctify his disciples by the direct influences of the Spirit, or by any other influence than that exerted through motive. "Sanctify them through thy truth: thy word is truth." The scriptures are every where represented as "able to make men wise unto salvation." "Faith comes by hearing," &c.

Man never feels right, nor acts right, by the influence of falsehood; and he never feels wrong, nor acts wrong, by the influence of truth. This principle of the influence of motives is fully sustained and illustrated by every system of means put in operation by the Omniscient for the salvation of ruined man. Nowhere can we find a trace, or even an intimation, of any attempt to convert the sinner, except through the influence of the truth, the power of motives.

The superficial thinker, who has been indoctrinated into an undefined and unintelligible theory of direct spiritual operation (I mean such as are exerted on mind any other way

than through motives) may imagine that, by such reasoning, we rob God of his glory, and the spirit of his office in the work of salvation. This conclusion is as far removed from the truth as it is possible for it to be. No person expects God to convert souls by the application of the hand-saw, the gimblet, or the trowel. Why not? Simply because the idea of such a power applied for the production of such an effect is plainly incongruous and absurd.

No man unsophisticated by a false and deceitful philosophy can, for a moment, divest himself of the belief, that minds can be changed only by motives. Hence, those that are employed in the work of conversion are equipped for that work with motives, and with motives alone—the bliss of heaven, the agonies of hell, the love of God, the constraints of gratitude. The God who made man understands his organization too well to set about this work in any other way. The bare idea of conversion through any other instrumentality is as incongruous as that of building brick houses by logical arguments.

Now, we contend that the truth, in relation to God, and to man, as a creature of God, and dependent upon him, in all its connections and bearings, furnishes the motives by which the sinner must be converted to God, if converted at all. When these motives convert him, the Spirit converts him, not, indeed, with the trowel or gimblet, but with the only instrument that is applicable in the case, viz. the truth. "Of his own will begat he us by the word of truth." The truth on these subjects is the voice of the Spirit, even among heathen nations that have not the written word. The things of God could only be known by the Spirit of God, and therefore they must for ever have remained hidden from the world, had not the Spirit revealed them. Hence, whensoever and wheresoever, even in heathen lands, the knowledge of sin

as ruinous to the soul, and hateful in the sight of God, causes men to repent of their sins, and turn from them to the love and practice of piety, we have genuine examples of conversion by the Spirit through the truth; not, however, by a direct operation, without the intervention of motives, or to make it possible for motives to have effect. Thus "in every nation, he that fears God and works righteousness, is accepted of him." Such an individual may, with strict propriety, be said to have been converted by the Spirit through the truth.

Away, then, with the preposterous notion, that those who contend for conversion by direct spiritual operation, without the intervention of motives, and who maintain that such conversion is necessary to make it possible for motives to have effect, give God all the glory of salvation, but that all others rob him of this glory. It would be just as rational to affirm that it would be more honorable to God if the scripture read thus: "Of his own will begat he us—by the chissel and hammer—rather than by 'the word of truth.'"

The difference, then, if any, between us and other Christians on this subject lies here. We give God's Spirit the whole praise of converting sinners in a manner both rational and scriptural, viz. by the truth. Others think they give the Spirit greater praise by making him convert sinners in a way that is neither scriptural, rational, nor possible. For, as we have already seen, it is very manifest that such a change as we now contemplate can be effected only by motives; and that no change not influenced by motives, could with any propriety be called a conversion from sin to holiness. But there is still a stronger objection to that theory of spiritual operations which we oppose than any which has yet been mentioned. Reader, attend—I affirm, and shall undertake to prove, that the theory in question, so far from giving God ad-

ditional glory—or any glory at all—dishonors him: that it makes the death of Christ, and all the machinery connected with it, an unnecessary and unmeaning pageant.

Hear the proof. If sinners can be converted by a direct spiritual operation, there was evidently no necessity for the death of Christ. According to that hypothesis, they could have been converted as easily without his death as with it. Nay, it does not even facilitate the conversion; for, notwithstanding the death of Christ, sinners are still as dependant on the direct influence of the Spirit for their conversion, as they would have been if he had not died, or as they were dependant in the beginning on the power of God for their creation. And, according to the theory in question, until they are converted by an abstract influence, or a direct operation of the Spirit, it is absolutely impossible for them to be properly affected by that love which was manifested on Calvary.

Now if this be so, it is most manifest that the death of Christ contributes not a whit to their conversion, and was wholly unnecessary for that purpose. Neither could it be considered necessary for their continuance and progress in holiness. It is obvious, that direct spiritual influence could more easily preserve and perfect them in holiness after their conversion, than convert them from sin in the first instance.

But, it may be said, God's justice demanded an expression, and that the death of Christ was necessary to enable the Father to pardon sin consistently with the claims of his violated law. I fully assent to this sentiment, but I contend that it builds up my argument, and completely overthrows that of the opposition.

What are we to understand by the justice of God? And why is it that the demands of justice made the death of Christ necessary as a propitiation for sin?

The justice of God, as the moral

Governor of the Universe, consists in maintaining inviolate the influence of these laws, that are indispensable to the happiness of his creatures. It is only by motives that their influence can be maintained. Hence God cannot pardon sin on any terms except such as are consistent with these motives—such as will take away the hope of impunity, at least as well as the punishment of the original transgressor. His justice (to say nothing of his goodness) forbids that mercy should be extended to the guilty on such terms as to endanger the happiness of the innocent. Hence the necessity of Christ's death as a propitiation for sin, that God might be just in justifying the sinner who believes and obeys the gospel of his salvation. But the whole of this reasoning, from first to last, is founded on the admission that holy beings can only be maintained in holiness by motives. Could they be so maintained by a direct operation of the Spirit, the difficulty which made it necessary for Christ to die, would at once be moved out of the way.

Now, it is obvious, that if a sinful being could be converted to holiness by a direct operation of the Spirit, (whether physical, metaphysical, or whatever it may be called) by the same means, and with much greater facility, holy beings could be preserved in holiness. This, however, is impossible. No creature can be considered holy or sinful, except so far as he is influenced by motives—no man or angel can be kept holy except by motives—and no sinful being can be converted to holiness except by the same influence.

Hence, justice to the innocent made it impossible for God to justify the guilty, except in such a way as would in no respect weaken the motives impelling the rational universe to holy obedience. The example made on Calvary in the person of Jesus Christ strengthens, instead of weakens these motives. Hence, by the death

of Christ, all difficulty on God's part is removed out of the way, and his boundless compassion to a world living in wickedness gushes forth, unrestrained save by the sinner's own voluntary rejection of the offered mercy. Be it distinctly remembered, however, that the very difficulty which is thus removed, owed its existence to the fact, that motives alone can operate on the mind; and that by no other influence can sinful creatures be converted to holiness, or kept holy after their conversion. Were it otherwise, it is manifest that there would have been no conceivable necessity for the death of Christ, and consequently his precious blood would have been shed in vain. Such a supposition would be highly derogatory to the divine character.

To the prayerful consideration of all who love the Lord Jesus in sincerity, the foregoing thoughts are affectionately commended.

J. S.

COMMUNINGS IN THE SANCTUARY.—No. IV.

"Thou, which hast showed me great and sore troubles, shall quicken me again, and shalt bring me up again from the depths of the earth."—Psalm lxxi. 20.

It appears, at first view, somewhat strange that Christianity, which brings life and immortality to light, and opens to faith the transcendent glories of the spiritual world, should, nevertheless, have here assembled its votaries to present to their contemplation the emblems of death and sorrow. It would seem as though its far-seeing gaze were suddenly obstructed, and its distant hopes obscured; or that all its movements and influences were reversed, and its noblest purposes altered; so that now its paths, like those of earthly glory, "lead but to the grave." Nor is it a less singular thought that death should become, under any circumstances, a subject of commemoration. Strange, that the very consummation of human

woes, and the chief object of human fears, could be made a matter of voluntary contemplation—a matter to be celebrated—a source of happiness and hope! And stranger still, that we should have met to celebrate the death, not of an enemy, but of our best and truest friend!

But it is in the sanctuary of God that the enigmas both of life and death are solved; that the mysteries of religion, and even those of nature, are revealed. It is here that truths concentrate; that extremes meet, and the first and the last, the beginning and the end, are one. It is here that He, who, in the beginning, brought light out of darkness, educes good from evil, joy from sorrow, life from death, and glory from dishonour. It is here we begin truly to realize that we dwell amidst the antagonisms of spiritual and natural contrarieties, and that an omnipotent and omniscient friend has wisely ordained our lot, that we might become acquainted with opposite and contrary affections, and learn by experience how immeasurable the height of that supreme love which holds the nice balance of our destiny, and how unfathomable the depth of that divine wisdom which, from the very lowest abyss of misery and depression, builds up the loftiest abode of joy.

It is here, in view of these sacred emblems of the divine philanthropy, that we may appreciate that strange and solemn truth, as fully verified in respect to the body as the soul, that *we can live by death alone*. Not only do we sustain our animal life by the lifeless forms of once living plants and animals, but even our own corporeal frame itself subsists by its own decay, and, like the light of a lamp, lives by the very waste which tends to destroy it! How well we know, then, that we can live only by that which has *died for us*—by that which has yielded its life for ours! And how admirably the irrevocable arrangements of Nature itself illustrate

the no less immutable laws of divine grace!

“Except you eat the flesh and drink the blood of the Son of Man,” said Jesus, “you have no life in yourselves.” This is but the expression of the law of spiritual being. “As the living Father hath sent me, and I live by the Father, so he that eateth me, even he shall live by me.” “This is the record, that the Father hath given to us eternal life, and this life is in his Son. He that hath the Son hath life, and he that hath not the Son of God hath not life.” If Jesus had not died, we could not have lived. For it is only through him, who died for us, that we can live to God. It is only by partaking of that bread which came down from heaven, and which was given for the life of the world, that we can live for ever! And this celestial food is received, not merely in the communion of his body and blood, when we commemorate his death, but in every institution of Christ; in every act of faith; in every emotion of love; in every joy of hope; through every medium by which we can lay hold of Christ, and enjoy the divine mercy and salvation. How delightful to reflect that we can thus, at all times, have access to this heavenly food, whether in the midst of the assembly of the saints, or in the throng of the ungodly; whether in the family or in the closet; at home or abroad; in sickness or in health; and that the just can thus live by faith amidst all the trials and corruptions of the world, and all the darkness and desolation of the grave: “I am the bread of life,” said Jesus: he that cometh to me shall never hunger, and he that believeth in me shall never thirst.”

How precious the life which this spiritual food imparts! How just and striking the relation between this life and the food by which it is sustained! As the effect must correspond with its cause, celestial life can proceed only from the bread of heaven.

Food that is itself corruptible, can maintain only a perishable life. Therefore, said our Lord, "labor not for the meat that perisheth." "Our fathers did eat manna in the desert," replied the Jews: "as it is written, He gave them bread from heaven to eat." Nay, rejoined Jesus, "I say to you, Moses gave you not that bread from heaven." That manna was corruptible, for, if kept, it bred worms and perished. It could not sustain, therefore, but a perishable life. It was evanescent, and disappeared before the rising sun. It was fitted, therefore, only to support a life which, like a "vapor, appears for a little time, and then vanishes away." "Your fathers," he therefore added, "did eat manna in the desert, and are dead."

But the food by which spiritual life is sustained is imperishable. "I am that bread of life," said the Redeemer. "This is the bread which cometh down from heaven, that a man may eat thereof and not die. I am the living bread which came down from heaven. If any man eat of this bread, he shall live for ever; and the bread that I will give is my flesh, which I will give for the life of the world." Thus it is "living," incorruptible food alone that can impart true life and incorruptibility. And oh! how striking the literal fact which perfects the agreement of these truths, that when our Lord gave his flesh for the life of the world, that "living food" *saw no corruption!* For he was the "true bread from heaven;" the celestial manna; the "bread of God which came from heaven to give life to the world." It was not possible that he should be held by death in the bondage of the grave. God would not leave his soul in Hades, nor suffer his Holy One to see corruption. The food of spiritual life must be imperishable as that life, and a just correspondence must obtain between the figurative and the real; the type and the antitype; the fact,

and the doctrine which the fact reveals.

How important, then, the solemn declaration: "Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in yourselves."* As there is a necessary connection between natural life and its food, so also between spiritual life and the means by which it is sustained. Mortality and corruption depend upon food that is perishable. Eternal life is equally dependent upon that food which endures for ever. Well, therefore, did our Saviour say: "Whoso eateth my flesh and drinketh my blood, hath eternal life, and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood, dwelleth in me, and I in him." How happy he who can truly realize, by experience, those precious spiritual truths! How blissful the assurance that in becoming partakers with Christ we share that divine nature in which life is inherent! How wonderful the thought that we who are but, as it were, the creatures of yesterday, may lay hold of the very attribute of the Deity, and be invested with imperishable life and joy! And how inscrutable the wisdom, power, and goodness, which can thus cause the natural to give place to the spiritual—which can compel weakness to reveal power, and death itself to yield us life! R. R.

* This passage is very improperly rendered in our translations. "Ye have no life in you," or, "You have not life in you." The true sense is thus quite lost. For, to say that any one "has life in him," is a very different proposition from this—that he "has life in himself." The first denotes merely the possession of life; the latter implies not only the possession of life on the part of the person spoken of, but also that this life is an essential part of his nature. It is precisely the same expression in the original here, as in verse 26th of the preceding chapter (the 5th of John), where it is said: "As the Father hath life in himself, so hath he given to the Son to have life in himself." Life is thus declared to be an *essential attribute* of the divine nature, and it becomes an essential attribute of all who become partakers of that divine nature through Christ. Hence, using the very same expression, our Lord affirms by necessary implication, that all who eat his flesh and drink his blood, have life in themselves. And he affirms of the just, accordingly, that they cannot die any more, being made equal, in this respect, to angels.

CHRISTIANITY AS AN ETHICAL SYSTEM.

OUR solar system has a centre. There is an imperial orb, vast in magnitude, and resplendent in brightness, supplying the stars and satellites with light, heat, cohesion, and motion. Among visible things it is the most sublime symbol of pervading God-head. No sooner does it come forth in solemn state from the orient gateway, than the shadows and spectres of darkness flee and perish in their flight. Creation is redolent of gladness. The mountains which hold fellowship with the clouds, the sequestered glens of old romance, the waving forests of religious solitude, the strong and free rivers, the hidden yet musical rivulets—all lift their voices in reverential joy. The morning hymn arises in a melody which might breathe life into the dead. Though all forms of idolatry are deadly, yet there is the mild and the malignant in that ancient disease. Hence we contemplate with different feelings the Persian on the mountain top dilating his eyes to catch the first beams of the great luminary, and the Egyptian upon his knees amid the slime of the river Nile adoring some hideous crocodile.

The spiritual system likewise has a centre. The sun of righteousness arose with healing in his wings, giving great light to those who were sitting in the shadow of death, reviving and warming them into life by the day-spring from on high. In the strong language of the ancient historian we may say, the world was illuminated in a moment. Sorcery, sodomy, slavery, female degradation, with their loathsome abominations, were speedily shamed away. The legion of unclean demons, driven out of humanity, entered into swine, and ran down into the Dead Sea. God, who shined out of darkness in the earlier and inferior creation, shined into the hearts of the Apostles, giving

them the light of the knowledge of his glory in the face of Jesus Christ.

It may sometimes be well for us, who live amid divine affluence from the cloudless sun, to bear in mind that there were, even in heathen midnight, a few bright morning stars—heralds of the dawn. From Socrates, Plato, and Aristotle, of Grecian, down to Cicero, Seneca, and Marcus Aurelius, of Roman fame, there were many luminous points. Some of them, with solemn dignity and pathos, moralised on the virtues; some of them, with amazing eloquence and acuteness, unfolded the philosophy of natural religion; others, in magnificent rhetoric, sometimes touching the borders of poetry, discoursed on the highest good and the first fair, and the possibilities of another existence. But whence came it that they produced so little fruit? and how was it that Christianity, administered by illiterate men, produced such amazing results in so short a time?

There are three things which heathenism could not supply, which Christianity does supply; and the absence of which from all other systems of philosophy and ethics leaves them in necessary decrepitude and pauperism. First, a perfect model character; second, a sufficient motive power; third, a security for eternal life.

1. The best men of the heathen ages had their virtues blended with many infirmities and shameful vices. Had the people even taken the most conspicuous in moral purity as their patterns, their elevation would not have been remarkable. The rays of virtue and goodness were scattered and feeble, so that there was nothing to kindle holy emulation. There was no *real* character sinless and undefiled, and the *ideal* of such a one could not arise from the soil of the human mind. Never was this fundamental want supplied until Christianity appeared. When the Son of God was manifested, then a fire began to

burn with radiant lustre, which caused men to turn aside and see that great sight. All the graces and virtues congregated in the temple of his soul. All things pure, beautiful, and eternal, were harmoniously combined. We lay emphasis on the fact, that a perfect model character humanity could not have without the incarnation of the eternal word. The foundation fact in the scheme of redemption is the beginning of human glory, the spring-head of ethical fruitfulness. "The word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." "No man hath seen God at any time, the only begotten Son, who was in the bosom of the Father, he hath declared him." "Lord, show us the Father, and it sufficeth us." "Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father, and how sayest thou then show us the Father? Believest thou not that I am in the Father, and the Father in me?" In the profound wisdom of his teaching—in the serene triumphant majesty of his works—in the heavenly charm of his unpolluted life, God was revealed, that the human spirit might be kindled, purified, and elevated. But we never could have risen towards God, had he not in pity stooped down to us. The human nature could not strive towards the divine, until the divine laid hold upon the human. Since then, earth is blessed in the embrace of heaven; and man, in contrition, wonder, gladness, and reverence, leans upon the arm of a Father and a God, with Christ as the elder brother, the first-born of the family. There might, before this, be a feeling after God, a groping round a dead wall; but that dark wall was circular. Reason discovered no passage into light and freedom—no ladder reaching to the blue ethereal. "He was holy, harmless, undefiled, separate

from sinners, and made higher than the heavens." "Leaving us an example, who did no sin, neither was guile found in his lips, who, when he was reviled, reviled not again; when he suffered, threatened not, but committed himself to Him who judgeth righteously."

To possess such a character as our model allows room for expansion of soul and consecration of life, which could not otherwise have been conceived. There is scope for continual advancement. As we proceed in strangling impure desires, rooting out base passions, and resisting the wiles of the Evil One, we still find the Lord Jesus high above us; but his smile of encouragement is sweeter, and his voice of consolation more melodious. As we attain the summit of one blue mountain, another still stretches heavenward, and the Lord is always on the highest one. But the labour is full of life, bracing the spirit with godlike energy, and diffusing through all the faculties a celestial glow, as the presage of life eternal.

2. We may easily perceive that the masses of men are driven backward and forward by contrary forces and opposing influences. They are drifted by impulses, which obtain mastery in turns. They toss upon tyrannic billows, which have almost entire control; but a close inspection of society will bring before us a class of a different mould and spirit. They direct the winds and the waves of circumstance, or breast them successfully. Their passions, though deep, are directed by energy of reason; they stamp their impress and super-scription in the living world. They leave deep and distinct foot-prints on the shore and on the rock. All things give way before them, for an invincible spirit lives and flames within. If we mark these men, and learn their history, we soon discover that fact and principle which we now desire to make prominent. We find that each

one is living under the dominion of some single motive, some ruling principle or predominating passion, which gives concentration of purpose and a well-defined shape to human life.

With them existence has a plan and an object, and towards the goal in view each one passes on with the bearing of a hero. These ascendant motives, these principles of action, are various in moral complexion. Patriotism, burning intensely as a furnace with self-consuming flame, ardently striving to secure the freedom of men. Ambition goading on until the possessed subject is ready to wade through rivers and oceans of blood, to attain the cold and solitary eminence beyond—ready to sink the pillars of a despotic empire among the ashes of millions—the ruins of the race. Philanthropy going forth as a ministering angel through hovels of sin and suffering, where the unfortunate, the diseased, the guilty, and the miserable languish out life in company, and seek death in communion of prayer. Avarice, a yellow, smoke-dried, withered fiend, as grasping as the grave, and more revolting, shutting up the bowels of mercy, and turning into stone the heart of the worshipper.

But however diversified the motives, whether the parties be travelling in the direction of heaven or hell, they stride onward with solid steps, for each one has a domineering purpose and a principle of action which will not give repose till the object be secured. The great passion absorbs and subordinates to itself all other feelings and plans, transforming them into auxiliaries. The aspect of such men is exceedingly imposing, whether they be nearing the shores of ruin, or approaching the city of God.

We can now explain what gives Christianity its immense superiority over all other systems. It consists in furnishing a centre principle of life and power, a sublime motive of transcendent energy, which awakens all

the sleeping faculties, and keeps all the moral machinery in full play.

There is not much originality in the morals, or merely perceptive part of Christianity—nothing so marked as to explain its peculiar and sovereign power. There was morality almost as fine in the books of the ancient sages, but it was *only in books*. There was abundant precept, but a destitution of power to make them live in action. So Satan ruled his slaves with an iron rod, and bound them in the Pagan dungeon with cold and heavy chains. Christianity comes near with the purple robe of dominion on, breaks open, in thunder, the massy door of the dungeon, and the prisoners rush into liberty and life. But its liberating power lies in new principles rather than in original precepts. It points men to Calvary, where God opens to man his divine heart, and reveals the infinity of his love. In that part of Palestine to which our eyes are directed, darkness broods over the land in supernatural gloom. Through that awful dusk may be seen gleaming the fierce faces of Jewish priests and Roman soldiers, with theological rancour and military pride inflamed into madness, yet tormented by fear, through the mysteries of the tragedy enfolding them. The central figure is a pale man, with thorn-wounded brow, who has been attired in purple mockingly, and now hangs in infamy on the blood-stained cross. His expiring throes have tremendous power. The veil of the temple is rent in twain; the rocks are instinct with strange life, and crush asunder in convulsion; the dead cannot rest in their graves; while the angel of the sun spreads out his overshadowing wings to hide his own emotion, and to shroud that deeper passion consummating below. "I, if I be lifted up, will draw all men unto me." Yes, Lord, when we reflect upon thy love, we are drawn to Christ and to God, and Calvary is the mountain from which we ascend. God forbid that

we should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto us, and we unto the world. Some cold and sinful souls had accused the Apostle Paul of madness and fanaticism. He nobly declares, in reply, "Whether we be *beside ourselves*, it is to God, or whether we be sober, it is for your cause. For the *love of Christ constraineth us*, because we thus judge, that if one died for all, then were all dead : and that he died for all, that they which live might not henceforth live unto themselves, but unto him who died for them and rose again." "Therefore, if any man be in Christ, he is a new creature : old things are passed away, behold all things are become new." Yes, the life and inspiration, the power and glory of a new moral creation, begun and maintained by the astonishing force and grandeur of the great principle, the godlike motive, love to Christ the Redeemer. He saved us from perishing eternally when all other help was vain, by dire humiliation and extremity of woe, and he shall sit on the throne of our hearts without a rival.

Talk they of morals ? Oh ! thou bleeding Lamb,
The grand morality is love of thee !

3. Here is a man placed in the midst of a large and opulent estate. The forests are dark with the shadow of patriarchal trees, rising in a virgin soil. Rich valleys are spread out wild in luxuriance, profusely adorned with tropical vegetation. Rivers run through in stately pride, and fountains are plashing in the shade. Mountains midway leave the storm, and cascades are leaping down in sheets and jets of molten silver. Yet in this noble property there is much barren ground which appears accursed—and many swamps where ague is born and miasma gathers head. In the rank luxuriance of parts, death hovers too near the confines of life, and corruption steals into the embrace of beauty. Vast labour is demanded in cutting down, digging-up roots,

draining marshes, dyking, directing irrigation, forming walks, tempering the soil, planting, sowing, building, weeding, and coping with mildew, caterpillar, and northern blast.

But if the present proprietor holds the property by an uncertain tenure, will he gird himself to the labour ? If he has reason to fear that, in the midst of his mighty toil, or at the conclusion of his labour, he may be driven from the property, and a stranger take possession of his wealth and glory, will not such uncertainty, doubt, and fear, leave him in despairing indolence ? He will rather seize with eagerness all which savage nature spontaneously yields, but the cultivated Eden will never bloom around him. He may fiercely drive through the wilderness after beasts not more ferocious than himself, striving to forget himself in stormy excitement ; but he will never cause that wilderness to rejoice like Paradise, or the garden of God. But secure to him the estate by proper documents and seals, fix him securely there with the majesty of law for a safeguard, and the spirit of life will become strong and generous within him. The matted trees will let in sunlight and the cerulean ; the marshes will strike covenant with the rivers ; the soft green meadows will be spangled with the purple crocus, and pansies will breathe out fragrance in every valley. The fields will wave with golden grain, and the voices of husbandmen and damsels sound free and happy in the hall and in the harvest field. So with man in the heathen ages. The property within was rich as our own. The estate was ample ; the capacity of the spirit lofty as now. Suppose one speaking to a heathen in this manner : "Do not suffer those great energies of passion and power to run riot, and waste themselves like rivers that run down into barren sand. Cultivate thy soul until it springs approvingly towards all things pure and virtuous

as the proper aliment. Bring into subjection every unholy desire, and rise above the animal. Avoid the haunts of buffoon merriment, gladiatorial cruelty, and unnatural infamy." To all which, he could understand, the Pagan might have gloomily replied: "And for what purpose, oh sage, shall I proceed on this desperate adventure of morality and mortification? Should the lamp of my life burn with ever such pure and radiant lustre, it must all be quenched in the depths of a remorseless grave. Why rear, with infinite toil, a magnificent pile, which the lightning of heaven is sure to smite into ashes? or give immense time and labor to a temple which the earthquake is sure to engulf? I am not prepared to decorate with such costly ornaments a scape-goat, which the angel of oblivion and darkness will lead into a waste land—a desert black and silent for ever."

It is here that Christianity comes to man in full majesty, fixing assurance upon a Rock of ages. "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live; and he that liveth and believeth in me shall never die." "Because I live, ye shall live also." Oh! marvellous, life-creating voice! It is not a scribe, or a Rabbi, or a philosopher we hear. No such tones of power, no such resurrection blast could peal from synagogue, academy, grove, or temple. It is the voice of a God who has majesty and mercy, authority and pity. Almighty strength, united with deeper than woman's love, has come to our relief. No longer is immortality a conjecture, a dream, a guess, or a fear. No longer we sink into empty shades of despair, with dizziness and horror, or rise like weary eagles screaming against the thunder cloud. Here eternal life is embodied in visible mastery over death, and we are complete in Him who is the head over all principality and power. He

who could not swear by a greater, has sworn by himself, that by two immutable things—the *promise* and the *oath*—we might have strong consolation, who have fled for refuge to lay hold upon the hope set before us. Our intellectual being, "the thoughts that wander through eternity," shall not perish. Our moral acquisitions and spiritual endowments, built up by sacrifice and self-denial, shall not be destroyed. With all the riches we have gained we shall rise again. Death cannot rob us of a single jewel, nor the grave defraud us of a grace or a virtue. We shall spring into immortal youth, resembling the King who has gone before us. This lofty hope does, indeed, spring upward as a pyramid of fire, and the soul that enjoys it sings as Memnon sang when the morning sun shone upon him. Thus, then, we find the moral power of Christianity in the grandeur and perfect purity of the pattern character—in the divine strength and glory of the motive which rules in the new man, and in the solemn assurance of immortality and eternal life.

G. GREENWELL.

THE LOVE OF GOD.—No. II.

"God is love," 1 John iv. 8.

"We love God, because he first loved us," 1 John iv. 19.

To convince the perishing that they are objects of the Divine favour, that Jesus bore their sins in his own body on the tree, and that the Deity wills their individual salvation, is the reason assigned in our motto for the love of man to his Maker. I shall, therefore, endeavour to prove what many deny, that the love of God induced him to give his Son for the whole human race; and

1st. "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him might not perish, but have everlasting life," John iii. 16. The love here expressed is as extensive as the human race; and, in the narrowness of their theo-

logical creed, it is argued by not a few that the world here means the elect world. A powerful way of meeting this perversion is, to read the passage according to their own interpretation of its meaning, thus :—God so loved the elect world, that he gave his only beloved son for the elect world, that whosoever of the elect world believeth on him might not perish, but have everlasting life.

2. Several passages of Scripture plainly teach that Jesus died for all. Take the following for an example :—“If one died for all, then were all dead, and that he died for all,” 2 Cor. v. 14, 15. There is a blessed harmony betwixt the love of God in willing the salvation of all, and the ransom given for all in 1 Tim. ii. 4, 6. God will have all men to be saved, and to come to the knowledge of the truth, for there is one God and one mediator betwixt God and men, the man Christ Jesus, who gave himself a ransom for all. This portion of divine truth was written after the ransom was given. If the ransom had not been given for all, how could God have willed the salvation of all? “He is the propitiation for our sins, and not for ours only, but also for the whole world,” 1 John 2. Will any dare to oppose, or even to doubt, where evidence is so abundant? If any of your readers still hesitated to yield a hearty assent to this precious truth, let them read Heb. ii. 9, “We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour, that he, by the grace of God, should taste death for every man.” The original signifies every one or all.

3. It is objected that “if Christ has died for all then all must be saved, otherwise God’s design must be frustrated : now we know that all shall not be saved, consequently Christ did not die for all.” He died for all, is the plain testimony of Him who loved us. Let us take his instructions with the utmost confidence of their

truth. But the objector will be apt to say, you have not met my argument. Let the Spirit of God grapple with it. 2 Pet. ii. 1, “But there were false prophets also among the people, even as there shall be false teachers among you who privily shall bring in damnable heresies, even denying the Lord who bought them, and bring upon themselves swift destruction.” These are *bought* and *destroyed*. No comment is necessary. But does he not assert in John x. 11-15, that he gave his life only for his sheep? No, there is no “only” in the passage. Read it carefully, and you may easily perceive that Jesus here draws a striking contrast betwixt the thieves, the robbers, and the hirelings, and himself, by which his love shines forth in bright refulgence.

Every sinner may gaze upon the slain Lamb, and, from the hill of Calvary, on the bottomless and shoreless ocean of Divine love, till he is constrained, by its melting power, to burst forth in rapturous joy, “He loved me, and gave himself for me.” Go, says divine love, into all the world, and proclaim to every creature that Christ died for our sins, was buried, and rose again the third day according to the Scriptures, Mark xvi. 15-16, with 1 Cor. xv. 1-4. Oh, that multitudes of our fallen family may let “Christ dwell in their hearts by faith, that being rooted and grounded in love, they may be able to comprehend with all saints what is the breadth, and length, and depth, and height, and to know the love of Christ which passeth knowledge.” In conclusion, let perishing sinners contemplate the love of God in all its varied and unfathomable manifestations. His word is the mirror in which to behold it. “Look unto me, and be ye saved all the ends of the earth.” And let His children become daily more studious of the holy book. It was after being taught of Jesus that the two disciples said, “Did not our hearts burn within us while he talked

to us by the way, and while he opened to us the Scriptures?" Luke xxiv. 32.

How shall our songs adore thee,
Who once for us was slain?
If angels bow before thee,
How high should rise our strains!

Thy throne of glory leaving,
Our nature thou didst take—
The cross and shame receiving,
To suffer for our sake.

From thy blessed lips proceeded
Salvation's living word,
Which wandering sinners needed
To guide them to the Lord.

In Thee we have believed,
Thrice blessed Christ of God;
And from thy love received
A pardon sealed with blood.

S. R.

LETTERS FROM EUROPE.

NO. XVI.*

Glasgow Prison, Sept. 11, 1847.

MY DEAR CLARINDA—Having, after visiting Aberdeen, Banff, Montrose, Dundee, Cupar, Auchtermuchty, Dumferline, Falkirk, Paisley, and Glasgow; and finding, with the exception of Aberdeen and Banff, every place filled with these placards, you may judge what difficulties I had to encounter in obtaining a candid hearing amongst a people wholly superexcited by such inflammatory productions. I, however, succeeded beyond measure, and will give you the particulars again. Meantime, the Rev. Secretary of the Anti-Slavery Society, finding that the placards were losing their power and procuring me larger congregations, took the field himself, and determined to follow me from city to city. Accordingly he arrived at Dundee as I was about to leave it. But, finding in the old city of Dundee a reception from the citizens which he little expected; and there meeting not only with a public discomfiture in his assaults upon me, but also my letter in the Edinburgh Weekly Journal, he resolved on another way of annoying me. As you will see in reading said letter, I agreed to meet

* Letter xv. containing the challenge and correspondence of J. Robertson and A. Campbell, at the time the latter was in Edinburgh, were published in the Christian Messenger, Sept. 1847, p. 418-428 and 452-464, to which our readers are respectfully referred.

in discussion any one endorsed by the Anti-Slavery Society, even Mr. Robertson himself, with one single provision. There were, as I saw while in Edinburgh, in the City Register, no less than three Rev. James Robertsons. Of one of these I had heard a bad report, and not knowing which of the three Reverends had been guilty of violating the fifth commandment, and on that account cast out of the Baptist church, I, of course, excepted that gentleman, as not being to me an acceptable antagonist. I affirmed nothing of any one of that name, only that he was the only Rev. James Robertson in Edinburgh that I would not meet, although endorsed by the Anti-Slavery Society. The Anti-Slavery Society held a meeting the next Monday after my leaving Edinburgh, and passed a vote of thanks to Mr. Robertson for placarding me, and for his ability in opposing my labors while in Scotland. This being so, I excepted from my list of honorable opponents only one person whom they might endorse, as before described, presuming that he, whoever he was, would not obtrude himself upon my attention, and thus prove himself to be the person so alluded to. While at Dundee, on seeing the letter, he threatened to sue me for ruining his reputation; assuming, of course, that he was the person so alluded to. I could not think it possible that any one would be either so foolish or wicked, under the garb of a Christian minister, as to make that the occasion of stultifying himself, or of prosecuting me. But in this, it seems, I too highly appreciated the sagacity and sincerity of the Secretary, for he hastens to Glasgow, and makes oath that I had injured him to the amount of £5000 sterling—some twenty-four thousand dollars—and issues a fugæ warrant to prevent me from leaving Scotland unless I gave bond to abide the issue of a suit of damages claimed for my saying that I would meet any Rev. James Robertson in Edinburgh

or Scotland, endorsed by the Anti-Slavery Society, one only excepted. He thus assumes to be that person, and swears as aforesaid. Accordingly the warrant to prevent my leaving Scotland was presented me by the Sheriff of Lanark. I called for counsel, and on entering upon the investigation of the case he demurred on the warrant. It was tried before one of the Sheriffs of the county, and by him, confessedly with some distrust, decided that the warrant was legal. My agent, a very sensible and acute lawyer, appealed to the High Sheriff of said county of Lanark—a county including some 440,000 people—Glasgow, with its 340,000 being its capital. Of course, his Lordship the Sheriff, must be what we call in Scotland a clever man. He is, indeed, a very clever man, being Mr. Alison, the historian of Europe. Still, my attorney, Mr. Clark, disputed the case with him for some time, and constrained him to reduce the warrant to £200 instead of £5000, which Mr. Robertson agreed to; and so the warrant was adjudged by High Sheriff, Mr. Alison, a legal one. My counsel, however, appealed to the Superior Court of Scotland at Edinburgh—to the Lord Ordinary, who happened then to be Lord Murray; and employed as attorney for me the son of Lord Moncrieff, one of the best attorneys in Edinburgh. Meantime, however, there must intervene no less than ten days before the case can be tried before Lord Murray. And now the question with me was, shall I give security, or go to prison? Security was kindly offered me, but that relieved me not as respected my duty to the Lord, his cause, and people. I felt myself persecuted for righteousness' sake, and I could not find in my heart to buy myself off from imprisonment by tendering the required security. I thought it might be of great value to the cause of my Master, if I should give myself into the hands of my persecutors, and thus give them

an opportunity of showing their love of liberty, of truth and righteousness, by their treatment of myself in the relations I sustain to mankind as a Christian and a Christian teacher—an advocate of the Apostles' doctrine in Scotland—in its capital cities. I therefore placed myself in the hands of these superlative philanthropists, the Anti-Slavery Society of the whole kingdom. I felt the idea of imprisonment in all its horrors—of being immured in a cell, or cold dark dungeon, for an indefinite period; I thought of my appointments in Ireland, and of all that might be lost in not fulfilling them: I thought, too, of the dangers to my health, greatly impaired by one hundred days incessant talking. But, casting myself upon the Lord, I said, to the astonishment of my friends around me, "I believe that in all this I am persecuted for the truth's sake. I stand for the Bible doctrine in faith, in piety, and in morality, and I am resolved to give no security. I will rather go to prison."

Mr. Robertson's counsel, fearing the consequences, said if I would pledge my word that I would return from Ireland within the time, he would take my word for it. Thanking the gentleman for his kindness, I replied, "Sir, I shall still be a prisoner, and obliged to return. I cannot consent to return on the warrant issued. I will go to Ireland, sir, with your permission, and without promise of return." He said he could not grant that. "Then," said I, "your pleasure be done." He walked into another room; Mr. Robertson and the Sheriff followed him. The Sheriff asked Mr. Robertson what he should do. Mr. Robertson told him to inquire of Mr. Jameson, his counsel. Mr. Jameson sent the Sheriff to Mr. Robertson for his mandate, refusing any. Mr. Robertson said "take him to jail"—and to jail I went.

Several brethren accompanied me, amongst whom were Brethren Hen-

shall, Paton, and Stalker. I found it a cold stone castle, small rooms, little light, and no comforts save a stool and a small table, with two feet by four carpet on a very cold stone floor. It is one of the debtors' rooms which I occupy. I came in on Monday, and this being Saturday, I have spent almost one week in this dismal place.

I have, however, enjoyed much comfort here. I feel much more pleasure than in a palace, so far as my mind is concerned. I have, however, despite of all my prudence and care, found a cold accumulating in my person. Still I am cheerful, and read and write a good deal every day. It has already spread all over the kingdom. I receive much sympathy. I have received letters of the kindest affection from Mollington, Nottingham, Huddersfield, Dundee, Auchtermuchty, Edinburgh, Paisley, Liverpool—in short, from all the churches and brethren that have heard of it. In the city I find all that the kindest relations could do for me. The sister Patons, from whose residence I removed to prison—one of whom, with a cousin Gilmour, from Ireland, were baptized since I came here, together with young sister Dron, from Auchtermuchty, niece of the brother John Dron, whom you will remember—minister to my wants every day. Sisters Patons and sister Dron have waited on me with all the comforts that they could bestow, and more than I need. I was saying to them the other day, that I was better off than Elijah—the ravens fed him, but the doves feed me. The Gaoler showed me unusual favor. The law, in general, allows but two persons at once to visit a prisoner, and only at two hours during the day. But I have had eleven in my cell at one time, and they are coming and going from 9 in the morning to 9 at night. My only mental pain is, that I have caused much pain and many tears to many brethren and sisters. But I

have gained some valuable experience here, and a point is already secured of much value to this generation. They have thought that one could not be persecuted for the truth's sake to bonds and imprisonment; but that point is now fully decided, and that too by a religious priesthood, superlatively philanthropic and exquisitely sympathetic even unto Africa and America—this, too, in Scotland, a land that boasts that not one Papist was killed during her revolution and transition from Popery to Protestantism.

But I must hasten to a close. I intend to demonstrate in my next letter that this is a case of imprisonment or persecution neither for word nor deed immoral, but for pure difference of opinion on points of Christian doctrine. But here I must again say farewell.

Your affectionate Father,
A. CAMPBELL.

LETTERS FROM EUROPE.

NO. XVII.

MY DEAR CLARINDA—I promised to say something more on the subject of my sufferings in Scotland, at the hands of the Scotch Anti-Slavery Society, indicating them to be sufferings inflicted upon me in the true spirit of persecution for doctrinal views of the Bible on the subject of the moral relations of master and slave, or of master and bond-servant, in the scripture style. Since that time, I have written a few thoughts for the close of my correspondence on that particular subject, as published in the last Harbinger, and also for the cover of an extra sent abroad to persons not regular readers of our periodicals. From these I will sum up the views and reasons alleged in illustration and proof of the fact, that whatsoever my sufferings may have been in person or in reputation, they have been inflicted upon me gratuitously, and without any moral impropriety whatsoever on my part.

1. In the first place, my persecutors being judges, I am not guilty of that which they denounce, either in theory or in practice. I neither practice, nor defend, nor apologize for any system of slavery, whether called African, Anglican, or American.

2. In the second place, I did not, in any public address, in any city, town, or hamlet in Europe, so much as allude to the subject on any occasion whatsoever.

3. In the third place, a disguised committee of the Anti-Slavery Society of the city of Edinburgh was commissioned to steal from me my opinions on the subject, in my own room, in that city, under the pledge and protection of the inviolability of the rites of Christian hospitality.

4. In the opinions then frankly expressed by me, there was not any thing to justify the placard that appeared next day in Edinburgh. That placard was false, calumnious, and libellous, so far as any opinion expressed by me in said conversation was alluded to in it. I never, in thought, word, or deed, defended, apologized for, or in any way justified the crime of man-stealing. I had as good reason, on his logic, to have placarded Mr. Robertson as a murderer as he had to placard me as "the defender and ally of man-stealers." John the Apostle says, "He that hateth his brother is a murderer." Now, it requires neither imagination, nor genius, nor learning, to prove that Mr. Robertson did not love me, nay, that he hated me; and if so, I inquire of all sane persons whether I had not better evidence to affirm that he was a murderer than he to say that I was the ally or defender of man-stealers. If I am a constructive man-stealer, certainly more is he, according to the Apostle John, a constructive murderer. But I did not, and I will not, so accuse him, even in self-defence; but I thus illustrate his behaviour by an apostolic oracle and by his own logic, that

every one of common sense may see how vulnerable, how truthless, and how defenceless he is in this instance, and how little self-respect any society can have that retains and defends him as its secretary.

The history of the whole affair is briefly this:—The Anti-Slavery Society, in all its branches, whether that at Edinburgh, Glasgow, Perth, or Dundee, maintains that the simple holding of property in man, or man as property, *is in all cases a sin equal to man-stealing*—nay, it is, indeed, the very sin of man-stealing itself. On this point I differed from them. I could not think that the Patriarchal, Jewish, and Christian institutions would have allowed, much less ordained, by sundry precepts and enactments, that which is always and in every case a sin; and, therefore, I dissented from its standard of orthodoxy.

5. On this account, the Scotch Anti-Slavery Society set on foot and carried on a most infuriate war against me during my tour through Scotland, and even attempted it in Ireland. I say the *Scotch Anti-Slavery Society*, because it was not only the Rev. James Robertson, of Edinburgh, secretary of that Institution, but Mr. Patton, secretary of the Glasgow Anti-Slavery Society, and the Rev. Mr. Nelson, of Belfast, together with the other officials in Paisley, Falkirk, Perth, Dundee, Aberdeen, &c. &c. who, in one systematic effort, either anticipated me, or followed me up in every place, alleging that I was "a man-stealer," and "an ally and defender of man-stealers;" and all this because I had once, in a private interview, dissented from the faith of the Society, as the enclosed documents and letters will amply develop. By letters, votes of thanks, and public notices in approbation of the proceedings of some of its officers, the whole fraternity as such, with a few dissidents, assumed the begun war, and prosecuted it with

a zeal and diligence worthy of a better cause.

6. That I am not singular nor alone in regarding this as a case of persecution, or charging this matter upon the whole society, till they renounce or reprobate their secretaries, presidents, and officers, I will give an extract, a short editorial, from the editor of the "Christian Record," published in the island of Jersey, subject to Great Britain. It is the more valuable because the person who writes it is an anti-slavery man, a gentleman, and a Christian. It needs no comment. We shall, therefore, close our present communication with it:—

"We regret exceedingly the issue of this matter. Whatever may be Mr. Campbell's opinions on the subject of slavery—and if he entertain the views attributed to him, we hold them in abhorrence—we cannot but regard him as a persecuted man. We know not what is the nature of the libel with which he is charged; but this we know, that his opponents have been unscrupulous in their language, and most unrelenting in their persecution. Following Mr. Campbell from city to city, and from town to town, they have hunted him more like a wild beast than a human being, much less a gentleman of education and a minister of the gospel. While we yield to no man in the intensity of our hatred to slavery in all its forms, we question very much if the procedure of the secretary of the Anti-Slavery Society of Edinburgh will raise his public character in the estimation of the thinking portion of mankind, or at all promote the object of the excellent Society with which he is identified. We would strongly recommend him to withdraw his action, and throw himself upon the moral sense of the community. It is possible, by our imprudence, or the exhibition of a persecuting or vindictive spirit, to "build again the things we are endeavouring to destroy." Let us not fail to remember that "the wrath of man worketh not the righteousness of God."—*Editor Christian Record.*

7. In reconsidering all these premises, I must say that if, in the present century, there have occurred a more remarkable case of intolerance, or of persecution for a mere difference of opinion on any Bible question touching Christian ethics, I

can only say that I have not heard of it. But of this every one must judge for himself.

In my last letter I also intimated to you that I was far behind in the details of my tour in Great Britain, my attention and that of the public being much engrossed with the materials of this episode touching my very warm reception in the cities of Edinburgh and Glasgow.

Meantime and henceforward I shall pursue the even, or rather the crooked, tenor of my way through England, Scotland, and Ireland, and consign all these matters to the things that were, only adding, that since my return to England from Ireland, I have learned that Mr. Robertson, after an unavailing attempt to obtain a new process against me from the Sheriffs Bell and Alison of Glasgow, has appealed from the decision of Lord Murray to all the Lords that constitute the Queen's Bench in the kingdom of Scotland at their November sessions, of which we expect to hear something in December. Truly, as Solomon has said, the way of transgressors is hard!

Yours as ever,

A. CAMPBELL.

PROPHETIC DEPARTMENT.

THE LITERAL REIGN OF CHRIST.

Rev. xx. 1-6.

THE prophecy of which chapter xx. forms a part, appears to commence at the xvii. "Come," said a heavenly messenger to John, "and I will show you the judgment of the great whore!" The beast on which the harlot (a figurative representation of Rome) sat, by various marks, such as its seven heads and ten horns, its brand of blasphemy, its sitting upon many waters, is identified with the beast spoken of in chapters xii. and xiii. the great arch enemy of the sun-clad woman (xii. 1-4), her seed, and her Lord, the Royal Lamb.

The beast receives its seat, and

power, and authority from the dragon; it is, therefore, said to ascend out of the pit: and as Satan, through it, persecutes the church and accomplishes its designs, it is represented as "the dragon," (xii. 4.)

The Apostle's attention was soon drawn to the judgment of the harlot—the destruction of Rome—by earthquake and by fire (xvi. 18-19, xvii. 8) to the lamentations of the nations, and to the rejoicings of heaven over her (xviii. 9-19, xix. 3-4.) Chapter xix. 7, we are informed that the marriage of the Lamb is come—the time when he takes the bride, his church, to himself, to be for ever with him, to share his glory, and to rule the nations with a rod of iron, even as he has received of his Father (Rev. ii. 26-27, xix. 15.)

John sees the bride, clothed in her righteous suit, descend, accompanied by her Lord, the King of Kings; they march together forth to judge the harlot's allied powers, in "that great day of God Almighty," in the battle of Armageddon (xvi. 13-16, xix. 19-21.) The ten kings who gave their power and strength to the woman are made to drink of the wine of the wrath of her fornication (xviii. 3, xiv. 9-10), and are destroyed by the King of Kings and his followers.

The beast that exalted the harlot is taken, and the false prophets that supported him are judged and cast alive into the lake of fire. And last of all, the dragon, who had given his power, and seat, and authority to the beast (xiii. 3), receives his sentence and his doom, and is shut up in the abyss 1000 years.

Christ, having now judged the harlot and her confederates, and avenged the blood of his servants, having gathered out of his kingdom all that offend, and them that do iniquity, reigns with his saints on earth 1000 years.

But we are asked, "Shall that reign be literal, seeing that it is *the*

souls, not the bodies, of the saints that are represented as 'living again?'" Our reply is, the word translated soul is often, in scripture, applied to the body (in chap. xv. 3, we read, "Every living soul in the sea died.") It cannot possibly be taken for the immortal part in the passage before us; for as the soul cannot die, neither can it be said to live again, nor to be resurrected.

"Blessed and holy is he that hath a part in the first resurrection; on such the second death hath no power." Such language conveys to us the idea of "the whole man," in which sense also the term soul is applied in scripture (Acts xxvii. 37, 1 Pet. iii. 20.)

We are also informed "they shall be kings and priests to God and to Christ, and shall reign with him a thousand years." Now, we find in the fifth chapter these words, spoken by the redeemed before the throne: "Thou hast made us kings and priests to God, and *we shall reign on the earth;*" and we believe them?

Again we read, "This is the first resurrection," (ver. 5.) Now, as two opposites, such as a spiritual and a literal resurrection, are never classified together—if the second resurrection be literal, the first must be so also; and if we spiritualize the first, we must spiritualize the second also, which would leave no resurrection at all; therefore, both resurrections must be literal.

Mark also the distinctive character of these two resurrections: "Blessed and holy is he that hath a part in the first resurrection." This corresponds with the term, "Resurrection of life;" but the subjects of the second resurrection are "the rest of the dead," all the wicked of mankind, which corresponds with "the resurrection of damnation" (see Jn. v. 29.)

The description given of the coming of Christ with his saints in chap. xix. we consider to be the strongest evidence contained in the connection in favour of a literal resurrection; for as

Christ is there represented as ruling the nations with a rod of iron, and to break them as a potter's vessel (ii. 27, xix. 15), and as he has promised that his saints shall do so also (Rev. ii. 27), *his saints must be resurrected to do it*, before "the wicked are cut off from the earth, and the transgressors shall be rooted out of it," (Prov. ii. 21-22); for the rebels, after the millennium, shall be destroyed by God with fire from heaven.

In chapter xix. at the sounding of the seventh trumpet, which refers to the period when the beast is destroyed and Christ's kingdom established, (compare xii. 7 with xvii. 8), we find the elders before the throne exclaim, "We give thee thanks, O Lord God Almighty, who art, and who was, because thou hast taken thy great power, and hast commenced thy reign." The nations were wroth, and thy wrath came, *and the time of the dead when they should be judged, and a reward should be given to thy servants the prophets, and to the saints, and to them that fear thy name, small and great*; and when thou shouldst destroy those that destroyed the earth (xi. 15, Campbell's edition.) Let the reader judge whether or not these things can be done without a literal resurrection, and consequently a personal coming of Christ.

Let us now refer to Daniel's vision of the beast. The first verse is from the Geneva translation. And "beholde thys horne had eyes lyke a man, and a mouthe speakynge presumptuous thyngs; I looked *tyll the seats were prepared*, and till the old aged sat him down." "His garment was white as snow, and the hairs of his head like pure wool: his throne was like the fiery flame, and his wheels like burning fire. A fiery stream issued and went forth before him; thousand thousands ministered to him, and ten thousand times ten thousand stood before him; and the judgment was set, and the books were

opened. I beheld then, because of the voice of the great words which the horn spake, till the beast was slain, and his body destroyed and given to the burning flames (see Joel iii. 12-14.) Now, respecting this beast with the ten horns, and the little horn (Popery), with a mouth speaking great things, we read, "I beheld, and the same horn made war with the saints, and *prevailed against them until the Antient of Days came, and judgment was given to the saints of the Most High*; and the time came that the saints possessed the kingdom," (vii. 9-11, 21-22.)

How will these statements correspond with the Apocalypse? John saw the judgment of the great whore; he saw the judge descend, and the beast cast into the lake of fire; he saw thrones, and them that sat upon them; *and judgment was given with them, and they lived and reigned with Christ a thousand years.*

We conclude by reminding our readers that, if the beast has nearly accomplished his 1260 years, when he shall be destroyed, then the Antient of Days will soon arrive (Dan. iii. 21-22.) The King of Kings will soon tread the wine-press of the wrath of God (Rev. xix. 15), "in that great day of God Almighty," when the cities of the nations shall fall (xvi. 19), and when, at the battle of Armageddon, the fowls shall be satiate with the flesh of the rebellious.

Lord, give us grace to watch and to pray always, that we may be counted worthy to escape all these things that shall come to pass, and to stand before the Son of Man.

R.

REMARKS BY EDITOR.

The great design of writing or speaking is either to elicit truths not fully understood, or to vindicate and maintain those already believed. The teaching of the Holy Spirit is contained in the Bible. In its pages are contained treasures of incalculable

value. The progressive, yet distinct developments of the Divine Mind in regard to the redemption of the world, are here revealed as a system most unique and perfect. Holy men spoke as they were moved by the Holy Spirit.

The Book of Revelations, the last of the volume, chiefly presented in hieroglyphic form, for the exercise of faith and confidence, has ever been, and still is, a source of much speculation among the children of men. Things new and old are constantly flowing from the tongue and the press, to initiate, if possible, the human mind into the mysteries of God, his government of the world, and of the antagonistic claims of Christ and of Anti-Christ. Still, Time, that great revealer of secrets, does more than any other agent, to develop the divine purposes presented in these living oracles of truth.

Having carefully read the article by Brother R. on Rev. xx. 1-6, we are unable to say anything particular on its merits, inasmuch as it presents us with nothing new. The mind is not much more enlightened on millennial matters subsequently to its perusal than it was previously. It is still an unsettled question, and the inquiry continues to be made—does the paragraph refer to a figurative spiritual resurrection of the church of Christ, typified by the reign of Solomon, when all the enemies of Israel were either slain or kept in abeyance for a period?—or does it refer to the literal personal descent of the Lord, with his redeemed and immortal children, to reign on earth for one thousand years prior to the winding up of all human affairs? If it be true, as Bröther R. affirms, that the Beast, (political government) the Harlot, (Roman Catholicism) the false Prophet, (Mahomedanism) the Dragon, and Satan, with their adherents, are to be cast alive into the lake that burneth with fire and brimstone, and to be shut up for one thousand years,

what nations will be then left for the Lord and his immortal associates to rule with a rod of iron during the millennial reign? Certainly the saints will not require this iron rule. Who, then, are to be ruled? There are some parties who could more easily believe that the “electric telegraph” is to be the iron rod by which the nations are to be ruled for a thousand years, than that they could receive such an hypothesis. Let not the reader be startled, nor yet wrathful against these persons, for we are assured that they most firmly believe both in the spiritual and personal reign of our adorable Lord and Saviour Jesus Christ. His spiritual reign is now in progression, extending to the heart and conscience of every man and woman on earth, and will continue to progress to the end of this dispensation, when the secrets of all hearts shall be judged by Jesus Christ at his appearing in his kingdom, according to Paul's gospel.

The kingdom which is now spiritual and realized by faith, at the revelation of Jesus Christ from heaven, will be both literal and personal—spiritual, enjoyed by sight, and not by faith. All present will be able to see as they are seen, and to know as they are known—so far as their character, state, and destiny are concerned. Behold He cometh in the clouds, and every eye shall see him, even they who pierced him; and all the kings of the earth shall mourn because of him. Yes, so let it be. Now, when the Son of Man shall come in his glory, accompanied by all his holy angels, and shall be seated on his glorious throne, then shall all the nations be assembled before him, and out of them he will separate the good from the bad, as a shepherd separates the sheep from the goats; the sheep he will set at his right hand, and the goats on his left.—For whoever is ashamed of me and my word in this adulterous and

sinful generation, of him likewise will the Son of Man be ashamed when he shall come in the glory of his Father, accompanied by the holy angels. —Seeing it is just with God to return affliction to them who afflict you, and to you the afflicted rest with us at the revelation of the Lord Jesus from heaven, with his mighty angels in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power. When he shall come to be glorified in his saints, and to be admired in all them that believe. If these three quotations from holy writ do not teach that the righteous and the wicked who lived in the days of our Lord and of his Apostles, with those of subsequent periods, will meet in his presence at the time when he shall come in the clouds of heaven, then what do they teach?

The Apostle Peter says of the Christian disciples in this world, "You are an elect race, a royal priesthood, a holy nation, a purchased people: that you should declare the perfections of him who hath called you out of darkness into his marvelous light; who formerly were not a people, but now are the people of God; who had not obtained mercy, but now have obtained mercy." Regarding the same persons when in a future resurrected and immortal state, they are spoken of not as priests, but as conquerors, eating of the tree of life which is in the midst of the paradise of God—possessing a crown of life—partaking of the hidden manna—having a new name written which no man knows except he who receives it. As for the conqueror, he shall be clothed in white apparel; his name shall not be blotted from the book of life, but confessed before the Father, and before his angels; he shall be a pillar in the temple of God, and he shall go out no more; the name of

God, and the name of the city of God, the new Jerusalem which is to come down from heaven, from God—the new name shall be inscribed upon him. The nations shall be dashed in pieces like a potter's vessel. But it does not say that the righteous or justified ones shall do this, although his saints or anointed ones may and no doubt will at his bidding. The earth, or unbelievers, are to help the church out of her wilderness state, as they did the Jews out of Babylon. See Isa. xiii. 3, xli. 2, xlv. 28, xlv. 1; Jeremiah xxvii. 6-8; 1 Kings, xix. 15; 2 Kings, viii. 7-12; Rev. xii. 16.

PROPHETIC DEPARTMENT CONTINUED.

DEAR SIR—Agreed with you substantially in the faith of the church, and thirsting for the time when we shall luxuriate in closest fellowship of love, unity, and knowledge, permit me to express the gratification I feel in your having turned your attention to the subject of the Lord's return, (be that return spiritual or personal) and opened the pages of the Harbinger for investigation of, and information upon, the subject.

Although I regard the second coming of Christ as the hope of the church, I differ somewhat with J. F.'s mode of treating the same—in quoting scripture by wholesale, and taking his positions as true, without defending his application of those scriptures so as to establish those positions. Yet I am glad that he has written upon the subject, and that you have inserted his thoughts. In many of your own remarks thereon, as also those of Mr. J. Wilson, I differ; but I am persuaded that, by comparison of individual judgment, cautiously and prayerfully given—selected, inserted, information—edification, and profit may be the results. The wisest know but in part, and we have all need of each other. Superiority of judgment denotes but pro-

portioned responsibility. The smallest stars possess an actual existence, and shed their measure of light upon us. The widow's two mites were, owing to circumstances, more than the gifts of all those who honoured the treasury. It is possible we may each learn something from the other. There are useful lessons for the rich in the circle of poverty, and for the wise in the school of what is called folly. Freedom of investigation and expression, within the bounds of prudence and scripture testimony, is every Christian's birthright; and the tendency of the age, among the elect of God, is to unity of judgment and action. Let us, then, bear with each other awhile. Let us not despise or revile each other because we cannot just see alike. Let us not make our individual or social judgment the arbitrary standard to the prevention of others' doubts or objections, or even to temperate and Christian discussion, as was the case with that system whose overthrow myriads are ready and waiting to hail with delight. Truth is mighty, yea, almighty, and must prevail. Where it exists, it exists by virtue of its own nature, with and like its Author. The more it is tested, the firmer it grasps, the brighter it shines, the greater and more magnificent are its conquests. Jehovah has promised, then, that the watchmen of Zion shall yet see eye to eye, and that all, from the least unto the greatest, shall know the Lord. These sayings are faithful and true. This glorious state of things is considered, however, as to be accomplished "when the Lord shall bring again Zion"—"when he will appear in his glory."

Before proceeding to the proof of these things, I have two or three other particulars to premise, which are worthy of separate consideration, and which are needful as so many progressive steps to the humble and prayerful student of prophecy, in order to that sure conclusion, that in-

terest and profit thence to be derived. Submitting these matters to your editorial discrimination and Christian judgment, I shall realize great pleasure in supplying a short article each month for awhile, for your Prophetic Department. **MINIMUM.**

[NOTE.—As we have this month several additional correspondents who have expressed a desire to contribute to our Prophetic Department, we must request the writers not to extend any article beyond 2 or 3 pages. And as no man is justified in waiting the arrival of the millennium before he commences sowing to the Spirit, our contributors will please to bear in mind that some practical deduction should be drawn from each communication. Will "Minimum" consider whether the watchmen seeing eye to eye were not the Apostles; and if the "all taught of God" are not the disciples—the fathers, young men, and children constituting the body of Christ. 1 John ii. 12-21; Hebrews viii. 10-13.—J. W.]

FLEMING ON PROPHECY.

(Continued from page 330.)

II. I proceed to improve what I have said both theoretically and practically.

And 1st, I shall advance something here, as a theoretical improvement of what I have said upon the former head. For by this key, we may attain, in a great measure, to unlock the dark apocalyptic periods and times; those, I mean, that relate to the continuance of the Papal power, both as to his gradual growth and increase first, and his decay afterwards, until his last and final destruction. And in relation to these, the far greatest part of the Apocalypse must be understood.

Now, in order to this performance, I must premise this one thing, viz. that the seven seals, trumpets, and vials (in which is contained the order and series of the whole apocalyptic

prophecy, and to the explanation and illustration of which, all the other particular visions are subservient)—that, I say, these are joined together by the link of the seventh seal and seventh trumpet; so as the seventh seal doth, as it were, produce or include the seven trumpets, and the seventh trumpet the seven vials, in the same manner.

This I should reckon no difficult thing to demonstrate, but that it would be too long to insist upon it in this place. Only let me desire you to consider, that it was not until after the opening of the seventh seal, that John saw the angels with the seven trumpets (chap. viii. 1-2.) And that it was after the sounding of the seventh trumpet also that he tells us he saw another sign, great and wonderful (chap. xv. 1) which was the vision of the vials. So that I wonder that Mr. Mede, Dr. Mure, and others, have suffered themselves to be confounded in their interpretations by reason of their not observing this, and consequently, by jumbling some of the trumpets with the seals, and most of the vials with the trumpets.

Now, this being supposed, we will find the series of time run in the following order, according to his three-fold septenary of periods, which do insensibly run out one into the other.

The first septenary of seals relates to the Christian church during the state of the Roman empire. And these do accordingly run in this order.

The first seal exhibits the state of the church under the conduct of a glorious Rider on a white horse, having a bow in his hand, and a crown given unto him, who went out conquering and to conquer (chap. vi. 2.) Under which emblem Christ himself is represented, going forth upon his conquests over Jews and Gentiles; and as this relates to Christ's first victory over his enemies, after his commission to his disciples to preach the gospel to all nations (Matt. xxviii. 18-20) and the pouring down of his

Spirit for this end on the day of Pentecost, (Acts ii.) so the full completion of it is not till the end of time. For after all other horsemen and enemies of the church have done their utmost against Christ and his people, we find this Horseman leading them all in triumph as his captives, and proceeding in his conquests to make a full and final end of them. For which see chap. xix. 11, 12, &c. So that this seal begins with A.D. 33 or 34, and does not end till the end of time, as to its full completion. But if we reckon it only in relation to the beginning of the next seal, (Christ's conquests being darkened) we shall see that immediately.

The second seal (chap. vi. 3, 4) under the emblem of a rider upon a red horse (who had a great sword given him, in order to take peace from the earth, and to engage men in wars) represents the state of the empire from the time that Nero made war on the Jews, A.D. 66; and so contains the civil wars of Galba, Otho, and Vitellius, when men did so remarkably kill one another; and the wars of Vespasian and Titus against the Jews, completed afterwards by the terrible destruction of that nation under Hadrian; together with his other wars, and the preceding persecutions of Domitian and Trajan, and the conquests of this last prince. So that, as this begins with A.D. 66, it ends with Hadrian's wars in 134, or with his life, 138.

The third seal (chap. vi. 5-6) begins therefore, with A.D. 138, where, under the hieroglyphic of a rider on a black horse, with a pair of balances in his hand, to weigh and measure all things exactly, is set forth the excellent reigns of the admirable Antonines, Pius, and Philosophus. And, therefore, this seal runs out in the year 180.

The fourth zeal (chap. vi. 7-8) represents the Roman horse turned pale, and the rider changed from a grave and awful judge to a murderer,

so as to be called Death, by reason of his throwing so many into Hades, or the future state, by immature deaths. Where we have a very remarkable account of the state of the Roman empire after the decease of the brave Antoninus Philosophus, under the barbarities of Commodus, the short-lived reigns of Pertinax and Didius Julianus, but especially under the bloody Septimus Severus, in his wars against Persennius Nigerius, Albinus, and others, and under his son Caracalla; and afterwards under Macrinus, Heliogabalus, (the reign of the excellent Alexander Severus being but a short breathing to the empire and the Christians) Maximinus, and his son Pupienus, Balbinus and Gordianus, and Philippus and his son—with whose death, I think, this seal runs out in the year 250. And with the death of these Phillippi, who favored Christianity, the four evangelical living creatures (which our translation renders Beasts, most unaccountably) cease to speak openly.

The fifth seal, therefore, discovers the state of the Christian church to be exceedingly languishing and melancholy, as if the saints were all slain, praying and crying for vengeance against their persecutors, while they are represented as lying under the altar (chap. vi. 9, 10, 11.) So that this period begins with Decius, the first universal persecutor of Christians (for all the former persecutions under Nero, Domitian, Trajan, and the Antonines, were but provincial ones, and that of Maximinus against the ministers only) who began his reign and persecution together in the year 250, and was seconded in it by Valerian (for the short reigns of Trebonianus, Gallus, and Æmilianus, hardly deserve to be taken notice of in this case.) Now the souls of the martyrs are desired to rest patiently until the confused reign of Galienus should run out, and the thirty tyrants that rose in his time should be cut off, together with the short-lived Claudius

Gothicus; seeing, after that little interval, their brethren were also to suffer still further under Rome Pagan—viz. under Aurelian, and afterwards (when the short reigns of Tacitus, Probus, Carus, and Carinus should be over) under the cruel persecution raised against them by Dioclesian and Maximianus, elder and younger, together with Severus and Maximinus. So that this seal ends with the conclusion of this last persecution, begun by Dioclesian, and so expires A.D. 306.

The sixth seal (chap. vi. 12-17) gives us an account of God's gracious answer, at length, to the prayer of the slain witnesses, in the destruction of Rome Pagan, after their cup was made full by the last cruel persecution; and this is described as if heaven and earth were come to an end. For so the prophets use to represent the ruin of kingdoms and monarchies, as we see among other places (Jer. iv. 24, Isa. xiii. 10, and xxiv. 21-23, Joel ii. 10.) So that this seal contains the great and terrible wars of Constantine the Great against all those last tyrants, from the year 306 to the death of the last Pagan emperor Licinius, A.D. 324.

The seventh seal, therefore, represents the short breathing of the church (chap. viii. 1) and peace of the Christians under Constantine, from the year 313, when he first published an edict in their favor; and particularly from the death of Licinius, A.D. 324 to his own decease in the year 337, immediately upon which the scene alters: and then begins

The second septenary of trumpets, which gives us an account of the state of the church, in relation to the gradual growth and increase of her anti-christian enemies, though in a way also of judgment upon them—which I represent to you in the following series and order:

The first trumpet (chap. vii. 7) began a little after Constantine's death, in the wars between his eldest and youngest son, or at the death of

the first in battle, and of the last by the usurpation of Magnentius, which was a kind of mixed storm of hail, fire, and blood. The continuance of it was in the persecutions against the orthodox by Constantius and Valens, with the intervention of that against all Christians by Julian, the apostate. And the conclusion of it seems to be the usurpation of Maximus, upon the death of Gratianus, and afterwards the death of Valentinian the Second, and finally the wars and death of Theodosius; so that it began with the year 339, and ended A.D. 395.

The second trumpet (chapter viii. 8, 9) represents a great kingdom, under the emblem of a mountain (see Jer. li. 25), burning with fire (i. e. in a cruel and fierce manner), and thrown into the midst of the body politic, or empire of Rome, represented by the sea (see chap. xviii. 15), by which the third part of it became blood; by which we are, unquestionably, to understand the irruption of the barbarous nations of the Vandals and Goths into the Roman dominions. This began about the death of Theodosius, and made a formidable progress (A.D. 405) in the days of Arcadius and Honorius, by Radagisus, and afterwards Alaricus, who took Rome (A.D. 410); and it was continued during the inroads of Athaulphus the Goth (who pillaged the great city, A.D. 414), and of Gensericus the Vandal, and of Attila the Hun into Italy, and other Roman provinces, which they and others about that time wasted miserably, to the year 355, and afterwards to the year 476.

The third trumpet (chap. viii. 10, 11) doth plainly represent the destruction of the Western empire, by a star falling from the heaven of its glory, as a burning lamp. For after it had struggled with its fatal destiny, under the obscure Cæsars, Avitus Majoranus, Severus, &c. it did at length expire with Augustulus (A.D. 475 or 476.) This star was called Worm-

wood, because of the bitter trials this brought upon the empire. For the Ostro-Goths planted themselves in Italy, and reigned as arbitrarily as the emperors had ever done. So that this period began with the kingdom of the Ostro-Goths, A.D. 476, and ended with it, A.D. 553.

The fourth trumpet (chap. viii. 12) brings yet further desolations on Rome, by darkening its splendour and glory, represented by the eclipsing of the sun, for a third part of it, and the moon and stars also in a like manner; by which we are to understand, no doubt, the decay of the imperial power and authority in the West by the Lombards, and the Exarchat afterwards. So that this trumpet lasted from the year 568 to the year 758, when Pepin made the Pope, in a manner, king of Rome (who, in requital of his kindness, gave his son, Charlemagne, the empty title of Emperor of Rome, making thus the succeeding western empire an image of the ancient one, Rev. xiii. 14, 15), by which both the power of the Lombards, of the Exarchat, and the Emperors did, as it were, terminate in him; and as the Exarchat ended A.D. 752, so the Lombards were totally expelled Italy a little after—viz. 773.

(To be continued.)

ANECDOTES, INCIDENTS, AND FACTS,

CONNECTED WITH THE ORIGIN AND PROGRESS OF THE CURRENT REFORMATION, SOME OF WHICH HAVE NEVER BEEN BEFORE PUBLISHED.

NO. I.

THE greatest changes in nature and society are frequently not only the results of causes remote in themselves, but of instruments, agencies, and events, exceedingly feeble and small compared with the magnitude, importance, and grandeur of the results. The dreams of Joseph, and the exposure of Moses in an ark of

bulrushes, were, in themselves, matters of trivial importance. Yet, constituted as the world is, the destinies of all mankind are more or less directly or indirectly connected with these events. Time, in its mighty career, and eternity, in its grand and awful developments, may yet show that, in the mysterious schemes of Divine Providence and moral government, the whole human race may, in the epocha of time, be much affected by these very trifling and apparently contingent events.

Had Joseph not been sold a slave into Egypt, the Israelites had never sojourned there; the arts and learning of the Egyptians, together with their idolatry, would not have given character and destiny to the Jewish people. The Exodus and all its miracles had never occurred; human history would never have been what it now is, or what it will hereafter be. If Carthage had conquered Rome, and not Rome Carthage, who could now declare what might have been, or what might yet be, the condition of the world? If the elector of Saxony had not patronised Luther, or if a sale of indulgencies had not roused into action the mighty energies of his soul, what of Protestantism would there have been in its present forms?

Newton's observation of a falling apple, Franklin's reflections upon a thunder cloud, the Marquis of Worcester's speculations on steam, the conjectures of Columbus on a new continent, &c. &c. have changed the condition of mankind, and given new sciences and new arts to the world.

The beginnings of all things are both small and weak. Yes, the oak is in the acorn, the giant in the embryo, and the destinies of the world in the fortunes of an individual. The character of a nation sometimes takes its color from that of an individual. Hence the ambition of a Cæsar, or a Napoleon, gives laws to nations, dissolves and reorganizes the kingdoms

of the world. And so in a single great truth, placed in a proper attitude before the mind, may sometimes be found the cause of momentous changes, not only in a single individual, but in great masses of mankind; indeed, in nations and generations of men.

The question has been often propounded to me—How came you by your present views of the Christian religion? Are they original, or derived? If original, by what process of reason? If derived, from what authority or source? These are questions of but little consequence to any individual. The capital question is, *are they well founded?*

There are no new discoveries in Christianity. It is as old as the sacred writings of the apostles and evangelists of Jesus Christ. *Our whole religion, objectively and doctrinally considered, is found in a book.* Nothing discovered by any man that has lived since John wrote the Apocalypse is of any virtue in religion; nay, indeed, is no part or parcel of Christianity. All that can now be pretended or aimed at, by any sane mind, is *the proper interpretation of what is written in Hebrew and Greek*, and translated into all the modern languages in the civilized world. Whatever in Christianity is new is not true. Whatever is true is contained in the commonly received and acknowledged books—our Old and New Testaments, or covenants. Philology, and not philosophy; history, and not fable; reason, and not imagination; common sense, and not genius, are essential to the perception, and candor and honesty to the reception, of the gospel of Christ and its spiritual privileges and honors.

But how were you led to interpret the scriptures differently, and to teach and practise differently from what you once thought, believed, and practised? Well, as these may be useful to others, I will answer the question

by the narration of a few incidents, anecdotes, some of which, never before published, may be of use to others, and lead them to a new mode of thinking and acting, as well as of enjoying the Christian religion.

I will go no further back than my arrival in the United States in 1809, and note a few matters very trivial in appearance, but important in their bearing and results.

The first *proof sheet* that I ever read was a form of MY FATHER'S DECLARATION AND ADDRESS, in press in Washington, Pennsylvania, on my arrival there in October, 1809. There were in it the following sentences :— "*Nothing ought to be received into the faith or worship of the Church, or be made a term of communion amongst Christians, that is not as old as the New Testament. Nor ought any thing to be admitted as of Divine obligation, in the Church constitution and management, but what is expressly enjoined by the authority of our Lord Jesus Christ and his Apostles upon the New Testament Church, either in express terms or by approved precedent.*" These last words, "*express terms*" and "*approved precedent*" made a deep impression on my mind, then well furnished with the popular doctrines of the Presbyterian church in all its branches. While there was some ambiguity about this "*approved precedent*," there was none about "*express terms.*" Still a *preccdent*, I alleged, might be in "*express terms*," and a good precedent might not be clearly approved or expressly stated by apostles or evangelists with approbation.

While reasoning with myself and others on these matters, I accidentally fell in with Dr. Riddle, of the Presbyterian Union church, and introduced the matter to him. "Sir," said he, "these words, however plausible in appearance, are not sound; for if you follow out these, you must become a Baptist." "Why, sir," said I, "*is there, in the scriptures, no*

express precept for, or precept of, infant baptism?" "Not one, sir," responded the Doctor. I was startled, and mortified that I could not produce one. He withdrew. Turning round to Mr. Andrew Munroe, the principal bookseller of Jefferson College, Cannersburgh, Pa. who heard the conversation: "Send me, sir, if you please, forthwith, all the treatises you have in favour of infant baptism." He did so. Disclaiming the Baptists as "an ignorant and uneducated population," as my notions were, I never inquired for any of their books or writings. I knew John Bunyan's Pilgrim's Progress, and had often read it; but I knew not at that time that he was a Baptist.

All the members of the "Washington Christian Association," whose "Declaration and Address" my father had then written, were not only all Pedo-baptists, but the most leading and influential persons in it were hostile to the Baptist views and practice. So to work I went to maintain my positions in favor of infant baptism. I read much during one year on the subject. I was better pleased with Presbyterianism than with any thing else, and desired, if possible, to maintain it. But despite of my prejudices, partialities and prospects, the conviction deepened and strengthened that it was all a grand Papal imposition. I threw away the Pedobaptist volumes with indignation at their assumptions and fallacious reasonings, and fled, with some faint hope of finding something more convincing, to my Greek New Testament. But still worse. I found no resting place there; and entering into conversation with my father on the subject, he admitted there was neither express terms nor express precedent. But, strange to tell, he took the ground that once in the church, and a participant of the Lord's supper, we could not "unchurch or paganize ourselves;" put off Christ and then make a new profession, and commence again as

would a heathen man and a publican.

Having the highest esteem for his learning, and the deepest conviction of his piety and devotion to the truth, his authority over me then was paramount and almost irresistible. We went into discussion. He simply conceded, that we ought not to teach nor practice infant baptism without Divine authority ; but, on the contrary, preach and administer the apostolic baptism. Still, however, we ought not to unchristianize ourselves and put on Christ, having not only professed and preached the Christian faith, but also participated in its solemn rites. We discussed this question, and all that family of questions, at sundry interviews, for many months. At length I told him that, with great reluctance, I must dissent from all his reasonings upon that subject and be baptized. I now fully and conscientiously believed that I never had been baptized, and, consequently, I was then, in point of fact, an unbaptized person ; and hence could not consistently preach a baptism to others, of which I had never been a subject myself.

His response was, "I have, then, no more to add ; you must please yourself." On leaving me in the morning, he asked me *when, where, and by whom* I intended to be immersed ? As to the place, I preferred to be baptized near home, among those who were accustomed to attend my preaching ; as to the time, just as soon as I could procure an acceptable Baptist minister. The nearest, and, indeed, the only one known to me, was Elder Matthias Luse, living some thirty miles from my residence. I promised to let my father know the time and place as soon as I obtained the consent of Elder Luse.

Immediately I went in quest of an administrator, of one who practised what he preached. I spent the next evening with Elder Luse. During the evening I announced my errand. He heard me with pleasure. Having,

on a former occasion, heard him preach, but not on that subject, I asked him *into what formula of faith* he immersed ? His answer was, that "the Baptist church required candidates to appear before it, and on a narration of their experience, approved by the church, a time and place were appointed for the baptism."

To this I immediately demurred, saying, that I knew no scriptural authority for bringing a candidate for baptism before the church to be examined, judged, and approved by it, as prerequisite to his baptism. To which he simply responded, "It was the Baptist custom." But was it, said I, the apostolic custom ? He did not contend that it was, admitting freely that such was not the case from the beginning. "But," added he, "if I were to depart from our usual custom, they might hold me to account before the Association." "Sir," I replied, "there is but one confession of faith that I can make, and into that alone can I consent to be baptized." "What is that ?" said he. "Into the belief that *Jesus is the Christ*, the confession into which the first converts were immersed. I have set out to follow the apostles of Christ and their master, and I will be baptized only into the primitive Christian faith."

After a short silence, he replied, saying, "I believe you are right, and I will risk the consequences ; I will get, if possible, one of our Redstone preachers to accompany me. Where do you desire to be baptized ?" "In Buffalo creek, on which I live, and on which I am accustomed to preach. My Presbyterian wife," I added, "and, perhaps, some others, will accompany me."

On the day appointed, Elder Henry Spears, from the Monongahela, and Matthias Luse, according to promise, met us at the place appointed. It was on the 12th of June, 1812, a beautiful day ; a large and attentive

concourse was present, with Elder David Jones, of Eastern Pennsylvania. My father made an elaborate address on the occasion. I followed him with a statement of the reasons of my change of views, and vindicated the primitive institution of baptism, and the necessity of personal obedience.

To my great satisfaction, my father, mother, and eldest sister, my wife, and three other persons, besides myself, were that same day immersed into the faith of that great proposition on which the Lord himself said he would *build his church*. The next Lord's day some twenty others made a similar confession, and so the work progressed, until in a short time almost an hundred persons were immersed. This company, as far as I am yet informed, was the first community in the country that was immersed into that primitive, simple, and most significant confession of faith in the divine person and mission of the Lord Jesus Christ, without being brought before a church to answer certain doctrinal questions, or to give a history of all their feelings and emotions, in those days falsely called "*Christian experience*," as if a man could have Christian experience before he was a Christian!

A. C.

CORRESPONDENCE.

DEAR SIR—In your reply to the observations I made on baptism, in my letter of 15th May, you admit that baptism is a figurative institution, consequently possessing no moral merit. But you affirm that obedience to it restores man to the favor of God. This I consider only a bold assertion, as the Scriptures nowhere say so. I presume you will admit that Simon of Samaria was obedient to baptism: his case proves that something more than obedience to baptism is necessary to restore man to the favor of God.

Again, you consider the one righteousness in Rom. v. 11, to mean baptism for the remission of sins, and it is only sectarian prejudice that prevents people from perceiving this—consequently you must consider all the blessings stated at the end of the chapter as the result of obedience to baptism. As not one word about baptism can be found in the whole chapter, your assertion that the one righteousness means baptism has no foundation to rest upon.

Mr. Campbell, in the version edited by him, in place of the one righteousness, renders it one act of obedience. What, then, are we to understand to be the meaning of the one translation or the other? The comparison stated by the Apostle from Romans v. 12 to the end of the chapter, surely can never be understood as a comparison between Adam's one offence and baptism. I think it is quite evident that the comparison is between the one offence of the first Adam, and the one act of obedience of the second Adam, in laying down his life at the command of his heavenly Father, as an atoning sacrifice, in the room of guilty sinners. Now as nothing can atone for moral guilt but moral merit, and the merit of Christ's sacrifice being infinite, it superabounded over the one offence of Adam, by which alone sin can be pardoned in consistency with all the moral perfections of God.

The sacrifices under the law were appointed for the remission of sins, and forgiveness was promised by obedience to that appointment; but as they possessed no moral merit, and were only figurative institutions, and were designed to shadow forth that one sacrifice which Jesus offered when he came to put away sin by the sacrifice of himself—hence the Apostle affirms that it is impossible that the blood of bulls and of goats could take away sin. Now if figurative institutions under the law could not take away sins, how is it possible

for a figurative institution under the gospel to wash away sins, as both are figures of the same glorious event, only with this difference—the one was a figure that this would be done by sacrifice, the other that it has been done by sacrifice, baptism being an exhibition that Jesus was delivered for our offences, and raised again for our justification.

By giving this a place in your next number you will much oblige,

A SCOTCH BAPTIST.

Edinburgh, 14th July, 1848.

REPLY TO SCOTCH BAPTIST, NO. II.

Dear Sir—In reply to yours of the 14th instant, permit me to say, that when a sinner receives the gospel, there is no merit on his part, any more than when he receives food for the daily sustenance of his body. In neither case has he anything whereof to boast before God. All is of pure favour. So baptism, while it cannot create or purchase anything for the sinner—Christ, by his death and resurrection, having accomplished this for him—is, nevertheless, the constituted medium or channel of the remission of sins, the Holy Spirit, and a well-founded hope of eternal life.

The brethren at Rome, some of whom were in Jerusalem on the day of Pentecost, heard the first gospel sermon, believed it, and were justified by faith after, or when they were baptized into the name of the Father, of the Son, and of the Holy Spirit—and not before. Then it was they had peace with God through our Lord Jesus Christ, by whom they received the atonement, or reconciliation.

The case of Simon of Samaria shows truly that something more than baptism, or even faith, (for he believed) is necessary to restore man to the favor of God. His heart was not right in the sight of God: he was in the gall of bitterness, and still bound by iniquity. Paul said of some other baptized believers, that they had not

the knowledge of God. To their own shame it was spoken. Simon, therefore, had not either a correct knowledge of God, or that contrition of heart which leads to the renunciation of covetousness and every other crime. Hence, like many others, he wanted to buy and sell the free gift of God, but was rejected in a moment for his presumption and impiety. This, however, is not the matter of inquiry between us.

Is baptism, as given to the world by the Apostles, the divinely constituted medium of bringing intelligent believing penitents into the enjoyment of peace and pardon before God? I take the affirmative of this. Will you, dear sir, from the testimony of God, prove to the contrary? Not one inspired example or precept to that effect can be produced since the Spirit of God was poured out from on high on the day of Pentecost.

Respecting baptism not being mentioned in the 5th chapter of Romans, permit me to remind you that the Apostle was writing to those who had been buried with Christ in baptism. Indeed, all the Epistles were addressed to those who, in this respect, were the brethren of Jesus, of Paul, and of the whole church. For Christ loved the church, and gave himself for it, that he might cleanse it with the washing of water by the word; that he might present it a glorious church, not having spot, or wrinkle, or any such thing. There are other chapters in the Epistles to the brethren in which neither faith, repentance, nor baptism are mentioned, except by implication. Pray, what does this prove against baptism for the remission of sins?

The righteousness, or justification, spoken of in the 5th chapter of Romans, is not the same thing as baptism; still the latter may, and does, lead to the enjoyment of the former. Therefore, being justified by faith (through baptism), these parties had peace with God, through our Lord

Jesus Christ. Thus, by *one act of obedience*, many are constituted righteous before God, and go on their way rejoicing.

You say the sacrifices under the law were appointed for the remission of sins, and forgiveness was promised by obedience to those appointments. I suppose you mean to say that *some* of the sacrifices were appointed for this purpose. Now, suppose the parties refused to obey, would they have had the forgiveness of sins? Or, suppose they had brought the halt, the lame, or the blind, for sacrifice, or a wheaten offering, instead of a bloody victim, although there is no moral merit in either, would they have been accepted? You know, sir, they would not; nor will God accept of any of the institutions of man, the teaching of Anti-Christ to the contrary notwithstanding!!

If periodical sin-offerings, which were appointed under the law (thereby calling sins to remembrance again every year) answered the purpose for the time being, how much more shall not he who, through the eternal Spirit, offered himself without spot unto God, purge the conscience from dead works to serve the one living and true God? That a sinner, before he can stand in the presence of the Saviour with acceptance, must be enlightened in his mind, changed in his state and affections, and justified in his person and character, is obvious to all persons of faith and reflection. This position, to my mind, is attained by the obedience of faith. With you, it appears to be accomplished by *faith alone*, obedience following as a matter of course. Still, if I understand you correctly, pardon, or justification, is complete without it; and the sinner, even while in the kingdom of Satan, can enjoy these distinguished blessings and privileges. How to reconcile your creed with the teaching of the Holy Spirit is the great difficulty. Paul said that he received grace and

apostleship for the *obedience of faith* among all nations, and that the great secret which he proclaimed concerning the resurrection of the dead, was in accordance with the prophetic writings and the commandment of the eternal God, made known to all the Gentiles, in order to the *obedience of faith*. He (Jesus) is the author of the eternal salvation to *all them that obey him*. Indeed, the *obedience of faith*, and not faith alone, is insisted upon both for saint and sinner, from Genesis to Revelations; and that man is guilty of a daring crime who attempts to separate them.

Yours benevolently,
J. WALLIS.

July 17, 1848.

PEACE AND UNION.

In my last I did not give Brother Gray great credit for delicacy of feeling, or propriety in judgment; nor do I now intend to compliment him for stating his meaning with precision. In my first letter I related some facts, and amongst others these two:

1. It is "an understood and fundamental principle in the (Baptist) church (in Dundee) that a member going to a distance could hold fellowship with any church—open communion—and I have heard of some with Independent churches; and when they return, neither the church nor any one has a right, and would be set down as disorderly, were they to refer to such conduct."

2. "This church will not receive into its fellowship any who are unbaptized, but admits all who are, to whatever denomination they may belong."

In his first communication Brother Gray boldly affirmed that their fundamental principle is a fundamental principle of the Reformation, or rather what is better, of the New Testament; but it now appears (very dimly, I allow) that he never meant this! He considers that parties act-

ing as do some in the Baptist church, are fit subjects for solicitude and instruction.

However, he has asserted that the practice of the Meadow-side Baptist church, stated in item 2 above, is in accordance with the fundamental principles of the Reformation, and the New Testament. The practice is not acted on in Nottingham, as appears from your note. But this is not a question which should be decided except by the unerring standard. The opinion of any brother, however eminent, can be of no avail, and is totally unnecessary if the Bible substantiates his position.

Will Brother Gray, therefore, answer the following questions, which, indeed, embody those at the end of my last letter? I would beg that he keep specially in view that the persons to be admitted may belong to any of the denominations, and that it is absurd to talk of improper or guilty practices being justifiable because they arise from opinion.

Question 1. Is there any command, precept, or example in the New Testament, warranting a baptized believer either occasionally or generally to hold communion with the unbaptized?

2. If not, where is the proof that the New Testament warrants that a person pursuing such conduct should be received into general or occasional communion with the church?

I still adhere to my old name. If Brother Gray had any objection to being wounded by the lance of an "unknown," he should not have run against it. Still I consider it better, in discussing such matters, to do so anonymously, because principle is more entitled to influence than persons can ever be.

Yours, FRATER.

Dundee, 11th July, 1848.

[Nothing ought to be received into the faith or worship of the church, or be made a term of communion

amongst Christians, that is not as old as the New Testament.]

LITERARY NOTICE.

The Worship of God in Public opposed to the Voice of Scripture and the Practice of the Primitive Christians.—"We have been content to suffer our forms of public worship to remain nearly in the same adulterated state in which the Reformers left them" (Simpson.) "What mean ye by this service? is an inquiry that may with great fairness be put, and every reasonable man will feel it incumbent upon him to give a clear and distinct reply to it" (Walford.) Houlston and Stoneman, London.—Such is the title of a tract of 12 pages received this month. The introduction commences with the following interrogation:—Is public worship, namely, the union of the church with the world in the worship of God, sanctioned by the voice of Scripture? If not, is it expedient, or calculated to promote the conversion of the unbelieving portion of our congregations? That this pamphlet has been published by some persons who are seriously inquiring the way out of that labyrinth of religious confusion in which the various bodies of sectarians are now engulfed, there can be no doubt. But when individuals commence their egress out of Spiritual Babylon, great care should be manifested that they neither stop short of, nor pass by, Spiritual Jerusalem. To have recourse to the primitive Fathers for direction will not elicit much for the correction of error. Even in the apostolic age the system of iniquity was already at work; and therefore the inspired testimonies of the Evangelists—the Acts of the Apostles, and their Epistles to the Churches, are alone the infallible sources of information on these subjects. Paul declares that he taught the same things in every church. What their order of worship was cannot be learned from any one church, but may be inferred from the study of the whole. It is expressed in the following compendium:—"They (the disciples of Christ) were steadfast in the doctrine, in the fellowship, in the breaking of bread, and in the prayers of the Apostles." The first question to determine is, what constitutes a Christian disciple? This may be settled by stating the facts they believed, the commands they obeyed, the privileges they enjoyed. That they were all baptized into the name of the Father, the Son, and the Holy Spirit, in hope of a joyful resurrection from the dead into the presence and likeness of their Lord and King, must be obvious to all who read the Testament with a candid and obedient mind. This comprised the first part of the Apostles' work. Teach all nations, &c.

The four following items are noticed in the Tract, and we are sorry to add but with

little reference to the Scriptures in order to sustain them:—1. At what exercises believers were, or were not, allowed to be present, in the primitive assemblies. 2. The manner in which unbelievers were dismissed after the first services. 3. That different classes of persons were required to occupy different parts of the church or place of meeting. 4. That all who were incapable of participating in the Lord's supper were excluded from worship.—We cannot express our desire better than that the writers of the Tract may be safely removed from the precincts of Babylon, the Mother of Harlots. If we mistake not they will have to approximate close to the Apostles of the Lord, by commencing at the only proper starting point, beginning at Jerusalem, Luke xxvi. 45-49; Acts ii.

CORRESPONDENCE RESPECTING JOHN THOMAS.

As it is now well known to some, if not to most of our brethren, that John Thomas, M.D. of Richmond, Virginia, is in this country, and that he has for the last 10 or 12 years been more or less connected with our brethren in the United States, it will be matter of surprise to some parties that he is not taken by the hand, supported as an evangelist, and recommended by the officers of the church in Nottingham, some of whom have been chosen, in a measure, to direct in these matters. A short time after J. T. arrived in London, the following letter, with his address, came to hand:

172, Spring-street, New York, May 30, 1848.
Beloved Brother Wallis—Before repairing to our house, No. 80, Green-street, to hear him once more, I cannot rob myself of the honor of writing you a word by which to introduce to your personal acquaintance and Christian courtesies, our very highly esteemed Brother, Dr. John Thomas, Richmond, Virginia, United States. He is on a tour through England and Scotland to proclaim, at his own charge if necessary, in this fearful crisis of the world's history, the "gospel of the kingdom." In submitting to the divine injunction, "prove all things, hold fast that which is good," I am sure you will procure a hearing for him, and it so you will have the riches of Moses, the Prophets, and the Psalms laid before you, and all made to enhance the glory of the Christ whom you love, and to adorn the everlasting kingdom over which he must quickly descend to take possession, and to reign in with all his saints gloriously. Receive him kindly, Brother Wallis, and you will prove him to be both a Christian and a gentleman, conflicting testimony to the contrary notwithstanding. Accept my own and Sarah's Christian love, all of you, and oblige, yours in the hope of incorruptibility when Christ comes,
J. and S. BEADMAN.

On the evening of the same day, July 4th, when upward of forty brethren and sisters, including all the officers of the church were present, the subject was introduced, being fully and impartially, in our judgment, laid before them. At the conclusion of the meeting it was unanimously agreed, that unless we had further commendatory documents than those in our

possession, we could not invite Mr. Thomas to visit the brethren in Nottingham and the vicinity; and that the officers be requested to communicate with him on the subject. Accordingly a letter was written, of which the following is a copy:

Nottingham, July 5, 1848.

Dear Sir—The letter of introduction given to you by our much-esteemed Brother James Beadman, of New York, with the announcement of your address in the city of London, was duly received yesterday morning. In the evening of the same day, they were both read and made the subject of consideration by the brethren assembled for worship in Barker gate meeting-house, in this town.

While the brethren all felt desirous of manifesting proper respect for the letter sent by Brother Beadman, who some few years ago emigrated from us to the United States, yet from certain facts known to them, they could not but deeply regret that you had abjured all connection with, and even avowed open hostility to, those whom we consider to be the disciples of the Lord Jesus Christ in the United States, renouncing most if not all that you had learnt whilst among them as being altogether erroneous and vain.

With these facts before us—while we desire not to exercise any power or control over any man in carrying out his conviction of truth before God—it was nevertheless deemed by the brethren present, including all the officers of the church, to be inexpedient and improper on our part, either to invite you to Nottingham, or in any way to lend you our influence in furthering the object of your visit to this country.

We remain, dear sir, on behalf of the church, your well-wisher,

JAMES WALLIS,
THOMAS WALLIS,
JONATHAN HINE,
WM. POWERS,
HENRY MEEKLY,
WILLIAM MARTIOTT.

To Mr. John Thomas.

That our readers may know something of the object of Mr. Thomas, in visiting this country, we insert the following announcement from the Morning Star, published in New York, June 3d, 1848:—

TRUE MISSIONARY SPIRIT.—John Thomas, M.D. President of the Scientific and Electric Medical Institute of Virginia, sails in the De Witt Clinton, for Liverpool, on a tour through England and Scotland, to invite public attention to European affairs, "as evidential of the near approach of the kingdom of God." We understand that Dr. Thomas pays his own expenses.

In the same paper appears an article from the pen of Mr. Thomas, entitled "The Times we live in." It is dated on board the De Witt Clinton, bound for Liverpool, May 29, 1848. On this article the Editor remarks as follow:

A communication appears in our columns to-day from Dr. Thomas, of Virginia. We publish it as we do other advertisements, not holding ourselves answerable for its doctrines.

With the feeling and sentiment of these observations, so far as Mr. Thomas's infallibility is concerned, we most cordially concur. But that he may speak for himself, we shall give the article verbatim.

THE TIMES WE LIVE IN.

MR. EDITOR—Have you space in your columns, crowded as they are with the historic details of these eventful and ominous times, for a few sober statements of the

"still small voice" of truth, of that "sure word of prophecy which is a light shining in a dark place" (the world), and "to which" we shall all "do well to take heed," as mankind will very soon, but then "TOO LATE," perceive? Upon the supposition of an affirmative response, I proceed briefly to state:

1. That the primary influences which have been co-operating from the accession of Pope Pius IX. to February 24th, 1848, and from this date to the present instant, and which are continuing to work, and will work until Europe is involved in universal war, are thus defined in the Sure Word of Prophecy, namely, "Three Unclean Spirits, like Frogs out of the mouth of the Dragon, and out of the mouth of the Beast, and out of the mouth of the false Prophet. They are the Spirits of Demons, working miracles—or extraordinary political events—going forth unto the Kings of the Earth and of the Whole World, to gather them to THE BATTLE OF THE GREAT DAY OF GOD ALMIGHTY."—Apoc. xvi. 13, 14.

These Unclean Spirits are destructive as the Frogs of Egypt, and as unclean as the political Frog Pond of degraded Europe can make them. The Dragon is the symbol of that power, which sits as an incubus upon the territory of the Eastern Roman Empire, from the Danube to Greece, and from the Straits of Otranto to the Euphrates and Persian Gulph. This Dragon's Mouth speaks from the Imperial Divan of Constantinople.

"The Beast" is the symbol of the Austro-Italian dominion; and the mouth of this Beast speaks from Vienna, which is its throne.

The "False Prophet" is representative of the elective dynasty, whose incumbent is styled the Pope. The False Prophet's mouth speaks to the Nations from the pseudo-Eternal City, Rome.

Hence, from Rome, Vienna, and Constantinople, it was 1700 years ago decreed, that "warlike influences should go forth to all the potentates of Europe, to bring them together to a last and final struggle, where the power of God shall be visibly displayed, to the utter destruction of the oppressors of the world." Mark, then, I testify, by the light of the Prophetic Word, that no power, or diplomatic combination, can maintain the world's peace; the most terrible war that ever desolated the nations is at the door, and the Kings of the whole world will be engaged in it.

2. I testify, or bear witness in behalf of the truth, that the events which have astounded the Nations, and which began to shake the world on February 23rd, 1848; events which have rolled on in an overflowing revolution, from the banks of the Seine to the Danube, and which is destined to

sweep over and submerge the Sultan's throne; that this mighty convulsion is that "Great Earthquake," which will be in its full manifestation, "such as has not been since men were upon the earth, so mighty an earthquake and so great." Rev. xvi. 18. I testify, that the period of this earthquake will prove to be "A Time of Trouble, such as never was since there was a Nation to this same time," Dan. xii. 1; and that in the commotion, the Israelites will be partially restored to their native land, under the protection of England, the Lion of the Merchant Tarbush of the age.

3. I testify, that the final result of the Pope's declaration of war against Austria will be the ruin of his bloody despotism; and that the part now being enacted by the Roman populace will cause a German coalition against Rome, which will strip her of her territory, burn her with fire by bombardment, plunder her of all her wealth, and leave her desolate and naked; for it is written, "The Kings shall hate the harlot—city"—and shall make her desolate and naked, and shall eat her flesh, and burn her with fire, for God hath put in their heart to fulfil his will." Rev. xvii.

4. I testify, that after the approaching siege and sack of Rome, an event will happen which will ruin Romanism throughout the world; it will be a death-blow to the worshipping of images, the invocation of saints and angels, the veneration of dead men's bones, pilgrimage to the Holy Coat of Treves, forgiveness of sins for a quarter by a set of blasphemous priests, indulgences to sin, and to the sale of all priestly merchandize of a like abominable and disgusting character; this event will be "the casting down with violence the great city Rome into Hell beneath her." Let the Jews evacuate the city with all dispatch, even as they fled from Babylon, when "the great nations of the North country came up against her," in olden time. Let the Roman Jews remove, for it is written in the Scriptures of truth, "Come out of her, my people, that ye be not partakers of her offences, and that ye receive not of her plagues; for her sins have reached unto Heaven, and God hath remembered her iniquities." Let them join the confederates against her, and "Reward her even as she hath rewarded you, and double unto her double according to her works." How much she hath glorified herself and lived deliciously, so much torment and sorrow give her; for she saith in her heart, "I sit a Queen, and am no widow, and shall see no sorrow. Therefore, shall her plagues come in one day"—a year—"death, and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord God who judgeth her." Then, "the fruits that thy soul lusted after are departed from thee," O Rome, "and all things which

are dainty and goodly are departed from thee, and thou shalt find them no more at all." "Rejoice over her, thou Heaven, and ye holy apostles and prophets; for God hath avenged you on her. And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall the great city be thrown down, and shall be found no more at all. For by thy sorceries, O Rome, have all nations been deceived." Read Rev. xvii. and xviii. The volcanoes of Etna and Vesuvius are the chimneys of the subterranean furnace of the Italian peninsula, which the Lord God has maintained in full blast for the destruction of the Harlot City, when the time allotted for her continuance shall have fully arrived.

5. The true age of the world is 5933 full years ending last February moon, and the anno domino is 1843 full years at the same epoch, instead of 1847-8, so that the current year is that of 1844. The date of this article is the anniversary of the capture of Constantinople by the Turks. The people have possessed it 391 years on this day. Their possession of power to slay the third part of the Roman world with political death, is decreed for "an hour, a day, a month, and a year."

An hour	0 30 days
A day	1 year
A month	30 ..
A year	360 ..

Years, 391 30 days.

In 30 days more, this appointed time will expire, namely, on June 29th of the current year. After that date, then, we ought to receive information of important events, in relation to the Turkish Empire. Probably of a movement on the part of Russia against the Sultan, with that ominous fleet that has lately weighed anchor for Sebastopol. Russia is destined to overrun many countries, and especially to lay hold of the Turk with the hug of Bruin. Whether you have faith in this or not, place this document on record in your paper, and see if it do not turn out as I have said.

The Greek empire extinguished by the capture of Constantinople by the Turks May 29th, 1453
The Greek empire to continue extinct days 30 yrs. 391
The Greek empire to revive under Russia, after June 29th, 1844
True time, A.D. 1844, answering to the vulgar era, 1848.

6. I testify, that the commotions in Europe will result in a three-fold division of its political elements; and that, while indeed Republicanism will not find a permanent establishment in any part of the old world, yet every form of government now existing there shall disappear and be found no more; for, it is

written, "the great city or Roman Empire, was divided into three parts," by the mighty earthquake; "and the cities, or States, of the nations fell: and great Babylon—Rome—came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. And every island—duchies, principalities and other petty States—fled away, and the mountains—great kingdoms and empires—were not found." Rev. xvi. 19, 20; Dan. vii. 9.

7. As to Ireland, there is no hope for her, while she worships the image of the beast, or the Roman false prophet. The time is passed for a Popish country to prevail against a Protestant one. The hand of God is upon Ireland, and deservedly so. He is decimating her with pestilence and famine; and not content with this, she is, by her turbulence, invoking torment by fire and sword. Ireland is devoted to "the worship of devils, and images of gold and silver, and brass, and stone, and of wood; which neither can see, nor hear, nor walk; neither repent they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts," Rev. ix. 20, 21. Therefore, this sentence rests upon her, "If any man worship the Beast and his Image, and receive his mark in his forehead or in his hand—the sign of the cross in baptism and ordination—the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone—in war—&c.; and they have no rest day nor night, who worship the Beast and his Image, and whosoever receiveth the mark of his name."—Rev. xiv. 9, 11. This is the sentence upon all Roman Catholic nations in both hemispheres. Blood-thirsty Ireland has done its full share in massacring the champions of civil and religious liberty who, in their day, bravely withstood the diabolical tyranny of Rome, and God is now righteously pouring out upon her the indignation due to her abominations.

When I return from Europe, I will communicate with you again, if you think proper, on the organization of the world, when kingdoms, empires and republics shall be found no more. Till then, I subscribe myself, respectfully yours,

JOHN THOMAS, M.D.

But suppose the whole of what Mr. Thomas so boldly affirms literally come to pass. To whom does it refer? To the righteous or to the wicked? To the kingdom of Christ, or to that of Antichrist? Certainly not to the former, but to the latter; and therefore we remind the brethren of the language of inspiration—"Be not afraid of sudden fear, neither of the desolation of the wicked, when it cometh. For the Lord shall be thy confidence, and shall keep thy foot from being taken," Provbs. iii. 25-26. "He shall not be afraid of

evil tidings : his heart is fixed, trusting in the Lord. His heart is established, he shall not be afraid, until he see his desire upon his enemies. He hath dispersed, he hath given to the poor ; his righteousness endureth for ever ; his horn shall be exalted with honour. The wicked shall see it and be grieved ; he shall gnash with his teeth and melt away : the desire of the wicked shall perish," Psalm cxii. 7-10.

Be it remembered that the next universal empire established will be an absolute one. Jesus, the Messiah, will be king. Chosen by God not merely to govern the affairs of his people, but of the whole universe, angels, principalities, and governments, will be subject to him. But, before that period arrives, the wicked and false professors must be removed, or bow in subjection to his authority. Hitherto they have refused submission to any king but one of their own choosing ; but this will not always be so, for all kings shall fall down and do homage to him, as they did to Solomon in the days of literal Israel, or perish from his presence for ever. " Be wise now, therefore, O ye kings ; be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him," Psalm ii. 10-12.

Query—Is the world to be at an end when Antichrist is destroyed or not ?

ITEMS OF NEWS.

Wigan, June 26, 1848.—We are happy to inform you that first one and then another are bowing their hearts, and with their tongues confessing that Jesus is the Christ, to the glory of God the Father. A male and female, after the meeting yesterday, made the good confession, and desired to be baptized into Christ, in order that they might walk in newness of life, and learn to keep all God's commands. July 9th.—This evening has been one of the happiest we have spent for some time, two more females desiring to give themselves up to the Lord, body, soul, and spirit, and to obey that form of doctrine which had been delivered to us, Rom. vi. We met in the country, where there is much water, &c. and as it was a pleasant evening, a goodly number of the brethren went through the fields with us, singing praises to God and the Lamb : creation echoed with the praises of the redeemed. July 16th.—Another confessed the Lord, and put him on by being baptized into his name. As a church we are living in peace, and in the comfort of the Holy Ghost ; but we are not free from troubles and anxieties. We are often ready to say, who is sufficient

for these things ? May it be our wisdom to look unto the strong for strength, and to the wise for wisdom. Up to the present time we have had great satisfaction with the members that have been brought out of the world. The five that are mentioned in this note were not connected with any religious sect. From yours in hope,
T. COOP.

Howden, July 18.—I have great pleasure in informing you of the progress of Messiah's kingdom in this place. Our dear brother Maccougald has immersed eleven penitent believers into the Lord Jesus for the remission of sins. We now number thirteen at Howden. May the Lord continue to add to the number of the saved daily such as love and fear him. We are placed in a populous neighbourhood ; there is, indeed, a demand for laborers here. Our brother is gone from us for a short time, and is now laboring at Bedlington ; it is to be feared that his body is in too weak a state for his earnest soul in the work of the Lord. May the Lord be his strength in weakness, and support him in all his exertions to promote the honor and glory of God in the world. We are supplied with proclaimers of the gospel from the Newcastle brethren every Lord's day, until Brother M.'s return among us, if the Lord will. We have a commodious place for meeting, in the Temperance Hall, where we have enjoyed profitable communion, and where sinners have confessed the Saviour to the astonishment of our neighbours. We must labor assiduously and pray earnestly not only for the original form, but for the spirit and power of the gospel of the Son of God, who loved us and gave himself for us. Can we do less than give ourselves to him ? Is not this our reasonable service ? Our brethren are quite determined to work while it is day, before the night cometh when no man can work. On Lord's day morning we commence early, assembling at six o'clock, and pass into a lonely place for prayer and praise to Him who has kept us during the past week. Through the forenoon we go amongst the people with tracts, and invite them to the meetings. In the afternoon we break the loaf and partake the cup in commemoration of the Lord's death, and at night the gospel is preached. Thus we expect to go on in peace amongst ourselves, and earnestly soliciting sinners to be reconciled to God through his dear Son, we hope to prosper.

W. R.

Louth, June.—Since you visited this place four who stood aloof from the church have returned, and are now united with us in keeping the commands of Jesus ; and as in all cases of divisions there is much misunderstanding, so it has been here. May this lesson of experience teach us to be more watchful and diligent. We have been much edified and instructed through your own labours, and of our brethren from Lincoln,

Brother Clark and Brother Scott, formerly the evangelist for Lincolnshire.—One of our number, Brother Ward, who resided at Donnington, seven miles from us, has been removed by death. This event took place on the 15th of May. We can speak well of his memory; he was an example in conduct and patient under suffering; and as he loved the word of Christ while living, so when dying he experienced that peace and tranquillity of mind which will ever be the portion of those who love God and keep his commandments. He has left a wife, who is also a disciple of Christ, and a family also to mourn their loss. Yours, W. KIRK.

Edinburgh, July 5.—We had two added to us last Lord's day, by confessing their willingness to follow the Lord; they were accordingly baptized into his name, and are now rejoicing in the truth. May they hold fast, and let no one take their crown.—Sister Ann Frazer fell asleep in Jesus last Monday; she has been suffering under consumption for a considerable time. She was fully resigned to the will of the Lord, and died in the blessed hope of a glorious resurrection. May these things stir us up to work the work of the Lord while it is called to-day, for the night cometh wherein none can work.

Yours truly, R. MACDONALD.

Nottingham, July 19.—Since our last report five have been added to our number by baptism, two have emigrated to the United States, one has fallen asleep in Jesus, one is removed to Ireland, and one has been separated for disobedience to the commandments of the Lord. This is truly a changing, perishing state; but he that doeth the will of God while passing through it, has the certain prospect of dwelling for ever in the possession of that inheritance which is incorruptible, undefiled and which cannot fade away.—J. W.

On the 22nd June last, we witnessed the ceremony of a marriage betwixt a Christian brother and sister, in Barker-gate chapel, Nottingham, the first ratified in that place of worship. The scene was truly simple and patriarchal, and we could not but rejoice in the partial return to primitive customs. Thanks to a wise and increasingly enlightened Legislature, for restoring the privilege to a people who have long entertained serious and conscientious objections to the limitation of the office, by a fancied and mock priesthood of a corrupt and anti-scriptural church. The parties were Brother Jas. Macrum, of the Rock, Dungannon, Ireland, and Hephzibah, second daughter of Brother James Wallis, Nottingham Park. The father of the bride officiated on the occasion. He commenced the service by a discourse upon the institution, with an address on the mutual obligation of husbands and wives; and after invoking the blessing and peace of Almighty God, and that both might be led

to discharge every relation and duty in His fear, and with reference to the last final account, proceeded to join hand to hand until death should dissolve the bands.—J. HINE.

OBITUARIES.

Huddersfield, July 8, 1848.—Death has again been in the midst of us. Mary Ann Carter, a member of the Delf congregation, expired on the 4th of June. A smile of peaceful resignation and serene hope rested upon her face to the last. I had several conversations with her during her illness (which was consumption), and found that she was intelligently and solidly grounded in the faith which was delivered to the saints. The following benediction was dictated by her for our church near the close of her life:—"I return you my sincere thanks for your kindness towards me during my affliction. The Lord has been my supporter; He has made my bed in my sickness. I am going home in the hope of a glorious resurrection. My desire is, that you would continue to contend earnestly for the faith and hope of the gospel."

We have likewise to announce the decease of William Blackburn, of Spen, Clackheaton, who died on the 24th May, aged 46 years. His complaint was inflammation of the lungs. His sufferings were very acute for ten days, and his Christian patience remarkable. He was our leading brother in that place, with his house and his heart always open to messengers of glad-tidings through a crucified Saviour.

We feel these bereavements heavily, for the one was a mother and the other a father in our little Israel, and we do not at present see how their places are to be supplied. Our consolation is this, that the Lord liveth for ever; death has no dominion over him; and he says to his people, "Because I live, ye shall live also." "Our life is hid with Christ in God; and when Christ, who is our life, shall appear, then shall we also appear with him in glory." In this good hope we go forward as pilgrims, seeking the city of God.

G. G.

Ashton-under-Lyne, July 15, 1848.—It is my painful duty to record the death of a young man—a well-beloved brother—who, after having been connected with us about two years, returned home to Girvan in consequence of a pulmonary attack; and having endured that painful and fatal malady for twelve months with exemplary patience, he fell asleep in Jesus on the 24th ult. We sincerely mourn our loss. The name of Andrew Patterson is embalmed in the memory of all his Christian acquaintance for his great and manifold virtues. Yours, N. HARRISON.

PRESBYTERIAN OPINIONS.

THE following article, selected from the "New York Presbyterian" of June 24th, was inserted in the "Dundee Northern Warbler" of the 13th ult. A reply has been forwarded to the Editor by one of our brethren, but refused insertion. It has, therefore, been sent for publication in the Harbinger, but reached us too late for the present number.

AMERICA.—THE CAMPBELLITE REFORMATION.

No man in this age has written more, or with greater success against the Scripture doctrine of the influence of the Holy Spirit in regeneration and sanctification, and against experimental piety, than Alexander Campbell. No man has more industriously and zealously laboured for the overthrow of all the churches in the land, or boasted more of the wonderful results that would follow his reformation, based upon immersion and the simple confession that Jesus Christ is the son of God. Multitudes, for a number of years, flocked to his standard, sure of having found a very easy way to heaven, and of having attained by the shortest possible process to great wisdom. Men of all creeds and classes hurried into the new Church. Mr. Campbell was publishing the *Millennial Harbinger*, and his was to be the *Millennial Church*! The bitter fruits of his folly are becoming more and more apparent. "Confusion worse confounded" for several years reigned in the body. All sorts of men preached almost all sorts of doctrine. Mr. Campbell, after having assailed everything like church organization, has been labouring to bring order out of the confused mass, but in vain. The churches that sprung up like Jonah's gourd, are, like it, perishing almost in a night. A correspondent of a Campbellite paper says:—

"I am rejoiced that you are attentively considering the state of our cause, and are striking at the root of all our disasters—a want of piety. That our denomination, in some parts of our country, is in chaos, is a fact too obvious for concealment, and we fear if some vigorous measures are not adopted, some whole regions of our churches will become annihilated. We have travelled over hundreds of miles where there was not to be found an evangelist, and no teachers except those miserable drivellers who wield the hammer and the lapstone all the week, and 'spout' on Sunday. To all such regions we need missionaries sent: men of some cultivation, who will retrieve the honour of our disgraced cause."

Another says:—

"The stakes are fixed, and there will be no reform worth a groat without a division, or remodelling the form of things; and this cannot now be done. The church has gone whoring after strange gods."

The Editor of the *Presbyterian Herald* well remarks, in view of these things, "When men set themselves to ridicule experimental piety produced in the heart by the Spirit of

God, and oppose a regularly trained ministry, it is due to truth that the world should know that God by his providence is bringing their counsels to naught, and showing them the entire impotency of human nature to produce anything like gospel holiness when unaided by the Spirit of God. They that sow to the wind must reap the whirlwind."—*Presbyterian of the West*.

Not having space for the reply this month, we beg to remark, that should any of the brethren, either in this country or in the United States, be engaged in advocating or building up Campbellism, then, like Presbyterianism, and every other "ism," it will assuredly come to naught. We had previously seen the two paragraphs selected from what are termed Campbellite papers; but, in the midst of unsuccessful editors, the advocates of mixed communion, and all sorts of men preaching all sorts of doctrine—causing parties thereby to bite and devour one another—it is not matter of surprise that some churches should be consumed one of another. Still the truth is progressing, and in conjunction with the judgments of God shortly to be poured out upon the nations, will prove itself mighty above all things, and must prevail. That a large, intelligent, and spotless community should rise up at once from such a chaos as is presented in the religious world—and especially when operated upon by a charity that pleads for so many false things—was not to be expected.

In the periodicals recently come to hand, there are cheering reports of many hundreds being added to the Lord, and of new churches being organized in various districts in the United States. We had arranged for a full report of these in this number, but other and unexpected matter has interfered with our arrangement. J. W.

CO-OPERATION MEETING.—Agreeably to the proposition adopted at the Chester meeting in September last, we announce that a meeting for consultation and co-operation will be held in Glasgow during the last week in the ensuing month of September. The time and place of meeting we shall announce in our next.—J. W.

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VOL. I.

CHRISTIANITY AS A METAPHYSICAL SYSTEM.

I. REASON AND REVELATION.—It has been the dark policy of unbelievers to set Reason and Revelation at variance. Wickedness and folly combined have led them to seek and imagine such an impossible conflict. Among the religious, ignorance and superstition have led many to the same degrading conclusion. The vindictive enemies and the injudicious friends of the supernatural have arrived by different roads at the same goal; yet it has not proved a temple of reconciliation. The strife continues loud and violent as ever, both admitting antagonism between the forces or powers, but each claiming superiority for the energy which has enlisted his own faith. They might as reasonably seek for opposition between the sun and the moon; the one splendid with original light—the other serene in borrowed lustre. Though the one which rules the day sometimes burns with destructive glory, and the one which rules by night often sails under black masses

of cloud, yet they each admirably subserve their purposes in the economy of nature. Christianity, which is Revelation in its ripeness and maturity, appeals to the highest reason, and is in solemn harmony with the most profound conclusions of human understanding. Yet Reason, though powerful and majestic, is a vassal without being a slave. Apprehending, in some measure, the suitability of the disclosures which have come from above, but not able to rise above the *facts* of redemption, so as to rest with certainty on the everlasting *reasons* upon which they are grounded, it is surely no depreciation of Reason to declare that there are deeps in the divine mind which cannot be sounded by the human—that the infinite in space and duration cannot be reached by earthly measuring-line; or that the spirit of man, though it is the lamp of God among visible things, yet cannot reveal the secrets from the bosom of Divinity. As the stars of the great vault are hidden and obscured, not by darkness, but by a curtain of light which the Lord of day stretches over them, so the silver

lamp of reason fades and pales away amid the golden splendours in the inner temple of Godhead. Two grand conditions appear to be inseparably connected with a revelation from God. First, that the substantial testimony on which faith is to rest, and the duties in which faith is to live, should have a crystal clearness and transparency, seizing strongly on the common understanding, and piercing deeply the common heart. Second, that the truth received and enjoyed should have relations and connections wonderful and inscrutable. Without the first, the gospel could not be glad tidings of great joy to all men, but would only increase the misery and pain of the human race. The mass of men have neither time nor power to pursue the recondite; but demand, by the urgency of their condition, broad lines of evidence, and principles of action popular and powerful. Without the second, Revelation would at once be condemned as a humanism. Coming from a God who from everlasting to everlasting dwells in glory uncreate and inaccessible, and treating of relations between himself and his creatures, which look backward into antique ages and forward into the eternal state—downward into the human soul, and upward into the mind of Divinity—it must be mysterious and sublime. In the nature of the case, it transcends the ordinary track of reason and the boundaries of nature, stretching away into infinity and eternity. Fields that are insufferably bright in crimson lustre, and forests which are solemn in majesty of darkness, appear through every vista. Such is the superscription of God on his method of redemption, feeding with proper aliment wonder, ideality, veneration, and all the moral faculties, on the cultivation and supremacy of which depends our elevation in the scale of spiritual being. Christianity realizes both the conditions spoken of, having a firm ground

well lighted for its base, and high over head a mystic roof, where many lamps of fire tremble in partial illumination, but disclose not the mystery of that ebon dome from which they are suspended.

II. MORAL AND POSITIVE LAW.—Would to God that men generally could apprehend the nature of moral law. Teachers too commonly give *single* prominence to divine will. Now this, though certainly a foundation, is not the deepest foundation. That which can be established by mere will can be changed or inverted by the same authority. We conceive, for instance, of Satan as a great intellect, entirely separated from God, and utterly abandoned to evil—one who abode not in the truth, but from the beginning of our moral history was a liar and a murderer, and still remains the malignant, implacable, and remorseless enemy of God, truth, and holiness. We conceive of Christ as the being who walked the earth in divine beauty, the crowning incarnation and salient spring of all things pure and undefiled in word and action. Suppose then a decree from the Supreme, which declares that from henceforth the character of Satan shall be the pattern character, and the character of Christ that against which we are to strive and pray with watching and fasting. Impossible! exclaims the reader. Certainly impossible. But wherein lies the impossibility? Because, if will only was concerned in the existing moral relations, will might change and overthrow, transforming evil into good by new legislation. It is impossible, because (with reverence be it spoken) the spiritual relations of the universe rest not upon will, human or divine. They arise by moral necessity from the *character* of God, which is as ancient and immutable as his *being*. The eternal I Am could not will evil without divesting himself of that essential holiness which is his glory. His *will* is the declara-

tion of his *nature*. His laws are not arbitrary nor perishable, because they are transcribed from the book of his own sublime moral character—statutes in which the essential light and the essential love are embodied in eternal and life-giving principles. From the bosom of central Godhead, that sanctuary of justice and fathomless ocean of life and love, sprang those solemn relations which we sustain to each other and to the Creator, and those divine laws which have imperial control.

But if moral law, which is necessarily the same through all worlds and among all intelligent beings, springs from the bosom of God, whence comes the positive law which claims authority over the conscience in our fallen planet? From the same source—the well-spring of truth, justice, and mercy. It is in this department of divine ordinance that *will* comes more directly into the field of contemplation. Legislation, in a dangerous emergency, is by necessity original. Still it is so arranged that the positive shall glorify the moral. The ancient law is magnified and made honourable through the ample dominions of God. The inviolability of his law never received such profound homage, or such triumphant vindication, as it received by the work of Jesus. The positive deeds on which we rest for salvation are in strict harmony with the living spirit, but far above the letter of moral law. Hence we have realized a more full manifestation of the character and heart of the great Father than there could possibly exist in the state of primal innocence. A class of men exist even among professing Christians who profanely or thoughtlessly seek to depreciate *positive ordinances*. Were they not contracted in mental range, they might reflect that their censure falls upon entire Christianity. By baptism, the supper of the Lord, and other cognate ordinances, we feed upon spiritual food, and enjoy

life divine; but it was likewise by ordinances that the life was procured, and the food rendered accessible. The ancient eternal moral law made no provision for the preternatural state of things arising out of sin and rebellion against God. By positive appointments, ruin was averted, sin was arrested, death was conquered, and the gates of immortality reopened. Christianity is a positive supernatural appointment, and all its elements are elements of life. Could we separate the branches from the trunk, we would only leave a maimed and bleeding body; and no valid reason could be assigned to prevent the destruction of the entire system, providing our first work was justifiable. Considerations of this kind are well adapted to prevent men from trifling with the institutions of the Divine Lawgiver; for if we neglect or undervalue the ordinances by which we are to lay hold upon his work, why might we not, on the same ground, neglect or despise the ordinances by which he laid hold upon both God and man, to bring them together in peace and reconciliation?

III. GRACE AND MERIT. — From St. Augustine and Pelagius to Gottschalk and Scotus Erigena—or from Luther and Erasmus down to Portroyal and the Jesuits, when Pascal, a solitary warrior, routed an army—what a controversy has raged on this question. Renewed in every age, and left unfinished by every generation. In what attitude must man stand before the eternal throne? In the legal haughtiness of one who has worked out his own redemption, and merited his own salvation—or in the condition of one who from the core of his being feels his own unworthiness, and is fain to fling himself upon the mercy of God in Christ? When condemned criminals were ready to perish, no man could give a ransom for his own soul, or provide an expiation for his brother. All were guilty, silent, and helpless. If

mercy flows, if love is triumphant, it can only flow from the pure fountain head of life. Grace or favour unbought, undeserved, must originate the method of recovery and purification. Man in his crime and wretchedness was diseased both in power and will. He could not conceive of any scheme for ransom and justification, or imagine how the ancient peace could be enjoyed and perpetuated. In this aspect we stand before God in that poverty of soul which is our true riches, humble and shivering in the blast of nature, until we are attired in the robes of warmth and beauty which become ours by the blood and righteousness of another. We have all been pursued by the same dread tempest of vengeance, and at midnight, shipwrecked in the same tremendous sea. If, while we desperately struggled with winds and waves of wrath and ruin, a celestial messenger has spoken peace to the infernal tumult, and carried us under his wings to the shore, let us not boast of our security, as if we had reached the haven by skill and energy of our own. The supernatural facts which are the historical groundwork of Christianity—the miraculous evidence which renders the facts credible—the adaptation of the mercies provided to our condition and circumstances—the original missionaries pure heroic and saintly, who published the glad tidings—the Providence which has preserved the record in books, institutes, and life, bringing the whole scheme down the torrent of ages in all its integrity and freshness, with the bloom of youth and the dignity of age—all this is of God: what could man do?

But still the grace of God is neither Calvinistic nor Antinomian. It will form no alliance with heathen fatalism, strike no league with modern licentiousness. Were it not for our familiarity with the wanderings and delusions of man, as history reveals him, we might wonder how any one

could dream of finding grace in Calvinism. Listen to an orator of that grim school:—"God has from all eternity predestinated to eternal life a portion of the human family. They are chosen for glory by his absolute will through unconditional election, and will certainly reign in bliss through eternal ages. All the rest of the world are either consigned to perdition by absolute reprobation, or the great God passes by them in indifference, leaving them to perish." This is the naked spirit of the system, apart from all glossing and disguises. We easily conclude that such a system, in the room of being *glad tidings of great joy to all people*, is the most tremendous message that can be heard upon earth, and re-echoed in thunder from hell. In the room of having for missionaries a Divine Saviour with bleeding compassion, and a host of sanctified martyrs with weeping benevolence and deathless love—it would require for its prime apostle an incarnate Moloch, assisted by a legion of ancient furies with snakes twisted around them. If such a reign were possible, the men whose moral nature is not utterly consumed by the cancer of selfishness, would rather cast in their lot with the forsaken and the condemned, than have any participation in the fiery splendour and disastrous renown of such an awful administration. The grace of God is not a hidden fountain to which an initiated few are led by the Holy Spirit, that they may return among us with spiritual pride and scornful pity; but it is a bright, free, magnificent river from which all may drink in life and immortality, and lave therein for healing and renovation. It is actually on this basis that the final judgment will rest and proceed. "God commandeth *all men every where* to repent, because he hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained, whereof he hath given assur-

ance unto all men in that he hath raised him from the dead."

When the sceptre of love and reconciliation has been extended and contemned—when the cup of life has been presented and rejected with disdain—we can see and feel the justice of condemnation. The judgment-seat is glorious and inviolate. But condemnation for unbelief in a salvation not provided for us! This would be sufficient to shake the pillars of the universe, and spread a pall of darkness over all things once believed in as pure, divine, and eternal!

IV. NATURE AND MIRACLE.—In this age of cold and barren philosophy we have grown almost atheistic in our methods of conception and expression. We speak so much and so often about the course and laws of Nature, that we often forget that we are employing mere abstractions. Course of Nature surely means the agency of a personal, powerful, and intelligent Being. Laws of Nature, the rules and principles of order, affinity, counterpoise, and mutual action which God has established among material things; or the direct action of the Divine Being on the universe of his creation. Metaphysical abstraction has become the ally of moral alienation. Hence men are ready enough, with freezing politeness, to acknowledge a great First Cause, but would rather have him at an immense distance. Let him loom as a gigantic spectre on the silent shores of immensity and eternity, or brood sullenly in the remote abysses of time and space; but not approach the thoroughfares of present life as a watchful and presiding spirit. But no speculation can destroy the historical realities by which God was revealed on the theatre of time and nature. It is written in characters of fire on all high places of the creation, and sounded in trumpet voices through the wide earth that the everlasting God has been with us in miraculous energy. Science may

help us to travel the solar walk and milky way; the telescope may vastly widen the field of observation, until we grasp, in some faint measure, the marvel and the magnitude of visible external nature; but in the largest sweep we take, let a man walk across the field of observation, and at once his mental rank and spiritual destiny eclipse all. No wonder that the laws of nature were suspended in attestation of testimony, when the salvation of man demanded such splendid evidence. The theatre of action was noble; but the actor, the moral agent, was greater, and so God came near to him in immediate manifestation.

V. FAITH AND LOVE.—Some unreasoning or unreasonable people inform us that they cannot understand Christianity fully, and therefore do not believe. They profess to be waiting to know and comprehend. We only desire to remind them that faith is neither knowledge nor demonstration. Sensible experience gives knowledge, geometry brings demonstration, while faith gives substance and reality to things which are neither seen nor self-evident. If the unfortunate men who are waiting for evidence, sensible or mathematical, will not cast away their vision, and seek higher philosophy, they will never have the illustrious honour of walking by faith. It will certainly be out of the field, and out of the question, when the invisible is revealed, and the mild Mediator appears on exalted throne as Lord of creation and judge of the world. Faith is the belief of testimony: hence it is the *substance* and the *evidence*, or the *conviction* and the *confidence*, of things unseen and hoped for. From faith springs hope, which is certitude or conviction vivified by the element of ardent desire. While faith rests upon the great rock of the testimony concerning Jesus, hope roves among the promises with vital joy, and spreads immortal wings in exulting assurance. "And now abideth faith,

hope, and love; but the greatest of these is love." Among the redeemed there will eternally be something to believe, and something to hope for: the three sisters are all immortal, but *love* is the fairest and the most exalted. Faith and hope are means to an end. The product, the result is love. God is love; it is his name and his nature: hence all his marvellous dealings are designed to conform us to his own nature, and transform us into his resemblance. We, as dear children, are to be imitators of God; imitation grows into likeness in the divine household as it does in the human. Victorious overflowing love is the consummation—love stronger than death, and more sacred than life—love continually rising to that supernal source whence issues all things pure and vital. In such love, awakened by him who first loved us, there is strength and joy—there is life, power, and consecration. Duty loses its stern aspect, and appears bland and beautiful. Pains are ministering angels, and sorrows are sanctified and salutary. Heaven is around the heart, and God dwells there for evermore.

G. GREENWELL.

COMMUNINGS IN THE SANCTUARY.—No. V.

"He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty."—Ps. xc. 1.

THERE is a religion of the imagination, as there is a religion of the intellect, or of the heart; for God may be an object of fancy, as well as of reason, or of love. Alas, how many are the gifted souls who dream away the trial-time of life in vain illusions, unawakened to the realities of true devotion! And how earnestly they seek to prolong those visions of ideal beauty, and dwell within those palaces of enchantment which have arisen at their pleasure!

To them this universe is but as a fairy mansion, whose cerulean dome

is studded with sparkling gems, and sustained by mountain columns whose capitals are brilliant glaciers of magnificent proportions, and carved with more than Corinthian elegance. To them the sun shines forth through the stained windows of the East, only to sparkle in the dew-drops, or to paint the flowers, or to relieve with light and shade the imagery of earth and heaven; and he sinks into the golden æreal seas of the West, amidst clustered islands, glowing with the tints of the ruby and the amethyst, the fancied residence of perpetual delight. The orbs of the firmament are, to them, the lamps which night suspends to the lofty vault, to cast a silvery radiance over field, and stream, and forest, and increase enjoyment by the charms of variety, and the mysterious wonders of her still and shadowy hours. The whole earth, indeed, to them, is but a magnificent suite of apartments, carpeted with verdure, or paved with marble, and embellished with living pictures. In the vast halls and spacious courts of their abode, the ear is soothed with the melody of birds, and the senses lulled by the murmur of gushing fountains, and the sweet odour of flowers, borne on the wings of gentle zephyrs. In its secret cabinets are treasures inexhaustible of gold, and silver, and precious stones. Its pleasure grounds—its gardens—its groves—its rivers, and lakes, and oceans, filled with the various tribes of animated nature—are created to be admired, and are but varied orders and forms of beauty. In a word, the world, with all that it contains, is, to them, but an exhibition of glory and beauty—an emanation from the Beautiful, which is their Deity and their IDOL. To this alone they offer the incense of their hearts—to this alone they build their altars, not only in the fair fields of Nature, but in the temples of Art. The sculptor, the painter, the musician, the architect, the poet, and the orator, are the true

priests of their religion. Praise is their only oblation, and pleasure their sole pursuit.

How generally are these the dreams of youth ! How often, too, are they the only realities of manhood ! How many there are who live merely to cull earth's fading flowers ! How many there are who worship at no other shrine than that of an ideal perfection of beauty—a sensual image—a worldly sanctuary—an earthly Zion, out of which the true Jehovah has never shone ! With them a refined taste is the true standard of piety ; and an admiration of the works of the Creator, true devotion. Nor is their discernment of moral beauty less acute or accurate, than their perception of the charms of Nature. They contemplate, with delight, its noble examples—they honor and admire magnanimity and courage, patience and fortitude, benevolence and mercy, and all the moral virtues—but, unfortunately, as they commit the error of thinking piety to consist in a proper reverence for the beautiful in the works of God, so, they imagine that, in morals, to honor virtue is to possess it—and that to admire morality, is to practice it.

A thousand charms, however, cluster around this religion of the fancy, as compared with the barren and undecorated religion of the intellect. Here calm Philosophy seeks to analyze the organisms of the spiritual system ; or, prying curiosity would dissect those outward forms from which all life and beauty have departed. Here minute distinctions, remote discoveries, ingenious speculations, are the grand essentials of both piety and morals. And, while the religion of the fancy would revel in the sun-light which imparts its splendours to earth, and delight to range amidst the charms of a terrestrial home, the religion of the intellect would soar aloft to seek the source of day ; and, in the vain attempt to gain superior knowledge, become lost be-

yond earth's limits, in outer darkness and perpetual winter. It is this religion which inspires that spiritual pride which dogmatizes in matters of opinion ; and that intolerant bigotry which persecutes in matters of faith. It is this religion which infuses into men the lust of power, and coolly calculates the profits of oppression. Before its tribunal, the rights of conscience are invalid, and the pleadings of the heart are disregarded, for its laws are the speculation of opinionism, and the decisions of its judges are the cold abstractions of a perverted reason. In a word, under its domination, to think right is to do right, and to worship reason is to worship God.

But oh ! that "Lamb as it had been slain !"—that form that was marred !—that loving heart that was pierced !—these sacred memorials of that divine love now spread before us ! Surely it is not here that such religions as these can triumph. It is not in the sanctuary of God that we shall either bow in the chambers of imagery, or yield to the idolatry of reason. How poor, and weak, and valueless do they appear, when the heart feels the love of God, and the soul rejoices in the Beloved ! How evanescent now the glories with which Fancy may deck her day-dreams ! How visionary and false here are reason's partial revelation of the Infinite ! "It is Christ that died ; yea, rather that hath risen again !" "It is God that justifieth : who is he that condemneth ?" "It is the Spirit that quickeneth : the flesh profiteth nothing." Before the cross of Jesus the magnificence of the earth is vanity, and the power of intellect but pride. And oh ! how much have they to unlearn, who have been taught in these schools of error, before they can realize that God's grace is glory—that His foolishness is wiser than men, and His weakness superior strength !

But, oh my soul, rejoice thou in the Lord, and be joyful in the God of

thy salvation ! The Lord God is a sun and a shield—a strong tower of defence to them that trust in him. He crowneth thee with mercy and loving-kindness, and satisfieth thee with good things. He leadeth thee by the still waters in the green pastures where he feeds his flock. “He guideth thee in the paths of righteousness for his name’s sake.” How happy they who are permitted to dwell in the courts of the Lord, and to behold his beauty as he appeareth in the sanctuary ! Here shines for ever the true lamp of wisdom—here is continually provided the bread of life—here ascends the most acceptable incense—and, behind the veil of outward symbols, we are admitted to bow before the spiritual mercy-seat, overshadowed by the wings of cherubim and the radiant glory of the divine presence. For this is the house of God—the “greater and more perfect tabernacle” which the Lord himself has erected for his own abode. It is here he would receive the grateful homage of the heart. It is here that he will meet with those who love him, and hope in his mercy.

And it is here that the deceitful visions of Fancy must be exchanged for the sacred promises of Christian Hope, and that Reason must be subjected to the mysteries of Revelation. And oh, how gainful is that exchange ! how blissful that subjection ! For Christian Hope admits to scenes more glorious than unaided Fancy ever sketched, and the mysteries of Faith are more sublime than those of Reason. And it is in the unsearchable riches of Christ—in the infinitude of the divine perfections—the depths of his wisdom—the greatness of his power—the wonders of his redeeming love—that all the faculties of our nature may find their noblest exercise and most illimitable freedom. Here Fancy may range in fields of delight, or rest in bowers of Eden ; for Hope and Joy shall lead her to the realms of eternal glory, and where

the perfection of beauty shall be enjoyed for ever. Here Reason may be borne, on wings of faith, to know and to admire the mysteries of the universe ; while unfailing Love, enthroning the Deity in the heart, consecrates every pursuit—sanctifies every emotion—refines every enjoyment, and brings the whole man, in all the departments of his nature, under the blissful influences of true religion.

R. R.

REFORMATION.—No. V.

IN endeavoring to present the basis upon which, in our judgment, the reformation of the existing religious communities should rest, we have stated, by implication at least, two truths which we wish now to consider in their direct relations to each other. These truths are : 1. That the Christian community should be united by the ties of a common Christianity. That there should be one faith, universally received as evangelical, and one all-pervading family-affection,—a bond of perpetual peace. In other words, that all who profess faith in Christ should be united together as one body, having Him alone as their head, and acknowledging a common standard of doctrine and of duty. 2. That, on the other hand, each individual member of that body, must for himself, at his own responsibility, and at his own peril, in the exercise of the right of private judgment, determine this faith, ascertain this doctrine, and render this obedience.

When these truths are thus placed side by side, they may appear irreconcilable with each other, at least to a mind disturbed and hesitating, in view of the endless dissensions and bitter controversies of the religious world. This contrariety, however, can only be apparent ; for there can be no real inconsistency or incompatibility between any two truths in the universe. And that these are truths, is admitted clearly and definitely, at

least in theory, by the whole Protestant community. The first, indeed, is an express declaration of scripture ; and the second is a necessary implication. For no one can act for himself, unless he first think for himself. And Christianity itself is denuded of all its sanctions and obligations, when man, to whom it is individually addressed, is denied permission individually to believe and obey it.

We candidly confess, indeed, that if the history of Protestantism were to be taken as an exemplification of the true nature and tendency of these principles, which, as we then stated, are among the original and essential features of this portion of Christendom, we should be constrained to admit them as fallacious. For how would it be possible to reconcile with these truths the sectarian antipathies, discords, feuds, and animosities that have prevailed among Protestants ;—the divisions, heresies, and endless wars and fightings that have characterized every portion of this wide-spread reformation from Popery ? It would seem, almost, at first view, as if, in seceding from Rome, and rejecting that unity which the latter boasts under the sovereign Pontiff, Protestants had plunged into a hopeless state of division ; and that the very claim of private judgment itself had been the means in practice, of placing unity of faith or any other unity for ever beyond their reach. Could it be shown that such a result was the natural effect of these principles, in their just and legitimate application, there would be no longer any question of their fallacy, or that a blind submission to human dictation in matters of religion and conscience, should be regarded as the only safeguard of Christian faith and Christian unity.

This, however, cannot be shown. On the contrary, it is not difficult to perceive that these divisions have originated from unlawful restrictions of the rights of conscience, and from an intolerant bigotry, which sought under

false pretences, to wrest from the people the privileges of which we speak. And it must surely, by this time, be evident to the whole Protestant world, that it is utterly impossible to attain Christian unity by persisting in the course heretofore pursued. This method has produced, indeed, nothing but discord from the time of Carlstadt until now ; so that the history of Protestantism is really but the history of partyism ; a sad detail of religious strifes ; a sickening record of litigation at the bar of undecided opinionism.

But if the Protestant world can be convinced that the course which has been pursued results in religious dissensions, there is also another fact of which the same experience may convince them, viz : that all this sectarian animosity and prejudice has failed to prevent entirely a spiritual unity amongst the truly enlightened, liberal, and pious of opposing parties. This fact, fortunately, stands forth in bold relief, and while it demonstrates that unity is not incompatible with liberty of judgment, it proves, still further, that the real tendencies of heart-felt religion are to produce peace and unity, and that whatever creates or perpetuates division, must be opposed to Christianity. When men, who, in the deliberate exercise of judgment, have attached themselves to different religious bodies, are able by the elevating influences of divine truth and love, to rise above the narrow limits of sectarian prejudice, and to embrace each other as children of a common Father, and heirs of a common inheritance, the power of these divine principles is shown to be such that they require but a fair and open field of action to gain a complete and glorious triumph.

There is, then, through the influence of divine truth, and in direct opposition to the genius of sectarianism, a union of heart between the pious. Amidst the conflict of parties, the shock of contending creeds, the theological thunders of anathemas,

and the fires of persecution, there have been always found some who have alike distinguished with trembling reverence the still small voice of God himself, and have each pondered in doubt and solicitude the inquiry, "What doest thou here?" Amidst the interminable debates of partizans, there have been some who have felt as Christians, and recognized the image of the divine object of their affections, even amongst the opposing hosts, and with the tender cares of charity have sought to heal the wounds which bigotry had inflicted. But this is merely a spiritual union—a secret sympathy. It is an invisible union, while there is, at the same moment, a most visible disunion. It is a star of hope, however, amidst the clouds of the tempest. It is the Spirit of God moving upon the face of chaos. It is Christianity itself, struggling amidst the discordant elements of human passion, to bring order out of confusion, and create anew the heavens and the earth. But is not this mighty spirit to throw off the burden of human crimes and follies? Must it struggle for ever in an unequal conflict? However unjustly it may have been once shorn of its strength, is not its power increasing in the prison-house of its foes? And may we not hope to see a visible, as there is an invisible unity in the family of God?

There are many who regard such a unity as impracticable. Discouraged with the prospect, they are disposed to "bear the ills they have," and seek to convince themselves that no visible union was ever contemplated in the Christian system. They even seek to justify the schisms of Christendom, on the ground that they induce greater vigilance, and serve to maintain purity of doctrine and discipline, and greater activity amongst the religious community. But evil is never justified, because it may, by an over-ruling hand, be made productive of good. Nor is it possible for any one to con-

sider, dispassionately, the express objects and tendencies of Christianity, without perceiving at once that partyism and discussion are as remote and distinct from these designs and tendencies as earth from heaven. It is in direct opposition to such alienations and divisions, that the Apostle has declared there is one body, as there is one Spirit, one Lord, one faith; and that he so earnestly besought Christians to be of one mind, to speak the same things, and to have no divisions among them. It is in reference to the same matter that the Lord prays the Father to keep the disciples whom he had given him, that they might be one. "Neither," adds he, "pray I for these alone, but for them also which shall believe on me through their word, that they all may be one; as thou Father art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." It is by a visible union among Christians alone that the world can be convinced of the divine mission of Jesus Christ. Christianity, though a spiritual religion, is not such a religion disembodied. It rules the body, as the soul. It has its externals, as its internals—its form as well as its power. It must be recognized by its results, and among these there are none more characteristic than unity, peace, and good-will among men.

In the present effort at reformation, it is this unity which has been chiefly urged upon the religious community. Christian union and intercommunion were the original and ruling thoughts with those with whom this movement began. To produce another schism—to add a new party to those already existing, was abhorrent to their feelings and their principles. It was, indeed, for the very purpose of avoiding this, that they, in the beginning, united with one of the principal denominations of the day, after a candid statement of their actual position, and of the basis of union which they ap-

proved. Nor did they ever desire to assume a distinct or sectarian name or character, or to separate themselves from the denomination to which they were thus attached; but rather, in connexion with that body, to labor for Christian union, and the restoration of the simple faith and institutions of the gospel. The reformers separated themselves, therefore, in no case. They were in some cases separated by that body; in others, they outgrew the covert of its sheltering wings.

Through the whole progress of this religious movement, it has been maintained, that sects and parties are the great obstacles to the ultimate triumphs of the gospel, and that there is a basis of union upon which all true believers may be united as one body, while, at the same time, there need be no retrenchment of Christian liberty. In short, it has been the great design to urge the importance of the two truths which we have now under consideration, that there should be unity of faith, and at the same time liberty of private judgment. To reconcile these is a problem which Protestants have been endeavouring to solve for the last three hundred years. It is believed that in the principles of the present reformation its solution has been found.

The circumstances in which this movement originated gave to it its character, and directed it almost exclusively to this very question. It was provoked, at first, by a manifestation of the most obstinate sectarian prejudice on the part of several leading denominations; and the virulence with which it has been opposed by the various parties during its progress, has only served to augment the proofs of its necessity, and to continue it in its original direction against the ramparts of sectarianism. Every thing derives its characteristics from that which gives it birth. This reformation was born of the love of union, and Christian union has been its engrossing theme. Amidst all the vicissi-

tudes to which it has been subjected, this alone has been its end and aim. Amidst all the storms of sectarian controversy in which it has been cradled and nurtured, it has sought for itself, and proposed to others, as a peaceful shelter, no other home than A COMMON FAITH, founded upon the rock of divine truth, and embosomed in the graceful foliage of *liberty of opinion*. The Lutheran Reformation, on the other hand, was occasioned by gross corruptions of the most important *doctrines* of the gospel, as in the traffic of Tetzel and the bold assumptions of Leo, and hence a restless zeal for purity of doctrine possessed the early reformers, and spent its energies in theological debates, and in the elaboration of creeds and formularies. The same feature has remained prominent in Protestantism to the present hour. There is no question of anything but doctrine. It is a theory of religion that justifies or condemns. It is a creed or a confession that makes the saint or the sinner.

There has been, however, in the present effort for union, no desire to depreciate the value of purity of doctrine. But while it has been duly urged that there can be no Christian union, except it be a union in the gospel truth, there has been a freedom from that morbid sensibility upon subject of doctrinal views which has led to so many fine-spun theological abstractions, and created so many divisions by unprofitable and unauthorized inquiry. In adopting the scriptures as the only source of religious knowledge, there is an ample, and the only security for purity of doctrine: in the reception of the simple gospel of Christ there is true evangelical faith; and, in the confession of the great fundamental truth of Christianity, there is a divine basis of union which can neither be overthrown nor controverted. It is in urging these, as the great fixed principles of union and co-operation, that the present re-

formation has sought to restore to the church the true foundation laid by Christ and the Apostles ; and while securing an essential unity of faith, to grant a just and scriptural liberty of opinion. But we postpone some further remarks upon this topic to the following number. R. R.

THE QUESTIONS OF THE PRESENT AGE,

CONSIDERED IN THEIR RELATION
TO DIVINE TRUTH.

NO. III.—THE STATE CHURCH.

WHEN Plato was musing over the great problems of human destiny and the object of existence, that hard and grasping intellect came to the mournful conclusion, that there were periods in human history when the gods deserted the world, leaving men to the sole guidance of their limited reason, their erring feelings, and stormy passions. As he gazed on the past, he saw it strewn with the wrecks of legislative and philosophical systems—monuments of the baffled hopes, the futile labours of the greatest and best of the human race. The practical tendency of all the exertions of Grecian intellect had been the science of politics, yet every effort to constitute a government that would minister and adapt itself to human progress had been vain.

When the philosopher scanned, with a retrospective eye, the political history and ancestral traditions of his own land, he saw that the warrior-king had given place to the oligarchy ; the oligarchy to the timocracy, or aristocracy of wealth : this, again, yielded to the democracy ; and the latter, as a natural consequence, had changed into ochlocracy, or mob-rule, when society having become a chaos, the iron hand of the primal despotism was once more needed—the despotism itself undergoing the same changes it had formerly been subject to. And Plato, thinking that Time had nothing better to bestow on the human race,

became disheartened, and said that at each period of social disorganization the God's deserted the world. From some cause unknown to Plato, MANKIND HAD TRAVELLED IN A VAST CIRCLE, yet the labours of the great Grecian produced some fruit. Among those who had listened to his instructions, there was one youth who possessed an intellect so sagacious, so restless and profound, that Plato recognized him as one of the greatest among men. This was he who, under the name of Aristotle, is known as having sown the seeds of the political and inductive philosophy of our times : yet these precious germs would have perished but for a system developed in after times, which gave to the mind of man a capacity to comprehend and apply them to practical purposes.

The Grecian states had risen to the zenith of their glory, and begun to decline, when, in Central Italy, there arose another nation, Roman, or strong, both in body and in soul. Descended from robbers and outlaws of every Italian nation—men, whose hands had been against every man, and every man's hand against them—whose life had been spent in a continual struggle with constituted authority, and who had borne all the scorn which could be heaped upon them by their fellow-men—they possessed, in an eminent degree, the restless energy, the dauntless courage, and power of mind, which characterized their ancestors. As they increased in strength, policy, fear, and the admiration which always follows great, and even perverted powers, induced the surrounding nations to enter into a political alliance with them ; and as the Romans fell within the reach of milder influences, they became a people noted for valour, a rude and gigantic virtue, intense patriotism, and a sincere belief in the power and justice of the gods whom they adored.

The inhabitants of the sunny South,

and the burning climes of the East, where nature is clothed in such voluptuous beauty, have always been prone to represent the Divinity under a sensuous form. Their idea of God was, that he

“ Warm in the sun, refreshes in the breeze,
Glow in the stars, and blossoms in the trees;
Lives through all life, extends through all extent,
Spreads undivided, operates unspent.”

But in the nations of the North, who dwelt in deep and sombre forests, or lofty mountains, there has always been a disposition to spiritualize, to invest their Divinity with the attributes of grandeur and sublimity. When the hunter saw the majestic pine riven asunder by the lightning, which came and departed in a moment, he could find no earthly emblem by which to represent such vast and dazzling power; or when the mountaineer heard the thunder echoed by his native hills, or the wind swept through the forests on their sides, he heard sounds which, to his ignorant and untutored mind, seemed nothing less than the voice of the Supreme Being. They impressed his imagination with feelings of such awe, that they defied embodiment. The Romans shared more largely in the latter feeling than in the Greek pantheism, and therefore were at first more distinguished for moral dignity; possessing valour, energy, a high degree of virtue, and an earnest religious faith, they were worthy of dominion, and sure to attain it.

The Roman legions gradually subdued all the fairest countries of Europe, extinguishing in each of them, according to their stern policy, every remnant of national independence, and destroying every monument or edifice that could arouse any recollections of former glory; or if this did not suffice, carrying into effect the fearful maxim mentioned by Tacitus, “ They made a solitude, and called it peace.” With such a policy as this, Rome could not fail to become an iron kingdom, such as the prophet saw in the symbolic statue, which portrayed the provi-

dence of God. The laws, language, and civilization of Rome were fixed unalterably in every conquered land. Prometheus chained to the rock, while the eagle devoured his entrails, was but a type of the nations under the sway of the City of the Seven Hills. Yet this crushing rule, in the hands of Providence, ministered to the future welfare of humanity. In an evil hour, the power of Rome was extended over Greece, now become degraded both in mind and morals; and, as if in a stern retribution, the men whom the proud soldiers utterly despised were the cause of their ultimate ruin.

The love of art became diffused among the Romans, and while they despised the Grecian character, they admired the Grecian genius. The young patricians repaired to Athens to acquire intellectual refinement, most frequently at the expense of mental energy and moral dignity; for while they studied the Greek philosophy, they gradually became imbued with the spirit of scepticism. Though the premises of the philosophers were false, they enforced their conclusions with the most rigorous logic, and their pupils were compelled to relinquish their former faith; but when asked for some foundation-stones on which to build up their hopes, and on which they might find refuge in the dark hours of life, they received doubts and speculations alone: there might be a God, or there might not; there might be such a thing as moral truth, or there might not; and if the Roman said, “ Though you have deprived me of a fixed belief in the immortality of the soul, in the existence of the everlasting gods, and the future recompense of man’s works, still there is the light of nature, the innate consciousness of good and evil, which dwells in every man’s heart, and to that will I now cling as an unerring guide,” the philosopher might answer, “ The light of nature an unerring

guide! Reflect a little; you would be reckoned accursed of the gods if you were to slay your aged parents. Travel eastward to the Scythians, and you will find that they regard it as a virtue to slay them, because they think that life must be a burden to the feeble and the aged. You would wish to put the Scythian to death for this act, and he would regard you as beneath contempt for not following his example. Where is now your boasted light of nature?" And the Roman found, too late, that if there was to be an unchangeable moral law, there must be an unchangeable God. Being thus deprived of a moral law and consoling faith, his energies and intellect were turned to the pursuit of the pleasures and excitements of the passing hour. All his nobler faculties stagnated, or were perverted from their original use, they were devoted either to refined sensuality, or the terrible game of civil war, and very frequently to both these unhal- lowed occupations. There could be no pleasing recollections of the past, and the future contained no hope. The sorrows and trials which attend life were as so much subtracted from the sum of his enjoyment; and as he approached the shore of the Dark River, it was not with a solemn joy, but with cold indifference, or dark despair.

"Alas! for those that lay
Down in the dust without their hope of old!
Backward they looked on life's rich banquet day,
But all beyond was cold.

Every sweet wood-note then,
And through the plane-trees every sunbeam's glow,
And each glad murmur from the homes of men,
Made it more hard to go."

The Roman's sun went down in dark- ness, he "being without hope and without God in the world." But when the energies of the people had exhausted themselves even in civil wars, then the vices of the patricians descended to all classes of society, the social ruin became complete, and the civilized world became a scene of guilt so dark and shameless,

that even, after the lapse of eighteen centuries, we dare only partially draw the veil: it will be sufficient if we say that the Emperor Augustus gave a great reward to the man who had honourably fulfilled the duties of a husband and a father.

As the laws and manners of the age have a reflex action, what must have been the state of society when subjects were rewarded by their king if they had fulfilled the holy duties of the ordinance of marriage? To the few great and noble spirits of the age, the world was only a dreary dungeon, faintly illumined by a few gleams of light, and many escaped by suicide from a world that was hell, and a life that was a burden; and as the anarchy became greater, despotism once more arose as the result, and the chastiser of violated social law. **MANKIND HAD TRAVERSED ANOTHER VAST CIRCLE.**

Philosophers, statesmen, moralists, kings, all had laboured in vain, and men clung, as a last hope, to an old and obscure tradition, the relic of happier times, which said that, in the world's greatest need, there would appear one who should be the Guide and Ruler of all, and who should restore the golden age. Nor were their expectations disappointed. This time the Divine Being made himself manifest, not as an avenger of crime, but as a beneficent being, who directed the wandering steps of man once more into the right path, which should only terminate at His eternal throne; and as the Spirit breathed on the rod of Aaron, caus- ing it to put forth its ruddy blossoms, its green leaves and fruit, so, under the influence of the same Spirit, was human nature to produce blossoms and fruit which should never die.

One of Saade's Apologues may serve for a beautiful illustration of this. He says, "One day I was delighted by the odour of a piece of earth. Art thou musk? said I. Art thou amber?" It replied, "I am

only common earth, but the rose grew from me; its beneficent virtue penetrated my nature. Were it not for the rose, I should be but common earth."

The earthly was to be elevated by communion with the Divine. **MAN-KIND IN FUTURE WAS TO TRAVEL ONWARD.** And the means the Divinity provided for the continual progress of the human race was **CHRISTIANITY.**

This system was distinguished from all others by the following features:

I. It was the only system which gave perfect liberty to the intellect, the virtues, and the energies of man. It gave perfect liberty to the intellect of man, inasmuch as it revealed to him the origin, the indestructibility, and immortal destiny of his own soul. It revealed to him the reason for God's permitting evil to exist in the world—a mystery too deep to be solved by any man apart from the Christian system. It pointed out the method by which man might be redeemed from the power of sin; the means by which he might triumph over the passions of his own heart. Moreover, it revealed to man the mysteries of the spiritual world, and the entire nature and attributes of God; it answered all the questions which had hitherto perplexed and baffled the human mind. All men had hitherto been chained down to the world which they inhabited; but Christianity gave a power by which the eye of faith could discern the past, the present, and the future; by which the humblest mind could comprehend the ultimate destiny of the world and its inhabitants—a knowledge once denied to the very angels who bow before his throne. Lastly, it revealed to man that death, that awful mystery, was but the change to another and a progressive state of existence. It gave perfect liberty, by taking away every restraint from the virtues of man. The ancient philosophers, with the exception of Epicu-

rus, had taught that virtue could only be preserved by the denial of pleasure: Christianity showed to man how he might enjoy earthly happiness, and at the same time disclosed the boundary line where, if crossed, pleasure becomes mingled with pain.

The doctrines of the philosophers restrained, and, as far as possible, destroyed the principle of sympathetic benevolence, of which evil tendency we do not at the present moment recollect a better example than two lines of Lucretius—

Suave mari magno, turbantibus ventis
Et terrâ magnum alterius spectare laborem.

It is pleasant during a great storm to behold from the shore the peril of some ship, tossed about by the furious winds and the stormy ocean.

If we were to apply the spirit of the verses to our own words, we should give forth the following aphorism—"When we ourselves are very happy, it is a remarkably pleasant thing to see other people very miserable." This is rather a contrast to the Christian precept, "Thou shalt love thy neighbour as thyself." There were Pharisees in intellect as well as in religion. Such was the spirit of ancient philosophy, which always urged a separation from the *profanum vulgus*—the vulgar herd; but it was a characteristic of Christianity that it spontaneously called into action the feeling of sympathetic benevolence: it made the exercise of that sympathy a point of conscience; nay, more—the man who endeavoured to stifle it, or was deterred from its practice by any fear of consequences, perilled his own salvation. But of this principle we shall say more when we have travelled a little further on.

It gave perfect liberty by taking away every restraint from the energies of man. God, having devised a system of morals and government, adapted to human nature, the energies which man had hitherto employed either for the acquisition of the chief rule in a city, a republic, and a monarchy, were now to be employed

in a task so arduous, that it gave the utmost scope and employment to those energies, and so dignified that it required the utmost exercise of all the higher faculties of the soul in order to rise equal to the office. This task was the ultimate annihilation of the distinctions of soil, race, and language, by bringing all men into the bond of universal brotherhood—the deliverance of man from the thralldom of sin—the destruction of all earthly rule, and the substitution of divine rule—and the extinction of war, crime, and their consequence, disease. That this task was arduous is proved by God giving to his first twelve missionaries a portion of his own power : that it is a dignified task is proved by there being joy among the angels over one sinner that is brought into subjection to Christ ; but we shall also resume this portion of the argument when we have travelled a little further.

II. It was the only system which possessed these three innate principles, self-adaptation, destruction, and reconstruction.

These principles conjoined are the internal evidence of the divine origin of Christianity. If it had been instituted by man it could not have possessed a power of self-adaptation, for the following reason :—the feelings and habit of thinking of every man are influenced by the government under which he has been born and educated. Now if Christianity had been originated by any man, born and educated under a despotic government, it would have worn that aspect—Christianity would have favored and strengthened despotism ; or, if its author had been a republican, its laws would have manifested the levelling spirit of republicanism, while Christianity does not level, but elevates ; or, if it had been planned by one trained under a monarchy, it would have possessed the cumbrous machinery, the lethargic spirit, the horror of change, which are the cha-

racteristics of a monarchical system. If it had been originated under any of these governments, it would only have flourished in its native soil : if transplanted it would have withered and died ; but instead of being adapted to a single country, or a single legislative system, it progresses and spreads widely under every form of legislation, and its tendency is to destroy every species of government, and substitute itself—to reconstruct the social system on its own principles. If Christianity be planted in a nation under despotic government, a number of the people become industrious, moral, intellectual, and therefore powerful : they form a peaceful yet formidable body of subjects, of whom even a despot would stand in awe ; and with this class of men standing between the despot and the rest of his subjects, it would not be long before that despotism would change into a limited monarchy, that monarchy being destroyed in its turn—or, if Christianity prevails to any great extent in a democratic republic, there will be a body of men superior to the rest in moral dignity and intellectual energy, who will, therefore, in the progress of time, obtain power, and refuse to admit the vile, the profligate, and depraved to any participation in it—there will then be a body which will act as a bulwark against the corruption, the want of principle, and the stormy and fitful energy which are the characteristics of a republic, and the democracy can exist no longer—there will be an aristocracy, but it will be one of intellect and virtue : the republic will gradually be changed and destroyed. Or if the field in which Christianity is sown be a monarchy—a government in which one man rules, who is so often hood-winked and misled by his ministers, in order that they, their friends, and connections may live on the vitals of the people—when such a system as this is fully compared with Christianity, the whole system will

inevitably perish—"king, lords, and commons." These changes cannot be effected in a short period—a change in the soul of man is often the work of many years; and as the task is greater, a change in the spirit of a nation is only accomplished by hundreds of years spent in continual exertion. Slowly and majestically is Christianity effecting its purpose, the destruction of all earthly "principalities and powers." The genius of Christianity has worked silently during 1800 years: she has now brought moral science under her sway, and before her tribunal all conflicting principles are brought for judgment. But her power is now extending further: she is contesting the pre-eminence in LEGISLATIVE SCIENCE with state policy, and the art of getting pounds, shillings, and pence—which latter art has been so ingeniously dignified by the improper name of "Political Economy." We lately saw a very odd instance of the acknowledgment of Christianity, as an arbitrator on international law.

The American Government having unjustifiably invaded Mexico, for the purpose of robbing her of the territory which contains the silver mines, (which, like all dishonesty, was very short-sighted, as, along with the silver mines, they have gained 3,000,000 Roman Catholic subjects, who will prove an incubus and a ruin to the nation) drew up a treaty in which they guaranteed the fulfilment of the following promise:—"ALL WARS in future between the United States of America and Mexico, shall be conducted upon CHRISTIAN PRINCIPLES!" We are very anxious to know what sort of a thing war upon Christian principles may be. It will certainly be a remarkable phenomenon, and will transmit the memory of its inventors to the last age of the world. They certainly have very different ideas of Christianity compared with those of the Apostles. But without commenting further on such awful prostitution of

the name of Christianity, that clause in the treaty is valuable as showing that while men, at the present time, merely acknowledge the FORM of Christianity in national laws and treaties, they will one day be compelled to acknowledge its POWER. If any one doubts of the ultimate reign of Christianity, let him survey the past career of mankind. Man tried the power of the SWORD in the feudal ages, and he found that the kingdom established by the power of the sword was overturned by the sword. In our own age, the American Republic and the enlightened despotism of Prussia have endeavoured to found a strong government and national happiness on what they term the INTELLIGENCE OF THE CITIZENS; but intelligence is not saving either of those countries from internal disorder and aggression on the surrounding countries, because intelligence, unaccompanied with morality, only renders men the images of Satan, and therefore, unquiet, mischievous citizens. With regard to WEALTH, Carthage and the Italian Republics in ancient times, and England and France in modern times, have tried the power of money, and they have found that by the operation of some singular and inseparable law, great national wealth is always attended by the deepest and most miserable poverty and crime.

Force, Intelligence, and Wealth have been tried, either singly or combined, as principles of government, which would bring "the greatest happiness to the greatest number," and have failed in their objects. What is there remaining to be tried? One principle, VIRTUE, or CHRISTIANITY, for the terms are synonymous. This is the only resource left to man to improve his condition, and embraces in itself the other three principles. It contains a restraining force, which operates on the moral feelings. It embraces intelligence, for a truly virtuous and Christian

man is always found to be intelligent ; and that a man with virtue and intelligence can procure wealth sufficient for every necessary and contingency of life, is evident from the following fact :—The French economists have shown by their statistic tables, that even in that country, where there is comparatively so little skilled labor, and society is so imperfectly organized—if that society be in a moderately healthy state, every man can produce one fourth more capital than he consumes. Thus it is evident, that if Christianity held full sway, most disturbing causes being removed, there must be a much greater individual production of wealth, which would be sufficient to provide for the contingencies of old age, sickness, &c. and as Christianity is the only method by which mankind can improve the social system, is it probable or possible, that at this disastrous epoch, when every government in Europe is tottering, or has fallen to the ground—is it possible that this last resource will remain untried, when it is the only principle which can effect its purpose in a uniformly peaceful manner ? On the contrary, the changes which nations have effected in their legislative systems, have always been purchased by blood and suffering. Hence nations abstain from any decided progress—from any efforts against their social evils, till those evils become absolutely unendurable, on account of the fearful price at which great organic changes have to be purchased ; but as the path of Christianity is only to be traced by the peace and social amelioration it confers, its adoption will give an incalculable momentum to progress, by the motive for the endurance of those evils being withdrawn. Christianity, then, being the last resource of mankind, who will say that it will not have full power over every institution ?

J. G. L.

(To be continued.)

ANECDOTES, INCIDENTS, AND FACTS,

CONNECTED WITH THE ORIGIN AND
PROGRESS OF THE CURRENT RE-
FORMATION, SOME OF WHICH HAVE
NEVER BEEN BEFORE PUBLISHED.

NO. II.

After my baptism, and the consequent new constitution of our church at Brush Run, it became my duty to set forth the causes of this change in our position to the professing world, and also to justify them by an appeal to the oracles of God. But this was not all : the position of baptism itself to the other institutions of Christ became a new subject of examination, and a very absorbing one. A change of any one's views in any radical matter, in all its practical bearings and effects upon all his views, not only in reference to that simple result, but also in reference to all its connections with the whole system of which it is a part, is not to be computed, *a priori*, by himself or by any one else. The whole Christian doctrine is exhibited in three symbols—baptism, the Lord's supper, the Lord's day institution. Some—nay, very many—change their views in some one of these, without ever allowing themselves to trace its connections with the whole institution of which it is either a part or a symbol. My mind, neither by nature nor by education, was one of that order. I must know now two things about every thing—its *cause* and its *relations*. Hence my mind was, for a time, set loose from all its former moorings. It was not a simple change of views on baptism, which happens a thousand times without any thing more, but a new commencement. I was placed on a new eminence—a new peak of the mountain of God, from which the whole landscape of Christianity presented itself to my mind in a new attitude and position.

I had no idea of uniting with the Baptists more than with the Mora-

vians or the mere Independents. I had unfortunately formed a very unfavourable opinion of the Baptist preachers as then introduced to my acquaintance, as narrow, contracted, illiberal, and uneducated men. This, indeed, I am sorry to say, is still my opinion of the ministry of that association at that day; and whether they are yet much improved, I am without satisfactory evidence.

The people, however, called Baptists, were much more highly appreciated by me than their ministry. Indeed, the ministry of some sects is generally, in the aggregate, the worse portion of them. It was certainly so in the Redstone association thirty years ago. They were little men in a big office. The office did not fit them. They had a wrong idea, too, of what was wanting. They seemed to think that a change of apparel—a black coat instead of a drab—a broad rim on their hat instead of a narrow one—a prolongation of the face, and a fictitious gravity—a longer and more emphatic pronunciation of certain words, rather than scriptural knowledge, humility, spirituality, zeal, and Christian affection, with great devotion and great philanthropy, were the grand desiderata.

Along with all these drawbacks, they had as few means of acquiring Christian knowledge as they had either taste or leisure for. They had but one, two, or, at most, three sermons; and these were either delivered in one uniform style and order, or minced down into one medley by way of variety. Of course, then, unless they had an exuberant zeal for the truth as they understood it, they were not of the calibre, temper, or attainments to relish or seek after mental enlargement or independence. I, therefore, could not esteem them, nor court their favor by offering any incense at their shrine. I resolved to have nothing specially to do with them more than any other preachers and teachers. The clergy of my

acquaintance in other parties of that day were, as they believed, educated men, and called the Baptists illiterate and uncouth men, without either learning, or academic accomplishments, or polish. They trusted to a moderate portion of Latin, Greek, and metaphysics, together with a synopsis of divinity, ready made in suits for every man's stature, at a reasonable price. They were as proud of their classic lore and the marrow of modern divinity as the Baptist was of his "mode of baptism" and "proper subject," with sovereign grace, total depravity, and final perseverance.

I confess, however, that I was better pleased with the Baptist people than with any other community. They read the Bible, and seemed to care but little for any thing else in religion than "*conversion*" and "*Bible doctrine*." They often sent for us and pressed us to preach for them. We visited some of their churches, and, on acquaintance, liked the people more and the preachers less. Still I thought I might be unreasonably and by education prejudiced against them, and thought that I must visit their Association at Uniontown, Pennsylvania, in the autumn of 1812. I went there as an auditor and spectator, and returned more disgusted than I went. They invited me "to preach," but I declined it altogether, except one evening, in a private family, to some dozen preachers and twice as many laymen. I returned home, not intending ever to visit another Association.

We laid the matter before our church in the fall of 1813. We discussed the propriety of the measure. After much discussion and earnest desire to be directed by the wisdom which cometh from above, we finally concluded to make an overture to that effect, and to write out a full view of our sentiments, wishes, and determination on that subject. We did so. Some eight or ten pages of

large dimensions, exhibiting our remonstrance against all human creeds as bonds of union or communion among Christian churches, and expressing a willingness, on certain conditions, to co-operate or to unite with that Association, provided only, and always, that we should be allowed to preach and teach whatever we learned from the Holy Scriptures, regardless of any creed or formula in Christendom. A copy of this document, we regret to say, was not preserved; and when solicited from the clerk of the Association, was refused.

The proposition was discussed at the Association, and, after much debate, was decided by a considerable majority in favor of our being received. Thus a union was formed. But the party opposed, though small, began early to work, and continued with a perseverance worthy of a better cause. There was an Elder Pritchard, of Cross Creek, Virginia; an Elder Brownfield, of Uniontown, Fayette county, Pennsylvania; an Elder Stone, of Ohio; and his son, Elder Stone, of the Monongahela region, that seemed to have confederated to oppose our influence. But they, for three years, could do nothing. We boldly argued for the Bible, for the New Testament Christianity, vex, harass, or discompose whom it might. We felt the strength of our cause of reform on every indication of opposition, and constantly grew in favor with the people. Things passed along without any very prominent interest for some two or three years.

At the close of 1815 and beginning of 1816, the town of Wellsburg, the capital of our county, had not a meeting-house of any sort whatever. I had often spoken there in the court-house, and was favorably heard. A Baptist church, three miles above, on Cross Creek, under the pastoral care of Elder Pritchard, a Maryland minister, of very high Calvinistic views, was the only Baptist meeting-house

in the county. We had two or three families in Wellsburg, with some five or six members; and so not only the Baptist cause, but all forms of Christianity in Brooke county, were very low. I proposed the building of a meeting-house in Wellsburg, and volunteered my services for three or four months to raise a portion of the means. To these our few friends in time consented; and accordingly, by our joint labors—I raising 1000 dollars by solicitation—a house was reared. But this became my heterodoxy, and of a seven years' persecution. I soon ascertained that Elder Pritchard regarded his little church on Cross Creek, with its little frame building, enough for the Baptists in Wellsburg and Cross Creek also; and that my proposing to build a house in Wellsburg was done with intent to undermine and nullify his influence and church.

I could not at first assent to such a representation. I had, indeed, been repeatedly solicited to speak to his church; but on my second visit, being treated discourteously by Elder Pritchard, I was constrained to believe there was some fleshly principle at work. I never again visited them as a church. Reports of my heterodoxy began to radiate to Uniontown, Monongahela, and Ohio. A coalition was formed. The next Association convened at Cross Creek. On being nominated to preach on the Lord's day, I was objected to by Elder Pritchard on the ground that I was "living in the neighbourhood, as it were, and that, according to Baptist custom in Maryland, the church at whose house the Association was held always had the privilege of selecting, out of all the members present, any one whom they chose to speak on the Lord's day; and that custom decreed that those from a distance ought to be heard rather than those in the neighbourhood—such as Brother Campbell—whom the church could hear at any time."

By this objection, the Association substituted for my name that of Elder Stone, of Ohio. Thus I was disposed of from the same principle which inhibited the building of a meeting-house in Wellsburg—that is, I was too near Cross Creek meeting-house, living only ten miles distant.

But Elder Philips, of Peter's Creek, the oldest and best preacher in the Association, as I thought, called on me next morning, and insisted on me to preach because of a multitude that had come from a distance, who had deputed him to have the decision reversed, and in whose behalf he spoke to me. I was constrained to refuse, as I would not violate the decision of the Association on the appeal of Elder Pritchard. He went away with much reluctance. Meanwhile, Elder Stone was suddenly taken sick, and Elder Philips came a second time to urge me to yield to their request. I still refused, unless a special and formal request was tendered to me by Elder Pritchard in person. He assured me it would be tendered me. Accordingly, soon as I appeared on the ground, I was invited and enjoined to preach by the Elder Pritchard himself.

Not having a subject at my command, I asked to speak the second discourse. Elder Cox preceded me. At the impulse of the occasion, I was induced to draw a clear line between the Law and the Gospel, the Old Dispensation and the New, Moses and Christ. This was my theme. No sooner had I got on the way, than Elder Pritchard came up into the tent and called out two or three of the preachers to see a lady suddenly taken sick, and thus created much confusion amidst the audience. I could not understand it. Finally, they got composed, and I proceeded. The congregation became much engaged; we all seemed to forget the things around us, and went into the merits of the subject. The result was, during the interval (as I learned

long afterwards), the over-jealous Elder called a council of the preachers, and proposed to them to have me forthwith condemned before the people by a formal declaration from the stand, repudiating my discourse as "*not Baptist doctrine*." One of the Elders, still living and still a Baptist, said: "Elder Pritchard, I am not yet prepared to say whether it be or be not Bible doctrine; but one thing I can say, were we to make such an annunciation, we would sacrifice ourselves, and not Mr. Campbell."

Thus originated my *Sermon on the Law*, republished, a year or two since, in the *Millennial Harbinger*.^{*} It was forced into existence, and the hue and cry raised against it all over the country obliged me to publish it in print. It was first issued from the press in 1816, and became the theme of much discussion; and by a conspiracy of the Elders already named, it was brought up for trial and condemnation at the next Association at Peter's Creek in 1817. I may, I presume, regard its existence as providential; and although long unwilling to believe it, I must now think that envy, or jealousy, or some fleshly principle, rather than pure zeal for divine truth, instituted the crusade which for seven successive years was carried on against my views as superlatively heterodox and dangerous to the whole community.

Till this time we had labored much among the Baptists with good effect, so far, at least, as to propitiate a very general hearing, and to lay a good foundation for, as we conceive, a more evangelical and scriptural dispensation of the gospel amongst men. Till this time, however, we had literally no coadjutors or counsellors without the precincts of our little community, amounting only to some hundred and fifty persons.

Sometime in 1814 or 1815, I have not a very certain recollection of the precise date, a certain Mr. Jones,

^{*} See *Christian Messenger*, vol. 2, new series, p. 5.

from England, and a Mr. George Forrester, from Scotland, appeared in Pittsburg—the former an English Baptist, the latter rather a Haldanian than a Scotch Baptist. They were both much in advance of the Regular Baptists of Redstone Association, and I had hoped for assistance from them. But neither of them could found a community in Pittsburg. Elder Jones migrated westwardly, and Mr. Forrester went into secular business. Neither of them, however, had progressed beyond the limits of James Haldane or Andrew Fuller.

A. C.

LETTERS FROM EUROPE.

NO. XVIII.

MY DEAR CLARINDA—Having been by the force of circumstances compelled to advert to the scenes of my persecutions in Scotland, and consequently, for the time being, to break in upon the method I had proposed to myself in giving regular continuous notes of my tour, I will now resume my original plan, and proceed to notice in order those objects of public interest which claimed my attention in England, Scotland, and Ireland. I have only to add, on the subject of the notices taken of my treatment in Scotland, that the religious press of that country exhibited an unusual want of candour in not giving to the public an impartial and correct statement of my position in the affair, as well as of my views on the subject of slavery. The only candid and veracious notice which I saw in any of the ecclesiastic or abolitionist periodicals, was that of the Jersey Christian Record of September 20th, which you have seen in my last letter.

The Glasgow Christian News, though prevailed upon to publish some communications from me, either preceded or succeeded them with such misrepresentations, suppressions, or distortions of the premises and facts, as to neutralize and impair their in-

fluence. Whatever could be said without fear of palpable exposure or of public indignation, to sustain the Anti-Slavery Society, and to impair my reputation either for correct views or Christian principles, was either said or insinuated in a cowardly and equivocal manner. To the shame of the religious press in Scotland, be it spoken and published in America, not one partizan paper had either the courage or magnanimity to tender to me its columns, or even to allow me to appear in my own proper character. If I appeared at all before their readers, it was with all the blemish and deformity of insinuation and abuse which they could heap upon me. But they have their reward, and I can honestly say I envy them not. When I obtain information as to the result of the appeal to the Lords in Bank, which will be announced to me some time in December, I will again introduce the subject: meantime I shall return to London, and pay a short visit to the British Museum.

This immense quadrangular building, whose colonnaded front, consisting of forty-four columns of the Grecian Ionic order, extends full 370 feet, and contains within it materials for thought and reflection on the wonders of Nature and of Art, which might employ the genius of the greatest philosopher and amateur of the works of God and of man for at least one hundred years. Its front view is imposingly grand. Its forty-four columns, five feet in diameter at the bottom, stand upon a stylobate over five feet high, and tower some forty-five feet above, giving with the entablature of the colonnade, a height of more than sixty-six feet. Its front is not yet finished, and one of its quadrangles is still in progress. Though not yet one hundred years old, this grand edifice contains immense collections of ethnographical curiosities, mammalia, minerals, organic remains, Roman sepulchral

antiquities, Greek sculptures, Egyptian antiquities of all sorts, immense libraries of manuscripts and books of all languages, sciences, arts, &c. The library, it is said, now contains six hundred thousand volumes.

We may say that this grand national institute began with the will of one individual, Sir Hans Sloane, a physician of much reputation, who, in addition to a large library, had collected many interesting objects of natural history as well as many works of art. These he offered on certain conditions to Parliament, in the time of George II. about the middle of the last century. Parliament accepted the conditions, ordered the purchase of these, and also of the Harlein Library of Manuscripts, and placed with these the Cottonian Library, given to the government for public good during the reign of William III., and in A.D. 1754 bought for these the Montague House in Great Russell-street. Thus commenced the collections which in their immense aggregate now constitute the British Museum.

Early in the present century, extensive importations from Alexandria monuments and antiquities, together with the purchase of the Townley marbles in 1805, suggested the necessity of a larger edifice. But the very magnificent donation of George IV. who presented to the nation the library collected by his father during his sixty years reign, constrained government to erect a grand museum, three sides of which are now completed, and the fourth, or western quadrangle, is now in progress.

I can only give you a mere synopsis of its numerous various rich treasures. After ascending by a flight of stone steps at the foot of the Portico, one hundred and twenty-five feet wide, terminating in pedestals to receive magnificent groups of sculpture, we enter a hall 62 feet by 51, and 24 feet high. At the top of a splendid staircase we enter the suite

of rooms set apart to Natural History. The Mammalia Saloon contains two series of animals, placed in two galleries. Of these there are not less than 166 cases. 1st class, rapacious beasts, beginning with the cat kind, at the head of which stands the South African lion, descending to the boot-ed cat of the Cape of Good Hope, and the wild cats of Europe and Central America. There are thirty-one cases of rapacious animals, ending with the opossums of America and the eared seals of the African Capes.

Next come the hoofed beasts, from the yac ox of Thibet down to the sloth of South America. Of these there are twenty-one cases. The varieties of antelopes, goats, sheep, and deer, to say nothing of other families, develop what varieties soil, climate, and food can effect in one and the same original species of animals.

On the walls there are 35 cases of raptorial birds. These are divided into two departments—the diurnal raptorial and the nocturnal raptorial birds. Of the last there are but five cases—beginning with the hawks-owls, as the Canada owl, and ending with our barn owls.

Of perching birds there are five divisions. These are the wide-gaped perching birds, as the goat-suckers, swallows, Javan night-bird; and 2nd, the Tenuirostral—such as the hoopers, sun-birds, humming birds, honey eaters, &c.; the Conirostral, such as crows, jays, thrushes, finches, larks, &c.; the Scansorial—of these there are many divisions, parrots, cuckoos of all countries, woodpeckers, &c. Of these there are some ten cases.

Next to these are the Gallinaceous—embracing pigeons of all countries, turtles, doves, pheasants, peacocks, turkeys, partridges, grouse, &c. in all more than twenty cases.

Then come the wading and the web-footed birds—beginning with ostriches, dodos, cranes, plovers, storks, ibises, turnstones, courses, &c. Then

come the flamingos, passing through geese, swans, ducks, sea-parrots, gulls, pelicans, and tropic birds, more than I can enumerate.

Next to these are arranged, in classic style, eggs of numerous families of birds, with some indications of the species to which they belong. In proximity to these are thirty tables of shells, beginning with molluscous univalves of the gasteropodous genus, and proceeding through the strombs with their pink pearls; the murices, with their angular or gadrooned edges; the rock shells, with their beautifully ornamented foliaceous, curled, and spinous protuberances; the cone shells, with the *Gloria Maris*, from the Philippines. Then come the spindle, the turnip, the helmet species, &c. down to the land shells, the fresh water shells, and the wormshells. After these the bivalves, not yet fully assorted and arranged, extending from the lamp shells down to the Ammonites and Nautili, complete the department of conchology.

To the conchologist the scientific classification of shells, and to the ornithologist the proper arrangement of birds, exhibited here, cannot fail to be both useful and interesting. They have been so far perfected by amateurs and masters in these sciences, that, to students, a few hours here are worth as many weeks without these aids in forming comprehensive views of these very grand and beautiful departments of Nature. Few persons in the private walk of life, and but few even of those who have access to ordinary cabinets and collections in ornithology and conchology, can form any adequate idea of the number, variety, and riches of these kingdoms of Nature in furnishing materials of thought, admiration, and piety to those properly educated in the word and works of God. In surveying these demonstrations of ingenious designs and fine taste, I am less disposed to award so much originality to man in either science or art, useful or orna-

mental, as I have sometimes been disposed to allow to him. I see the archetype of much that we admired in the arts and contrivances of men in these works of God. Man has copied much more from Nature than any one believes. I see that many of the implements of industry in numerous human vocations, and many of the figures and decorations of art, have been borrowed from the fowls of the air, the fish of the sea, and especially from such of them as carry with them their dwellings and their furniture.

Passing along the Eastern Zoological Gallery, in five compartments stand some 120 portraits; amongst which the most remarkable is that of Mary Davies, an inhabitant of Great Sanghall, Cheshire, aged 74. "At the age of 28 an excrescence grew upon her head like a wen, which continued 30 years, and then grew into two horns, one of which the profile represents."

On entering the Northern Zoological Rooms, in the wall cases are exhibited the skulls of the larger mammalia, illustrative of species and genera; and in table cases the tubes of annulose animals; but in the second room we are at once introduced into the company of reptiles, radiated animals, sea eggs, sea stars, lizards, snakes, serpents both poisonous and harmless, tortoises, turtles, terrapins, crocodiles, Batrachian animals, toads, frogs, efts, and encrinites.

In the third room we find the handed mammalia—apes, monkeys, baboons, thumbless monkeys, spider monkeys, night apes. Then the glirine mammalia, rising from the rat and the beaver to the flying squirrel, the porcupine, the souslicks, to the golden rats of Africa. Next to these stand the table cases, crowded with corals, star corals, maderpores, the red coral of the Mediterranean, gorgonai, cellepores, and horney sea weeds, &c. &c.

In the fourth room, besides cabinets of crustacea, are twenty-six cases

of fish, to which I paid but little attention, crowded and overwhelmed as my mind was with the innumerable variety of animated nature around me. Twelve tables of insects also contended for their rights.

Rooms on the north side of the north wing are appropriated to mineralogical collections. Sixty cases display native iron, meteoric stones, copper, silver, sulphurets, oxides, aluminates, quartz, silicates, carbonates, sulphates, chlorides, fluorides, &c.

Of the Galleries of Antiquities I can say little. In the Lycian Room are tombs, bas-reliefs, statues, sarcophagi. In the Greek Central Saloon are Greek and Roman sculptures, urns, heads, busts, statues, &c. In the Elgin Saloon, in the Gallery of Antiquities, are no less than 388 specimens of Greek sculpture.

But the Egyptian Saloon passes all description, containing no less than 600 specimens of Egyptian antiquities. Many of the articles deposited here were collected by the French in Egypt, and when Alexandria capitulated, November, 1801, they fell into the possession of the English. They were, in 1820, by order of George III. sent to the British Museum.

Egyptian antiquities growing every year more and more interesting, I paid more attention to this rare and large collection than to anything in the Museum. Being curious to note the following particulars—1st, the subject; 2nd, the material of which it was composed, or upon which it was placed; 3rd, the age of it; and 4th, the design or object proposed, I made the following notes and observations:—The subjects were the heads of animals worshipped, and sometimes the whole animal, such as a lion couchant, a ram's head, a gryphon or hawk-headed sphinx, emblem of the divinity Muntia; heads and statues of Rameses II. or III.; colossal statues of Amenophes, or Memnon, a monarch of the 18th dynasty;

statues innumerable of kings, queens, scribes, priests, military commanders; very many statues of Pasht, the goddess, a celebrated divinity in Egypt; sarcophagi—these are numerous; coffins; sepulchral tablets—of these there are about 200 in all, one-third of all the antiquities in the Museum.

Sepulchral altars are also numerous. Sepulchral urns, sepulchral shrines, and sepulchral columns, every where attest the Egyptian respect and devotion to the dead. Altars are also numerous—small altars for libations. These, with sepulchral tablets, are often dedicated to the gods of Egypt, amongst whom we frequently see associated Osiris, Isis, and Horus. Rameses is often seen adoring Osiris, Isis, and Horus. While altars and tablets are dedicated to Anubis, Socharia, Rashpu, Ra, &c. much the greater part are dedicated to Osiris. We sometimes find Christian sepulchral altars with Greek inscriptions. We also find fish, animals of various kinds—serpents, frequently their heads and parts of their bodies standing in sculptured majesty; ravenous birds and animals, sphinxes, parts of crocodiles.

The materials of which they are composed are calcareous stone; red, black, and grey granite; white stone, white marble; basalt, dark and green; sandstone; arragonite; brownish breccia; nummulite, limestone, lyenite. But of these the calcareous stone is by far most common—next to it the different kinds of granite, and next the basalt. There are but very few on other materials.

They are generally from the 12th to the 30th dynasty of kings; but the greater part are from the 18th to the 26th dynasty. Their object seems to be devotional—sacred to their gods, and to the memory of their distinguished kings, dignitaries, and ancestors.

But yet we have another class of Egyptian antiquities—we have the Egyptian Room, with its ten cases of

divinities and sacred animals. We have wooden figures dug out of their tombs. We have their bronze offerings—objects of private devotion—porcelain and small figures of stone, perforated for net-work and for necklaces for mummies. First of their divinities stands Amen, or Amouenna, the Egyptian Jupiter on his throne, with his cynocephali and lotus sceptre. On his rear stands Amoun, between Rhons and Job, another deity, in sandstone, $7\frac{1}{2}$ feet high.

Of these gods we have many antique figures. Thoth, or Thout, walking in a boat; Rhem, the Pan of the Egyptians, and many others too tedious to tell. We have Net, or Neith, their Minerva; Sate, or Seti, their Juno. We have them in every position, and in every monstrous combination; their Chous, or Hercules, with a lunar disk—a mystic lock of hair; another standing on two crocodiles, with a jackall's and a ram's head, the back formed by the body and tail of a hawk; Athor, the Egyptian Venus, with head overshadowed by a vulture supporting the disk and horns; his body is a shrine placed upon a wheel of eight spokes, with a figure of her godship dancing. Athor stands cow-headed, with disk and plumes; Pasht, the Diana of Egypt, cat-headed, standing in a striated garment, with an ægis in her left hand. Again, we have this divinity standing, human and hawk-headed, holding two swords, reeds, or feathers, two hands passing from the mouth to the shoulders. Many of these are standing in porcelain, green, blue, grey, variegated. Taur, hippopotamus, standing on its hind legs, with pendant arms, and breasts of a female, back covered with the tail of a crocodile; a Pharaoh, too, standing, having on his forehead a place for the Uraeus.

We have given but a specimen of these Egyptian superstitions and Pagan idolatries. Hundreds of these, and other fancies equally gross and

humiliating, are found in these rooms, of which it would be not only tedious, but disgusting, either to write or speak.

The sacred animals of Egypt are as curious, imaginative, and barbarous as their deities. Among their sainted quadrupeds stand conspicuous the jackall, cynocephalus, or dog-headed baboon, decorated with a lunar disk; a wolf, a shrew mouse, an apis, and an ibex on one knee; a gazelle and an ibex kneeling; lions couchant, a lion and a bull in one figure, sphinxes, monkeys, cats, rams, swine, hares, dogs, cows, mystic animals, head and neck of a viper, and the body of a quadruped.

Household furniture and other large objects; stools inlaid with ivory, four-footed and three-footed; high-backed chairs, on lion-footed legs; others double-backed, with seats of platted cord; concave seats, formed of four flat bars; cushions, stuffed with feathers of water-fowl; three-legged tables or stands; model of a house, of a granary and yard, with a covered shed, in which a man is seated; in the yard a female making bread. There are also vases, ampullæ, mirrors, combs, shoes, and sandals, some with round and some with peaked toes; vases of all shapes and sizes, some conical, others resembling fruits, fish, lambs, gourds, &c.; spoons, chests, lamps, cups, baskets, knives, tools, nails, musical instruments, &c.

To notice in detail a hundred other cases filled with various furniture, agricultural implements, weapons, fragments of tombs, coffins, boards, inscriptions, instruments of writing, painting, playthings, tools, weaving tools, mummies, animal and human; sepulchral ornaments, amulets, &c. would be to write a volume; and but for the guide furnished us in making our too hasty tour through this miniature world, I could not, from either my notes or my recollections, have given so much as I have done

in this letter with an accuracy to be relied on.

I shall only add a few remarks on this grand national Museum, and dismiss the subject. But on opening another page of my memoranda I discover, to me, one of the most interesting departments of this grand repository of some of the remains of worlds passed away. There is the collection of organic remains in room first, wholly pretermitted. In this, too, because of its relation to the science of geology, I took more interest than in any of the treasures of the rooms already noted. I must state a few of its more prominent fossil treasures, vegetable and animal. And, first, of the vegetable.

These are not so valuable as the animal. There are in room 1st fossils of submerged Algae, Tucoides, Conservites, &c. On some coal slate, in the same case, are displayed very striking impressions of plants with verticillated leaves, usually called *asterophyllites annularia*, &c. There are, besides these, some nondescripts, whose nature is yet mysterious.

There are also *calamites*, of the species *Equiseta*. These come from the rocks of the coal formation of the highest antiquity. Ferns (*filices*) impressions on the clay state of the carboniferous strata, and some specimens of the *Lepidodendron*. There are also perfect specimens of the *Clatharia Lyelli*, from the Weldon, with some remains of real *Palmae*. There are many beautiful specimens of polished fossil wood, found in the red sandstone formations of Saxony.

Greenfield, Massachusetts, has contributed some recent red sandstone formations, covered with very singular impressions of various dimensions, resembling the feet of birds, called *Ornithichnites*. There are sundry specimens in Room 2nd, not yet arranged.

In Rooms 3rd and 4th are some very interesting osseous remains of reptiles. There are the Batrachian,

the Chelonian, and Emydosaurian reptiles. The gigantic Salamander, of Scheuchzer's dissertation, belongs to the Batrachian race, first named. One whole case is filled with the bones of the *Iguanodon*. In these rooms are arranged the order *Enaliosauria*, or Sea Lizard, of which the genera *Plesiosaurus* and *Ichthyosaurus* are principal types. These, together with the casts of the *Deinotherium*, a most gigantic quadruped, found at Eppelsheim, including those of the *Megatherium*, are amongst the greatest curiosities in this Museum.

In contemplating these huge lizards, inhabitants of climes that have been, but are not, and the casts of those huge animals already named, to which may be added the skeleton of the American *Mastodon*, we cannot but assent to the revelations of geology, and admit those deductions which assert the long series of ages that passed away during the preparation of the materials of our terraqueous domicile, which were at the commencement of the present epoch, in a single week, new modified, developed, and replenished for the comfortable residence of man.

I fear that these details will be rather tiresome than edifying to yourself and others. My apology for them is the large space that Egypt holds in sacred and profane history; indeed, in the history of the literature, science, art, and religion of the world. It was once the greatest, the most learned, and the most admired nation in the world. The place which it occupies in the Louvre in Paris, and in the British Museum, is in good keeping with the large space it once occupied in the esteem and admiration of mankind.

In the arts of architecture, sculpture, painting—in mathematics, astronomy, and hieroglyphics—in all that pertains to the science of numbers, magnitude, and proportion, they stand out upon the canvass of time the most prominent and remarkable people of

all antiquity. Even the present remains of their ancient greatness are still the wonder and the admiration of the most enlightened of the human race. The impression made by them on the family of Abraham—the long continuance of the charms of their greatness—the bewitchery of their arts and idolatries on that wonderful people, are amongst the most striking evidences of their former grandeur and magnificence, and of the transcendent influence of national greatness which can be adduced; indeed, they are altogether unparalleled in the history of the world.

So early as the Pyramids of the fourth dynasty, beyond which we know little or nothing of architectural art, and have no reliable record, the Egyptians had attained a degree of perfection which has long been, and yet is, the wonder of the world. In these most ancient pyramids our present distinguished architects discover evidences of an art exhibiting forms of vast magnitude and of the most delicate and minute finish. They see in the colossal proportions and magnificence of their plans the primordial elements of classic taste, and of those great achievements which were the pride of Greece and Rome. In the Egyptian columns of the 12th dynasty, they see the Doric architecture in embryo development, and the capitals of the columns of the 18th dynasty are seen breaking forth in the lotus buds and flowers with which the architects of Egypt adorned their first efforts.

Their temples were rectangular, with gateways and doors tapering to their summit. Their walls were covered with sculpture, and their approaches were filled with sphinxes or divinities. Both temples and sepulchres were frequently cut out of solid rock, having their sides adorned with paintings and sculpture, indicative of events religious or historical, as it happened to suit their taste. In sculpture, they were most

pleased with high relief, and painted all their works, whether of architecture or sculpture, with simple colors—white, black, red, blue, or yellow, as might please their tastes.

“The churches” called St. Paul’s, St. Peter’s, and St. Germain’s, are much more Egyptian than Christian, so far as we can learn from the British Museum, and from what is visible to those who visit them. In many respects we may be indebted to Egypt for her lessons in husbandry, general agriculture, architecture, sculpture, and painting; but certainly she is no model for us either in the object, the manner, or the places of Christian worship. When we look at her idols and her idolatries, but a meagre portion of which is found even in this most extensive and varied collection, we can see nothing in them indicative of any claim she can have upon our admiration or imitation. On the contrary, she exhibits more than any other nation the need of a divine revelation. Egypt was at best the hot-bed of idols and idolatries, and therefore teaches a lesson which almost all mankind are slow to learn—that the most gigantic strides and advances in science and learning, and in all arts both useful and ornamental, are quite impossible, without a single perception of a spiritual system or a spiritual religion. Men have measured the heavens *a-la-mode de La Place*, or according to the pyramidal philosophers of Egypt: they have erected pyramids of art, temples, altars, and divinities; still they have worshipped a crocodile, a sphinx, a gryphon, a frog, an onion, or a fly.

We ought not, then, to imagine that there is any necessary connection between genius and religion, the fine arts and morality, philosophy and theology, national greatness and national goodness. There may be a good taste without good sense, a religion without piety, and a refinement without morality. But true piety and true humanity will always

impart true dignity and true happiness to their possessor.

In much affection, your father,
A. CAMPBELL.

THE COMMUNION OF SISTER CHURCHES.

THE term "sister churches" is intended to signify a number of communities of the same faith and order, each brought into avowed subjection to one common Lord, and to each other in his fear. The churches planted by the Apostles, the ambassadors of Jesus, were, for some considerable time, of this character. Begotten by the truth, they were espoused to one husband, and became one body, possessing one spirit, and inspired by one hope—that of being collected together by a resurrection from the dead into one body, and presented as a chaste virgin to Christ, to live and reign with him for ever.

This body, in the apostolic age, consisted of Jews and Gentiles, the former being a typical people, placed under typical institutions, dwelling in a typical land, and becoming the channel of divine communication to a dark and benighted world—while the latter existed for ages without the truth, strangers to the covenants of promise made with Abraham and with David, having no hope and without God in the world. But now, in the gospel age, those who were afar off are brought nigh by the blood of Christ, for he is our peace who has made both one, and has broken down the middle wall of separation, having abolished by his flesh the enmity, (the law of commandments concerning ordinances) that he might make the two into one new man under himself, making peace, and might reconcile both to God in one body through the cross, having slain the enmity by it. And having come, he brought good news of peace to you (Gentiles) the far-off—to us, the nigh; that through him we both have introduc-

tion to the Father by one Spirit. Now, then, ye are no longer strangers and sojourners, but fellow-citizens with the saints and of the household of God, having been built upon the foundation of the apostles and prophets, Jesus Christ himself being the foundation corner-stone, by which the whole building being fitly compacted together, rises into a holy temple of the Lord, in which ye also are build-ed together for a habitation of God by the Spirit.

The Most High dwells not in temples made with hands: He is a Spirit, and has chosen the hearts of his people for his dwelling-place. Man is the temple of God, wherein the perfections of Deity, in their beauty, greatness, and glory will be intelligently exhibited for ever. Thus saith the Lord: heaven is my throne, the earth is my footstool—what house will ye build for me? hath not my hand made all these things? Unto that man will I look, and *with him will I dwell*. who is poor, of a broken and contrite heart, and who trembleth at my word. Yes, the renewed, pardoned, and justified, are now the temple of God. "I will dwell in them, and walk in them: they shall be my people, and I will be their God." These parties, while in their pilgrimage state, are addressed as in the dispersion—scattered in the east, in the west, in the north, and in the south. The territory of Christ's kingdom is now as extensive as that of Satan, embracing the whole world. Still the members are one body under Christ, brethren of the same family, and shall finally be presented a glorious church, not having spot or wrinkle, defilement or deformity, or any such thing.

If such be the present relationship and future prospects of the body of Christ, surely there ought to be in existence a union, and co-operation in righteousness, purity, and peace, among the disciples of Jesus, corresponding with the nature of that truth

by which they have been called out of darkness into this marvellous light.

The apostles, when writing the different epistles to the churches, never failed to recognize one common brotherhood in the body of Christ. The instructions thus imparted to an individual community were intended for the good of all. Hence, observe the following testimonies :—"For as in one body we have many members, so we, the many, are one body under Christ, and individually members of one another." "Paul, a called apostle of Jesus Christ by the will of God, and Sosthenes the brother, to the church of God which is in Corinth, sanctified by Christ Jesus, called saints, *with all in every place who invoke the name of our Lord Jesus Christ,*" &c. "Paul, an apostle of Jesus Christ, by the will of God, and Timothy the brother, to the church of God which is in Corinth, together *with all the saints who are in all Achaia,*" &c. "And when this epistle has been read to you, cause that it be read also in the congregation of the Laodiceans, and that ye read the one from Laodicea," &c. Without multiplying quotations, it must be obvious to all, that in the primitive churches there was, for a time at least, a mutual confidence, union, love, and co-operation, with submission one to another in the fear of God, of which we know but little in the present day. When divisions took place among them, the causes were the same as at the present time. It was something pleaded for contrary to, or not embodied in, the doctrine received from the apostles. The fountain-head of this is ignorance and unbelief—then follow carnality of mind, unrighteousness of principle, disaffection of heart, and disobedience to divine commands, when separation becomes inevitable. "He that hath my commandments and keepeth them, he it is that loveth me. By this we know that we have known him, if we keep his commandments. He who says, I have known

him, and does not keep his commandments, is a liar, and the truth is not in this man. But whoever keeps his word, truly in this man is the love of God perfected. By this we know that we are in him. He who says he abides in him, ought himself so to walk even as he walked."

That there was constant inter-communion and co-operation, as well as personal attachment, among the first congregations, must be apparent to all who are acquainted with the New Testament, and the history of the churches for the first century. There existed a sisterhood of churches which corresponded, though not perfectly, with the united relationship into which the disciples had been brought by the gospel. This communion, or brotherhood of saints, was manifested by Jesus and his apostles, and is one of the legitimate fruits of the Holy Spirit. This unity of spirit is to be kept by the bond of peace—the Bible.

The great and almost insurmountable difficulty with which the apostles had to contend, was that of bringing Jews and Gentiles, of every name and class, into a mutual state of unanimity and love ; indeed, we have sometimes questioned if, at any period of the church's history, this unanimity has been realized in a manner, or to the extent, contemplated by the Spirit of God in the Christian system. Jesus came to reconcile the world to the love of God, as well as to reconcile man to man. But where must we look for a perfect picture, a full exhibition, of this love among men ? Certainly it was not realized, in the fullest sense, on the Day of Pentecost, nor at any subsequent period in the city of Jerusalem, inasmuch as none but Jews and Jewish proselytes were then admitted into the congregation of disciples. All was not then developed in this new creation : it was but the commencement, the infancy of the kingdom of heaven. The system was subsequently perfected, em-

bracing men of every rank and of every clime under heaven ; and when the red, black, and pale horses of the apocalyptic vision of John, (which have intercepted the progress of him who sitteth upon the white horse) with all their riders, the beasts and the false prophets, have run their round of falsehood, licentiousness, confusion, and death—and when Satan is bound, that he shall deceive the nations no more, for a given period—there will be a practical resurrection of the whole of divine truth, in its purity, union, co-operation, and love, for a thousand years. “ Ah !” say some of our second advent literal advocates, “ Jesus, with all his angels, must descend from heaven—the patriarchs, prophets, and apostles, with all the sanctified ones, must be raised from the dead, and be gathered together into one body, before that can be accomplished !” But cannot the exalted Head of the Church accomplish as much for his whole body, composed of all nations, as he accomplished for it in Jerusalem—and that, too, irrespective of miracles ? Whether, however, this be His contemplated design prior to the resurrection of the dead, or not, it is certain, that there ought to be as much—nay, even more—union and forbearance in existence in the church at the present time, than there was during the first century of the Christian era. We conclude with the following selection from the records of Ecclesiastical History :—

“ The churches not only of the same city, or the same district or province, but in the most remote regions, preserved union and maintained inter-communication. What was transacted in one, was acknowledged as valid by all the others. Though those of one country differed occasionally in some details of worship, or of the mode of observing ordinances, from those of another, they raised no objections as to mutual fellowship, but treated one another with perfect prac-

tical forbearance. A person under censure in one church was not admitted to communion by any other ; and a person enjoying the fellowship of one, was received to the observance of ordinances by all the rest. Baptism, ordination, expulsion from communion, and the imposing and removing of censure, were acts which determined the station of an individual as much in the remotest church, as in that to which he properly belonged. Whenever a member of any church had occasion to travel, he received from his pastors a letter attesting him to be in communion, and, in virtue of this, he claimed and received fellowship, both in the participation of public ordinances, and in the private offices of brotherly love, from whatever churches, near or remote, he might find in his way. Owing to the private as well as public uses for which a letter of this sort was usually employed, Tertullian, who wrote about the year 200, calls it ‘ the title of brotherhood,’ ‘ the communication of peace,’ and ‘ the common mark of hospitality.’ All persons in church communion continued, as in the superscription of Paul’s epistle, to be called ‘ saints ;’ and they all enjoyed, in connection with the intercommunication of the churches, the high advantages of immediate hospitality and Christian friendship in every region which they might casually visit, or into which they might suddenly be thrown as personal strangers. Their sanctified Christian freemasonry, if the use of such a word may be permitted, may be aptly designated ‘ the communion of saints.’ Similar practices were in use among the pastors. The bishops, or overseers of particular flocks, were recognized as true ministers of Christ by all the churches, and always used due care, before and at their ordination, to obtain a recognition of brotherhood in the pastoral office.”

Some individuals who have been excluded from the churches to which

they belonged in this country, after emigrating, have been received by the churches in America, and have actually taken upon themselves to give letters of recommendation to parties visiting the churches in this country. But these things ought not to be. The congregation in Nottingham have determined not to receive any persons on merely a private recommendation, or upon their own personal testimony. Let the officers of the church to which the party belongs, sign the letter of commendation, and the confidence and love of all is at once secured.

J. W.

PROPHETIC DEPARTMENT.

THE MARRIAGE SUPPER OF THE LAMB.

INSTEAD of giving you my thoughts at this time on the first paragraph of the 20th chapter of Revelation, concerning the binding of Satan, the first resurrection, and reign of the saints with Christ for a thousand years, I shall go back to an event of peculiar interest, stated and celebrated in the sixth chapter. That to which we refer is the marriage of the Lamb, ver. 7, "Let us be glad and rejoice, and give honor to him; for the marriage of the Lamb is come, and his wife hath made herself ready." This is an event succeeding the overthrow and desolation of Babylon, preceding the millennial reign, and preparatory for it, and so demanding our attention, having first to do with it, supposing we, who are now living, were even to see the commencement of that illustrious period. Marriage is an important event in individual history; but the marriage of the Lamb is interesting to the whole Christian community. As here narrated, we see that it calls forth the joyful gratulations of the great multitudes that surround the throne of the Eternal, and forms the subject of celestial song. This is an event which ought to be exceedingly interesting to us, not only as calculated to excite anti-

cipations of great delight, but as being pregnant with the most important practical instruction; and the more so, that it cannot be very far off from our own times. For practical purposes and guidance, unquestionably has the prophetic narrative been given to us by the inspiring Spirit, and not to gratify an idle curiosity and vain speculation. So, in order to the celebration of the marriage of the Lamb, *the wife has to prepare herself*.

Who the parties are that chiefly figure in this scene, we cannot surely be mistaken, when we conclude that by the Lamb is meant the Lord Jesus Christ, and the wife the Church, or congregation; and it is well known that the relation of husband and wife, as illustrative of the connection of Christ with the congregation, is not peculiar to this part of scripture, but pervades the whole book.

As to the time when this event shall be consummated, it is evident that it does not precede the overthrow of mystical Babylon, but follows and comes out of it; so that the praises of the multitude in heaven, because of God's righteous judgment having come on the Great Harlot, are merged and commingled with the hallelujahs at the marriage feast! Consequently we must first see Babylon a desolation ere this joyous occasion can be realized. But as it seems to be so intimately connected with it, and immediately to follow it, and the wife having to prepare herself, it must already be high time for all who desire to have a place at the marriage supper of the Lamb, to enter upon this course of preparation.

Now that we may understand distinctly in what that preparation consists, it is necessary to have a just apprehension of the present position and circumstances of the congregation. Well, then, with the same passage in the 7th verse before us, with the help of the testimony of the prophet Isaiah in the 54th chapter of

his book, and Paul as interpreter of his words in the 4th chapter of his epistle to the Galatians, we think that this can be made clearly and satisfactorily to appear. Let it be noted, then, that when it is said here, "*The marriage of the Lamb is come,*" a previous state of separation or desertation is necessarily implied, styled by the prophet in the very way as a state of "desertion" and "widowhood." Now, considering who the parties in question respectively are, if blame or delinquency is at all in the matter, it must belong to the wife, seeing that unchanging love, untainted purity, and undeviating faithfulness, are the inherent characteristics of her Lord. But though the wife has been as one who "treacherously departs from her husband," and has lost her chastity, her gracious Lord has not for ever cast her off, for his loving kindness endureth for ever, and says to her, "Return unto me, and I will return unto you." And many prosperous and happy days are still in reserve for her. For, says the prophet Isa. c. liv. "Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child; for more are the children of the deserted than of her who had the husband." Verse 4, "Fear not; for thou shalt not be put to shame; for thou shalt forget the shame of thy youth, and shalt not remember the reproach of *thy widowhood* any more." But it is now time to show the applicability of these things here testified to the state of the congregation as it now exists under the administration of Messiah, both in her widowed condition and in her married state.

The Apostle of the Gentiles, interpreting and applying this prophetic annunciation, declares that reference is here made to two women, namely, to Sarah, the wife of Abraham's youth, and Hagar, her bondmaid, designed in the foreknowledge of God as re-

presentatives of two institutions—the one of law issuing from Mount Sinai tending to bondage, which is Hagar herself and offspring in bondage; the other of favor giving freedom, proceeding from the heavenly Jerusalem, which is Sarah, the freewoman, and her offspring free. Now, without going further into this allegorical picture than what the present inquiry calls for, we are informed that the lives, character, and condition of these two women and their issue are illustrative of the character and fortunes of those under these two institutions respectively. Sarah, the free woman, and wife of Abraham, spent her youth in barrenness and consequent shame, and in the course of her life suffered the greater reproach of being deserted by her husband, when, by her own suggestion, he went in unto Hagar. But afterwards, when old age had overtaken her, and she was dead (as to child-bearing) by faith she received supernatural strength, conceived, and brought forth a son—a child of promise, and heir of inheritance—of whom sprang a progeny as the stars of the sky in multitude, and as the sand by the sea-shore innumerable! Even so it was declared it should be with that institution and those under it whom Sarah and her offspring represented. Accordingly, the allegory proceeds—"Fear not, for thou shalt not be ashamed; neither be thou confounded, for thou shalt not be put to shame; for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more." What God thus spake by the mouth of Isaiah, has, in his holy providence, been fulfilled, reading the history of the institution of favor from the present time backward to its first promulgation from Jerusalem by the apostles of the Lamb. The season of youth has been spent in comparative barrenness. The kingdom of the Messiah has been but small from the beginning, and unable

to compare with the kingdoms of the earth, having neither local habitation nor name amongst them. As a grain of mustard seed, which, indeed, is the least of all seeds—"a little leaven among three measures of meal"—so has the converted been to the unconverted multitude. As a stone cut out of the mountain—a fragment of rock which one might toss to the mountain from whence it was cut—so has the kingdom which the God of Heaven has set up hitherto been. But that stone will yet become "a great mountain, and fill the whole earth:" and, like to barren Sarah, who, in her old age, "became a mother of nations," which wiped away for ever "the shame of her youth"—so is it destined to be with the institution that is called by her name.

But what of her widowhood or desertion? This that is said of her by the spirit of wisdom and knowledge, is most appropriately though lamentably true: her present condition in the day in which we live, and for a long time past, is a state of widowhood, deserted by her husband. Knowing the eternal and immutable principles of the divine government, and the way in which the church has demeaned herself, it cannot be otherwise with her than to be deserted. Whatever may be said of the attainments and experience of individual persons, or of individual congregations, speaking of the congregation as a whole, as a unit, as the "one body," or one spouse of Christ—in which capacity we are now contemplating her—she has violated the vow of her espousals, and her Lord has forsaken her. What are these principles, and what has she done that such a calamity has befallen her? Paul, in his 2nd Epistle to the Corinthians, chapter xi. 2, will show us—"For I am jealous of you with a godly jealousy, because I have espoused you to one husband, that I might present you as a chaste virgin to Christ. But I am afraid that by some means, as the serpent beguiled

Eve by his subtlety, so your minds should be corrupted from the simplicity due to Christ." From these words we learn that the congregation was liable to be corrupted and despoiled of her chastity—that Christ had certain claims upon her: he had given himself for her ransom, and had washed her from her sins in his own blood, because he loved the congregation, "he gave himself for it." Thus has he a well-established claim on her, that she should be wholly devoted to him, in simplicity of love, subjection, and confidence. Along with it, "This saying is true, that if we die with him, we shall also live with him; if we suffer patiently, we shall also reign with him; if we deny him, he also will deny us." As said an old prophet, "The Lord is with you while ye be with him, and if ye seek him he will be found of you; but if ye forsake him, he will forsake you," 2nd Chron. xv. ii. These, then, are the stipulations of the covenant between Christ and the congregation. Has she fulfilled her pledge? has she preserved her chastity inviolate? has she honored her lord, and kept her integrity? The sequel of her history will tell us. Before the apostles had left the earth, they had to mourn over her corruption even then, so early as in writing to the Corinthians, referred to above. Paul had great reason to be jealous of them, from palpable indications they had already given, that the simplicity of their love and subjection was tainted! And by the time the last of their testimonies was given, in all the epistles to the seven churches, with but one or two exceptions, the Lord "had somewhat against them." But the declension then was insignificant with what it became in after ages, as the same sacred writers testified that an apostacy would appear—"a time when they would not endure wholesome doctrine; but, having itching ears, they would, according to their own lusts, heap up to themselves teachers; and

would indeed turn away their ears from the truth, and be turned aside to fables." Even so has it come to pass.

But it is aside from our purpose to enter further into the history of the apostacy, than to enable us to come to a just apprehension of the present true position of the congregation. Well, then, from all we know from the records of the past, and from all that we see existing in our own times, we do not exaggerate when we affirm that the congregation, taking her in the aggregate, has violated the vow of her espousals to the Lord. She has lost her unity: she is defiled by her subjection to the traditions of men, and by her conformity to those who walk after the flesh: she "has left her first love." *And her Lord has forsaken her.* Yes, and how can it be otherwise, seeing she has gone after other lovers, listened to the voice of other teachers, and has debased herself by submission to authorities to whom she owes nothing—who were not crucified for her? Her unity is gone. Enquire we now for the congregation of the Lord, where shall we find her? She is broken up and shattered into a thousand fragments. Where is she? She has "fled into the wilderness." How true! There will she be for the long period of 1260 years, Rev. xii. 6—lost to the world, as a guide and instructress—there has she lost herself, in a wilderness where there is no way—scattered and confounded in a tangled labyrinth of sects. And how can the Lord own and consort with the congregation in such circumstances? It is impossible.

We are now come to be somewhat prepared to say what the congregation has to do in order that the Lord, her faithful husband, may come in to her again, and make her children to increase, in fulfilment of that which is written, "More are the children of the deserted, than of her who had the husband," Isa liv. 1. "Thou shalt

forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more." All that is needful to be done to enjoy the favor and presence of the Lord, it must be remembered, wholly devolves upon herself: the delinquency is all on her side, which corresponds with the word, "The wife hath made herself ready." Seeing, then, that the Lamb has but one wife; that he will own—not two, or three, or, as at present, perhaps three hundred—to enjoy her lord she must come into unity—sects must cease: the marriage cannot be celebrated while the congregation is divided. "Come out of her (Babylon) my people, that ye be not partakers of her sins." This call must be obeyed, or the consequences will inevitably happen, to receive of her plagues. To get all God's people united—to get all the sheep of Christ sought out, and gathered into one flock, that have been scattered abroad by hireling shepherds, in the cloudy and dark day—to get the fine gold, the silver, and the precious stones (the sons of Zion) gathered together, and built up on the ancient foundation which God himself has laid, to form one temple to his praise—is surely the great question of the day. Yet, strange, that it is a matter of so small concernment to the great body of religious professors. Even by the "World's Convention"—that most imposing confederation, formed on purpose, one would have thought, for the annihilation of sects among Christians—were not all their deliberations conducted, and all their resolutions moulded and concluded with the most tender solicitude to preserve entire all their denominational and sectarian distinctions? No giving up of what was human—no motion made—no inquiry instituted "to ask for the old paths, where is the good way to walk therein." Yea, even by those who may think themselves entitled to be considered as forming the vanguard of the Christian profession—yea, veri-

ly, (as an apostle would say) there is utterly a fault among us ! Whereas there is among us division, and the spirit that causes it : "are we not fleshly," and exhibit ourselves as wanting in the adhesive heaven-born principle, love ? "Love is of God ; he that loveth not knoweth not God, for God is love." And until the congregation return to her first love, she is not ready for the marriage. *Human traditions*, by which the congregation has been, and is defiled, must be put away. By the traditions of men, has the very constitution of the Christian community been subverted—the door of faith turned into a door of flesh, and wood, hay, stubble, substituted for the solid and legitimate materials that build up the walls of the house of the Living God. All such buildings, that cannot stand the fire, must be burnt up, and what of the precious metals that are in them collected together as material for rebuilding the temple after its original fashion, and wherein God may dwell.

But not to fill up your paper in exposing the disorders of foreigners, whose eye or ear this may never reach, we shall confine our concluding remarks to the faults and deficiencies that are but too apparent among ourselves who would like to be called "The Reformation." To be worthy of such an appellation, we ought to exhibit a MORE PERFECT ORGANIZATION than we do : more love, more unanimity and harmony of action. Our strifes and divisions testify against us. We have the theory, the true knowledge of the constitution of Messiah's kingdom, but we seem wanting in the spirit of Christ. The demons of pride, of domination, and self-will, must be cast out, ere we can be an example worthy of imitation, or a nucleus to gather around us from all sects and parties, all who are for "keeping the commandments of God, and the faith of Jesus." This, then, is what we should think immediately

concerns us, and what lies at our door to do, in preparing ourselves for the marriage supper of the Lamb.

J. D.

THOUGHTS ON REV. XIX. AND XX.

Brother Wallis—As you have mistaken, and consequently misrepresented my views in your last Harbinger, in your remarks upon my paper contained in it, I beg leave to explain—

I. "The false prophet" (Rev. xix.) does not refer to Mahomed, but to the 2nd beast : compare verse 20 with chap. xiii. 11-17.

II. The ruling of the nations with a rod of iron, refers particularly to the kings, the harlot's allied powers, described in the ninth chapter, see ver. 15, though it includes the heathen also : see Psalm ii. 8-12.

Yours in the truth,

J. B. ROLLO.

P.S. You will oblige by giving the foregoing a place in your next Harbinger.

REMARKS BY EDITOR.

Brother Rollo—Not professing to be prophetically wise in reference to the future developments of Divine Providence, it is possible that I misunderstood your paper on Rev. xix. and xx. and have, consequently, unintentionally misrepresented your meaning. The Apostle Paul, you know, informs us, that when the Lord Jesus shall be revealed from heaven, it will be to destroy those who know not God, and who obey not the gospel ; but, at the same time he comes to be admired in all them that believe. Now, as this includes those who were living in the apostle's day, it follows that they must be raised from the dead, and called to judgment. The Apostle John would never contradict this doctrine. The question, then, forces itself upon the mind—If all the wicked are to be destroyed at the coming of Jesus Christ to raise the

dead, to burn up the present world with flaming fire, and to create all things anew, who are the parties to be ruled with a rod of iron for one thousand years? You now say this ruling refers particularly to the kings, the harlot's allied powers, and the heathen, Rev. xix. 15, Ps. ii. 8-12. But if these parties are to be in existence for one thousand years after the dead are raised, we are impressed with the thought that the whole creation will still groan and travel in pain to be delivered. This is but a dreary prospect for the resurrected saints—it is even worse than the beloved Lazarus dying a second time. But it is possible that I may still misunderstand the subject; and therefore I shall subscribe myself one who lives in hope of being completely liberated from the bondage of a perishing state, and brought into the glorious liberty of the sons of God when the Lord returns from heaven.

Yours, &c. J. WALLIS.
Nottingham, August 14, 1848.

FLEMING ON PROPHECY.

(Continued from page 379.)

Now follows a threefold woe, which makes up the subject of the three following trumpets, which are therefore called the woe-trumpets, because of the remarkableness of these judgments above the former. Therefore,

The fifth trumpet (chap. ix. 1-11) brings forth the first woe. The description of which is long, and the figures many, so that I cannot be supposed to say much on so large a head here: let a short account satisfy you. In the first place, therefore, we are to understand that no other than the Bishop of Rome can be meant by the star that fell from heaven; for this is the symbol of the gospel ministry (chapter i. 20), and agrees not, therefore, with Mahomet. Neither can the place this star fell from, viz. heaven, which denotes the glorious and holy state of the church,

agree to any other than one that apostatizeth from the service of Christ to the service of the world and Satan. So that, as ancient Babylon is said to fall from the heaven of temporal glory, as Lucifer, or the morning star of the nations (Isa. xiv. 12), so is the Bishop of Rome said to fall from the spiritual heaven of his primitive glory and purity, being degenerated from the first angel of light in the church to the grand angel of darkness, and becoming thus the prince of incarnate devils—the key of the bottomless pit (which he and his followers boast of as the keys of St. Peter) being put into his hand by the old Serpent, for carrying on the black designs of hell. 2. The dark pitchy smoke that came out of the pit upon his opening it was certainly designed to signify the ignorance that did then prevail in the world, and the gross and horrid errors that were spread abroad and vended for Divine truths by the sottish monks that then swarmed abroad under various names and leaders, and particularly the idolatry that then began to prevail universally in the world. For about that time, though several of the Greek emperors did stiffly oppose image worship, yet the Popes did at length prevail, though multitudes on both sides lost their lives in this quarrel. 3. The locusts that came out of this smoke were the Saracens that followed Mahomet, who compiled the model of his religion by the help of Jews and Christian heretics, especially of Sergius, a Nestorian monk, whom the Arabian and Turkish writers call Bahira. These Arabian locusts (whose hegyra, or era, is dated from Mahomet's flight from Mecca, A.D. 622, a little after the Pope got the title of Universal Bishop, A.D. 606) did in a little time so increase, that they conquered or overran a great many countries in a very little time; for they overflowed Persia, Syria, Egypt, Palestine, and other places, about the year 729. They extended their arms into India in

643, and into Spain in 711, and ravaged several parts of France from 721 to the year 726, till they were routed at length, with great slaughter, by Charles Martel, about the year 728. However, they continued after that to be a scourge to the Christians, especially under the reign of the great Almanzor, about the year 772, when the Turks began to grow famous. So that the five months, or 150 years, wherein they tormented the Christians (though they had no power to destroy their empire), was from A.D. 622 to 722. But we must not imagine that these five months, or years, are the period of this trumpet; for this must be reckoned from 758 to 1067, or thereabouts, when Trangrolix, the Turk, put an end to the Saracen empire by conquering the Caliph of Persia. Now, therefore, in the fourth place (to pass by the other things observable in this Saracen woe-trumpet), let it be considered, that the apostate Bishop of Rome is called the angel or messenger of the bottomless pit, so Mahomet, the king and prophet of these Saracen locusts, is called Abaddon, or Apollyon (ver. 11), i. e. a destroyer, as carrying on his religion by sword and violence; from whence his locust-followers are said (verse 10) to have stings like scorpions, by which they poisoned the souls of men, if they did at all spare their bodies; for they were, in other respects, swift and strong as horses, and had faces like men, in their reasoning, as well as fighting, for their superstition; adorned with hair like women, appearing soft and insinuating at first view, though armed with lion's teeth, as being fierce and cruel. By reason of which qualifications they got many victories, and are therefore represented as crowned with crowns of gold (ver. 9). But, upon the whole matter, this trumpet, as it supposes the rise of the Saracen empire from the era of the Hegyra 622, and the begun rise of Popery from the year 606 or 608; so, after five months,

or 150 years, i. e. to the year 772, the Saracen preparations continued, and the papal from 606, or 608, or 755, or 758. So that the duration of this begins with 758, and expires, in relation to that part of it that concerns the Saracens, about the year 1060. But in as far as it relates to the Popish antichristian party, it is continued down through the next trumpet, and the last. But seeing the Saracens are brought in here as a scourge to the worshippers of the beast, the Turks succeeding them in this work, therefore, the trumpet is denominated from this visible scene of affairs, and we must accordingly suppose that it ends with them.

The sixth trumpet, therefore, which is called the second woe, brings in the Turks upon the stage of the Roman empire, who are represented as four angels, or messengers of judgment, (chap. xiii. 13-15, &c.) which were found on the other side of the river Euphrates for a time, but are now let loose to pass that river, and make their inroads into the Roman empire, and to erect themselves into a monarchy upon the ruins of it. Now they are called Four Angels, because they were then divided into four Sultanies, or principalities, as their ambassadors told the emperor Justin in the year 570, as is related by one of the Byzantine historians, and taken notice of by all writers on this head. For, at their remarkable passing the river Euphrates, they were under the command of Solyman Shahum and his three sons; and when he was drowned in the passage, they brought themselves under four other captains, viz. Otrogules and his three sons, of whom one was the famous Ottoman, who a little after laid the foundations of that great empire, over which his family keeps the sceptre to this day. They are described as horsemen, for so they generally were, fighting on horseback for the most part, of which the horse's tail is still a monument, being used as their chief ensign of

honour or command. Their number was prodigious, and might be, at that time, perhaps, exactly two hundred thousand thousand, as it seems to be here asserted, for they seldom sent out an army of fewer than a thousand thousand fighting men at once. Their polished breast-plates represented fire when shone upon by the sun, and their horses are said to be like lions for fierceness. And seeing fire-arms began then to be used in war (of which they had great store, together with cannon of prodigious bigness, which did facilitate their taking of cities, and particularly Constantinople), their shooting these on horse-back is represented as if the fire and smoke and brimstone had come out of their horses' mouths, their pieces being discharged over their heads. With these they killed the bodies of men, and with their tails, which had heads also, they killed the souls of these poor creatures that were stung or bit with their poisonous doctrines, insomuch that the third part of men, i. e. the third part of the ancient Roman empire (viz. that part which fell to Constantius, when Constantine divided the whole among his three sons), was destroyed and conquered by them. Now, if we inquire into the time of this trumpet, we have an exact calculation given of it. For they are said to be prepared for an hour, and a day, and a month, and a year; an hour being ever used indefinitely in this book for a season or period of time, we are accordingly to take it here. But days, years, and months, being used definitely always, we must likewise interpret them so here also. So that the sense of the place is, that the Turks were loosed from Euphrates, as being prepared instruments in the hand of God for the ruin of the Grecian empire, for a certain hour or season—even for a day, and a month, and a year. For in that period of time they destroyed the Eastern empire. For a prophetic year being 360, and a month 30,

these, with the addition of one more, make up the period of 391 years. Now, we took notice before, that in or about the year 1067, i. e. 1062 of prophetic reckoning, Trángrolipix erected the Turkish empire upon the ruins of that of the Saracens. From thence, therefore, if we compute the 391 years, we are let down to the year 1458, according to our ordinary computation; but according to prophetic reckoning, to the remarkable year 1453, when Mahomet the Great took Constantinople, and so erected his own empire upon the ruins of the Grecian. For, as it is very remarkable that John does not make the period of 391 years to be the whole duration of the Turkish empire, but only its preparation for after action, from its first rise to its highest exaltation; so we see how exactly this is fulfilled in the event, which, therefore, I hope is no unifying speculation.

Now, seeing there is a remarkable stop and void, as it were, between the end of the sixth trumpet and the beginning of the seventh, which is filled up with the account of the slaying of the witnesses, in chap. xi. I do humbly conceive, that whatever particular slaughter of the saints were before, or may be afterwards, the great slaughter must have been during that interval of time; for this could not be during the height of the two former woes of Antichrist and his followers, and much less can it be supposed to be after the sound of the seventh trumpet, and while God's last plagues upon the beast are a-pouring out. I do, therefore, reckon that the witnesses who prophesied in sackcloth from the beginning of papal superstitions, were the honest Piedmontois, Albigenes, and Waldenses, who were slain at length, after they had stood the shock of all former attacks, particularly that of Simon Montfort, with his 500,000 Croissades, whom Innocent the Third diverted from the Saracen war, in order to extirpate that good people about the year 1416,

when John Huss, and afterward Jerom of Prague, were burnt; but came not to its height until the Bohemian Calixtines complied with the council of Basil, A.D. 1434, after which the faithful Taborites were totally ruined, as well as their brethren in Piedmont, France, &c. which happened about the year 1492. For they being destroyed, the Calixtines were no better than the dead carcasses (as they are called, ver. 8), or corps of the former living witnesses, over which the Popish party did triumph; for they looked upon them as standing trophies of their victory, and therefore did not think fit to kill them further, or bury them out of their sight. For it is said (ver. 7, 8), that after they had finished their testimony, the beast did make war upon them. He killed them and their corps also (for the additional words in our version, *shall lie*, are not in the original, and do but mar the sense), or their bodies, in the streets of the great city, i. e. in Bohemia, one street of the papal dominions, or the great city Rome in a large sense. For I find that, towards the end of the fifteenth century, the witnesses were in a manner wholly extinct. For Comenius tells us that about the year 1467, the Waldenses in Austria and Moravia had complied so far as to dissemble their religion, and turn to Popery in profession and outward compliance. The Taborites in the mean time, upon their refusal to do so, were so destroyed, that it was much that seventy of them could get together to consult about continuing their church, and about finding out some qualified person to be their minister, for they had none left, A.D. 1467. And so low was the church of Christ then, that when the hidden remains of the Taborites (who were called Speculani, from their lurking in dens and caves), sent out four men (as the author relates in another book) to travel, one through Greece and the East, another to Russia and the North, a third to Thrace, Bulgaria,

and the neighbouring places, and a fourth to Asia, Palestine, and Egypt. They did all, indeed, safely return to their brethren, but with this sorrowful news, that they found no church of Christ that was pure or free from the grossest errors, superstition, and idolatry. This was in the year 1497. And when they sent two of their number two years afterwards—viz. Luke Prage and Thomas German—to go into Italy, France, and other places, to see if there were any of the old Waldenses left alive, they returned with the same melancholy news as the former had done, that they could neither find nor hear of any remaining; only they were informed of the martyrdom of Savanarolla (who suffered in the year 1498), and they were told of some few remains of the Piedmontois, that were scattered and hid among the Alps, but nobody knew where. Now, a few years after this, even the few remains of the Taborites were found out and persecuted, hardly any escaping; so that A.D. 1510, six suffered together publicly; and the year following, that famous martyr Andreas Paliwka, who, I think, was the last of that period. From whose death, in the end of the year 1511, or beginning of 1512, to the dawning of the reformation, by the first preaching of Carolastadius and Zuinglius (who appeared at least a year before Luther, as Hottinger and others tell us), there was only about three years and a half, which answers, as near as can be, to the three days and a half of the unburied state of the witnesses; so that the spirit's entering into the witnesses (verse 2) began with the year 1516, if not the year before, though this appeared most remarkably when Luther opposed the Pope publicly, A.D. 1517. They were not only enlivened, but (to explain the words of John, ver. 2, a little further) they rose upon their feet, A.D. 1529, when so many princes and free cities in Germany protested against the edict of Worms and Spire, and so

got the name of Protestants. They heard a voice from heaven saying, Ascend hither (ver. 12) i. e. to power and peace, when Maurice of Saxony beat the Emperor Charles, A.D. 1552; and accordingly they did after that ascend to the heaven of honour, rest, and security, as if they had been wafted up by a cloud, and that in the sight even of their enemies, when the Protestant religion was established and legally settled and allowed of, in the year 1555, which was continued and confirmed by Maximilian and Ruloph afterwards. In whose days the church began to be settled in several other countries—viz. in England, Scotland, Denmark, Swedeland, Switzerland, and the Low Countries. Now, it is observable, that in this period of time, when the witnesses furnished their testimony, or were about to do so, the Turks took Constantinople, A.D. 1453, which I take to be designed by the earthquake that destroyed the tenth part of the Roman dominions (ver. 13), for the Grecian empire was reduced before that, from being the third part of that empire; so that Mahomet's prevailing over the Greek church, and the Pope's conquests over the western Christians, were about a time, and therefore said to be in the same hour or period of time, i. e. before the sixth trumpet ended, and before the seventh began; for the sixth trumpet is the hour of the Turkish woe. And, indeed, their triumph was much of the same kind also. For as the Papists triumphed over the dead bodies of the witnesses, i. e. over the Calixtines (who were no longer living witnesses, the Taborites being all gone, and having overcome their enemies by their blood, and the word of their testimony), so the Turkish triumph was only over seven thousand names of men, i. e. over the remaining eastern Christians, who were so degenerated in all respects, that they were only names or shadows of true Christians; only, whereas the Grecians did yet own

themselves to be the same in profession with their ancestors, and so were the same with them as to name, the Calixtines were even debarred that privilege.

These things being therefore considered (which I could easily enlarge upon were I not confined at this time), I think it is abundantly plain that the great slaughter of the witnesses must have been precisely at the time I have mentioned. For it could not be till Antichrist was at his highest pitch of power and grandeur, which was not before this time; and it was not possible that it should be after the seventh trumpet sounded, and the vials began to be poured out, seeing the witnesses were not only risen then, but were the instruments of this last and greatest woe to the worshippers of the beast; and therefore we find (chap. xi. 14, 15, &c.) that as soon as the witnesses arose, the second woe ended, and the third commenced in the begun exaltation of the saints and servants of God; and it is to me altogether inconceivable that the witnesses should be risen, and the antichristian interest decline; and yet that the witnesses should be entirely cut off during such a period, so that I am almost bold on this head (though I am resolved to propose my apocalyptical thoughts only by way of probable conjecture), to affirm that it is impossible, morally speaking, that the witnesses can ever be so entirely slain as they have been before, whatever particular and provincial persecutions they may be under for a time, and whatever formidable appearances there may be against the Protestant interest every where. Against this assertion I can foresee no objection of moment, excepting one, and this is, that seeing the witnesses are said to prophecy all the 1260 days of the beast's reign in sackcloth, and to be slain only when they have finished their testimony, (chap. iii. 7), it seems, therefore, very strange to say that they shall be slain

during the time of their 1260 days' or years' prophecy, and so long before the end of them. To which I answer, that in verse 3 there are two things spoken of with respect to the opposers of Antichrist; the first is, that they are called witnesses or martyrs against the abominations of that enemy; and the second is, that they are said to preach or prophecy against that interest. Now, it is only in the second sense that they are spoken of in relation to the whole 1260 days; so that, though the witness-bearing of the saints continue, in a large and general sense, for 1260 years (and that, for the most part, in sackcloth, because of the constant troubles they meet with from that restless enemy), yet their witness-bearing, by martyrdom and sufferings, in a strict and proper sense, relates only to the time of their low and obscure state, during the rage of the Papists, before the sounding of the seventh trumpet. Now, it is not said (though, perhaps, this was never taken notice of before), that the witnesses were killed after their whole prophecy or preaching was over, or after the whole 1260 days were run out; but only that after their testimony for Christ, by suffering, was over, that then, I say, they were universally slain and cut off (verse 7.) Now, though there have been many persecutions since the reformation, and the sounding of the seventh trumpet, yet they were never universal ones. Besides, that the difference is great between the witnesses before and since that time in this respect; for since Luther's appearing, our religion has been established publicly in several nations, and authorized by law in opposition to Popery, which it never was before. But to proceed.

The seventh trumpet sounds (chap. xi. 14, &c.) immediately upon the end of the sixth, i. e. upon the rising of the witnesses. Now, as the 13th and 14th chapters are but further representations of the state of affairs under

the six trumpets preceding, relating to the condition both of the church and antichristian party, so the 15th and 16th chapters are preliminary to the seven vials being poured out upon the papacy and its dominions. Of which visions I have a great many things to say, but I must curb myself now, lest I prove too tedious. I shall, therefore, only put you in mind of what I hinted before, that the seventh trumpet comprehends the seven vials. For these are but the parts of it, which gradually destroy the papal interest, which had increased under the former trumpets. As, therefore, this period brings in reformation, and by various steps makes the kingdoms of the world (which before were under Antichrist) to change so far and so wonderfully as to become the kingdoms of God and Christ (chap. xi. 14, &c.); so, after a general, but glorious account of the state of the church from the reformation (chap. xv.) we have a distinct account of the pouring out of these seven vials (chap. xvi.) in obedience to the great voice out of the temple (ver. 1), which is but a repetition of the sounding of the seventh trumpet (chap. xi. 14), under a new representation of it.

(To be continued.)

CORRESPONDENCE.

Manchester, August 8th, 1848.

Dear Brother—When I wrote to you a few weeks ago, respecting the names and number of those churches which you considered to be so many branches of the American Reformation, I did not write for publication, but for your own private information and advantage. However, if my communication to you on that occasion, is expressive of anything that may be useful to your subscribers, I have no objection to your making any use of it you please. With regard to the controversy between yourselves and the Scotch Baptists, I am rather glad that you are opening your pages to a discussion of those matters which have hitherto constituted the ground of separation, and of disunion, between you. The truth of God, and the ordinances of the house of God, will lose nothing by attention or examination—they will lose nothing by our disputations concerning them, or by our mistakes or pre-

judices respecting them. If your way is the most excellent, let it be proved to be so, and then we shall have no excuse for our opposition to it. If your doctrines and practices present to the world a more correct transcript or likeness of apostolic churches, let your more perfect agreement be shown and manifested, in order that we may at once be gathered with you around one and the same standard.

You will probably acknowledge, that when the late Mr. McLean, with his colleagues and contemporaries, first formed themselves into churches and separate societies, they presented a more faithful representation of primitive order and discipline than could be found in any other churches of the same day, in this country. This being granted, you will allow that it is incumbent upon those churches, which may be said to spring out of the movement made in Scotland, at that time, to maintain their original position, until additional light and truth shall compel them to abandon it, as no longer tenable. I am willing to concede to you, that much may be learned from that independent mode of thought and of inquiry which is so evident in all the writings of Alexander Campbell. And there can be no doubt, that his exertions to propagate and to establish a more scriptural order of worship, with the preaching of the everlasting gospel to all the world, very far transcends anything that has hitherto been accomplished, or attempted, by any one of the Scotch Baptists, or by the whole of them.

In order to form a judgment on the comparative merits of the two systems, and of their claims upon our acceptance and adoption, it is necessary that we should go up to *principles*. We cannot stop short in external distinctions and differences. We must not limit our inquiries to ordinances, or the time and manner of observing them, but we must enter into all that divine wisdom, goodness, condescension, which is shadowed forth in all gospel institutions. And there is some approach to this, in the subject matter of controversy between J. D. and G. R. D. and also between the Scotch Baptist of Edinburgh, and the Editor of the "British Millennial Harbinger." Let those two questions be fairly brought to an issue, or to a satisfactory conclusion, and your readers may then be able to judge for themselves as to what is the mind and will of God, as revealed in holy scripture, upon those important and interesting subjects. Thus will the points of difference between yourselves and ourselves be brought to a satisfactory solution. And if the obstacles in the way of a more complete union of action and of sentiment be insurmountable, let the two parties vie with each other, in conformity to our risen and exalted Lord, and in the zeal with which they mutually sound abroad, the glad

tidings of salvation to a lost and perishing world. You have undoubtedly been much more zealous in proselyting, and I am inclined to think, in the work of evangelization also. And you have advanced to greater fullness of knowledge, in your estimate of the true bond of union of Christians, namely a mutual belief in those great facts which are set before us in the gospel narrative, concerning the death and resurrection of the Lord Jesus Christ, as constituting the very basis of our holy religion. In maintaining the truth you have done well. This is the ground of union, altogether irrespective of differences of opinion upon other matters; for it is because Christians are mutually interested and united in the truth of a great manifested fact, that they can come together into one place, or into many places, in order to celebrate the riches of that love which is displayed in the great work of redemption. Let me ask you one simple question connected with this subject—"Can there be a more evident contradiction in the face of heaven and of earth, and in the presence of angels and of men, than for those whom God has destined to the same heavenly and eternal inheritance, to be for ever erecting walls of partition—to be for ever finding grounds for dissension and division; and what is more than all this, to love the very evidences of our sectarian shame and confusion, more than we love that great truth, which has for ever perfected all those who are sanctified?"

I am not now professing or pretending to decide upon the comparative merits or demerits of the two systems, for that would require far more time and space than I am at present disposed to accord to it, or than you would be inclined to grant to it. But I take this opportunity of expressing my satisfaction that you have shown the liberality of admitting arguments on both sides of the question, to appear side by side. I trust you will allow the door to continue to stand open, and that you will not attempt to shut off any truth that may not be quite agreeable to you. Do we not all equally require the uncorrupted milk of the word? Are we not all equally and closely interested in the maintenance of purity of doctrine? Should we not all equally contend earnestly for the faith once delivered to the saints? Are we not called to yield obedience to every word of God, without taking thought as to how any system of man's devising may stand affected by it? Certainly we are called to do this. Our religion, with everything appertaining to it, is only valuable inasmuch as it is the appointment of God, and expressive of his love unto us, and of his holy mind and will concerning us. It is only valuable in proportion as we are thereby drawn out of the ruins of the fall, and are built up together as an habitation of God through the Spirit. Being reconciled to God by the death of his Son, it

thus becomes us to fulfil all righteousness, and to yield obedience to every divine requirement and institution.

I trust your "British Millennial Harbinger" may be deserving of its name—that it may be made a means of building up and confirming many of the people of God in their most holy faith—and that you may thus be abundantly repaid for the labour and patience which you have bestowed upon it from the beginning. I consider that men of all sects and parties may read it with profit and advantage. Nothing can be more absurd and narrow-minded, than to read nothing but what maintains our own views upon every subject. "We shall see eye to eye, when the Lord shall bring again Zion." And the knowledge of this should enkindle the eye of charity while here in this present evil world. By looking forward to the time when faith and hope shall be lost in open vision, we shall be more and more inclined to embrace all who love the Lord Jesus Christ in truth and sincerity, uniting with all those who have followed him in the regeneration.

Another redeeming feature in the British Millennial Harbinger is, the opening of its pages to the testimony of "the sure word of prophecy," with respect to the approaching advent and kingdom of the Lord Jesus Christ. This great event has been foretold by all the holy prophets since the world began, and should, therefore, be held prominently before the minds of that generation of mankind, which is now actually witnessing those signs and evidences which immediately precede the great and dreadful day of the Lord. At the time appointed the end shall be, and no human sophistry can ever prevent the fulfilment of what has been decreed in the counsels of the Eternal. We may have plans of our own which we fondly hope to be permitted to carry into effect, even in the face of that "shaking of all nations" which shall accompany the transition of the world out of time into eternity. God will confuse and defeat all our plans and imaginings which are not in accordance with his own mind and will. The kingdom of God can never be established by any human power, influence, or agency. It will be established by Him who is the heir to the kingdom, and to whom the throne justly belongs. Let it be understood that the man who wilfully persists in shutting his eyes to all the signs of the times, and to all that overwhelming pressure of evidence which may be seen by a comparison of present and surrounding circumstances with the prophetic testimony, is a traitor to the cause of him whom he professes to serve. Great responsibility belongs to the Christian Editor of a religious periodical; for he should know his own position as the servant of Christ. We are not called to be the servants of any man, or of men in general. We are to avoid being made the slaves of any

human systems or principles. The praise and the glory of God, and his divine approbation, which will confer immortality along with it, are the objects which we ought to have in view. And then we can no longer hesitate to say, in heart and in voice, "Come, kingdom of our God"—looking for, and hastening unto, the dawning of that heavenly day. Surely the bright prospect of being transformed and fashioned like unto the glorious body of our Incarnate God, is a greater and a more blessed hope than any other that can possibly be presented to us. Let us be faithful to him.

Yours very truly,

B. B.

LETTER TO G. DICKINSON, WESLEYAN MINISTER.

Dear Sir—Not having an opportunity of explaining myself fully during our late interview at ———, I have taken the liberty of doing so in writing; and if in this communication I have said anything contrary to the Word of God, I shall feel thankful to be corrected. You are aware that for twenty years I was employed as a Methodist preacher. This is a responsible situation—to save sinners by the gospel. Oh, how important for us to know, teach, and practice the truth, that many may be saved in the day of the Lord Jesus.

Several topics were alluded to during our conversation, which required serious consideration. You say, if I am now right, then you are wrong. But who is to decide this important question? Is the testimony of man, or the testimony of God? You bring forward a million and half of uninspired witnesses to prove your position, while my references are only to the precepts and example of the Lord, of his apostles, and of the first Christians. You ask me what is the true design of Christian baptism? My reply is, it is for the remission of sins, the indwelling of the Holy Spirit, and for the hope of eternal life, Acts ii. 37-8. The Lord and his apostles taught the same divine truth; hence the baptized believers are said to be saved, Acts ii. 47, 1 Pet. iii. 21; forgiven, Gal. iii. 21; regenerated, or born again, John iii. 5; justified, Rom. v. 1; sanctified, 1 Cor. ii. 11; washed, Acts xxii. 16; cleansed, Eph. v. 25; he that believeth and is baptised shall be saved, Mark xvi. 16. Now, if these things be true—and who, with impunity, can deny them?—what an awful consideration, to urge salvation on the condition of faith alone, and coming to the penitent bench for pardon, which is nothing short of a human device, by which, I fear, thousands have been deluded for ever. Faith is not undervalued by me, any more than the blood of atonement. He that cometh to God must believe that he is, and that he is the rewarder of those who diligently seek him; and, without faith, no sacrifice or worship can be acceptable. It

is the practice of your preachers, when individuals are led to see the love of God in the gift of his Son, or under the fear of his wrath cry out "what must I do to be saved?" to exhort them to believe, &c. Now there is nothing of this abstract kind of teaching to be found in the bible. Some of these parties believe as sincerely and as intelligently as you do. Then why not take a more safe, reasonable, and scriptural way, and exhort them as Peter did, Acts ii. 38, or as Ananias did, Acts xxii. 16. You said in your sermon at Astley, that Paul was three days and three nights at the penitent bench before he obtained pardon! What an awful perversion of God's word is this! Paul was awakened, believed, repented, and was deeply humbled, but he had no knowledge of forgiveness, or of a good conscience, until he was baptized into the gospel system. You said "It might have been the practice in primitive days to baptize adults publicly, or on a profession of their faith in Christ, and that it was necessary that those who had murdered the Son of God should thus publicly make a confession of their guilt; but we live in a Christian country, and things are altered; our children are baptized in infancy, and brought into the Christian covenant, and we receive them into the church." So, then, you save them, or Christianize them in infancy, when in a state of innocence, and add them to the church when they become guilty, and polluted before God! No wonder the so-called Christian world should be in such a state of infidelity and confusion. Your system, with the many kindred systems, are the cause of it. If all were built upon the testimony of Jesus and his apostles, this would not be so.

As a Methodist preacher, you have no ground to oppose baptism for the remission of sins, for it is taught in the form recommended by Conference, and used by the preachers when sprinkling infants. You pray that the child coming to the holy baptism of the Saviour, may receive remission of sins, be regenerated, have the Holy Spirit, &c. The same doctrine is also taught by Mr. Wesley, and almost all the eminent writers who have belonged to the connection, Watson, Daniel, Isaac, with many others. As to Mr. Wesley, in various parts of his writings, he is very explicit on this subject. He says, in his note on Romans vi. 3-6, "In baptism we, through faith, are engrafted into Christ, and we draw new spiritual life from this new root through his Spirit, who fashions us like unto him, particularly unto his death and resurrection." In his note on Acts xxii. 16, he says, "Baptism, administered to true penitents, is both a means, and a seal of pardon; nor did God ordinarily, in the primitive church, bestow this pardon on any unless through this means." In reply to these quotations you say that John Wesley changed his views in the latter part of his

life. But these quotations are from his Notes on the New Testament, and these, with his four volumes of sermons, are the standard by which every Methodist preacher is measured when he becomes an itinerant; and therefore, you and every preacher in the connection are bound by the laws of Methodism, as well as by the laws of God, to teach and to preach that baptism is both a means and seal of pardon to every penitent believer; but surely not to infants, who, having no sins to be forgiven, can, therefore, have no pardon to be sealed. May the truth prevail on every hand. Yours respectfully,

W. TURNER.

GLASGOW MEETING.

FALKLAND, FIFE, August 12, 1848.

Dear Brother Wallis—I take the liberty of writing you at this time in reference to the meeting proposed to be held at Glasgow next month. As the period approaches, the question is put—Is there to be a meeting, and what is to be done? Having conversed with a number of brethren on the subject, the uniform conclusion to which all have come is, that there should be a meeting. The reasons which have induced this conclusion are various. These meetings are calculated to do good, by increasing the knowledge of brethren one with another. It is an old proverb which holds good in every age, as iron sharpeneth iron, so doth the countenance of a man his friend; so when brethren, the children of the same Father, members of the same family, and the heirs together of the same glorious inheritance, meet together, and by their mutual communication counsel and advise, it is calculated to cheer their spirits, and encourage their hearts while passing through this vale of tears. Farther, since last September, when the meeting was held at Chester, great and mighty have been the changes that have taken place in the affairs of this world. If we turn our eyes backward on the page of European history, how vast the scenes and terrible the revolutions that have transpired. Thrones are laid prostrate in the dust. Where despotism sat proudest and most secure, there its power has perished as with the breath of a moment. Institutions, for ages held secure, are subjected to the test of justice, truth, and utility; they are weighed in the balance, and found wanting. The spirit of inquiry is abroad. The chains which held the minds of men in bondage have been snapt asunder, or relaxed. Even in Rome, that city of priests, those lords of the conscience are becoming the subjects of the mockery and insult of the mob. Free institutions, a free press, and free discussion, are the order of the day. Will truth suffer in the investigation? Nay, but it is destined to come forth purer than gold of the seventh refining; it is mighty, and must prevail. While continental Europe is thus

progressing, what is the condition of society at home? The principles of Conservatism are still in the ascendant; will they always continue so? We venture to predict that they will not; the current of public opinion has set in on the side of progress, and will ultimately overthrow every opposing power. The ecclesiastical systems which are extant in the nation contain within themselves the seeds of rottenness and corruption. Puseyism at work in the Episcopacy, producing internal weakness and disorganization; the Scottish Kirk, weakened by the late secession; the old-fashioned Calvinism of the fathers is discarded, the opponents led on by the party called Morrisonian; Sectarianism confesses its weakness and incompetency to oppose the progress of error and infidelity in a denominational character. Mr. Binney, the chairman of the Congregational Union for England and Wales, in his opening address at the Union meeting in May last, says:—"Most denominations seem almost to have done their work—to have lived through their laborious manhood, and as bodies to be getting old; but (he says farther) there are in all, and in some especially, individual teachers (and there will be more such by and by) who, as living and true men, speaking out fully what is in them, will serve their generation by the will of God—will revive and reanimate principles, and will give such forms and utterances to truth—to that truth which, in its essence, is changeless and eternal—as shall make it victorious over modern assailants, as it never failed to conquer before." While all this is going on in the world, and the minds of men are shaken and in doubt regarding the principles and arrangements of society, politically and ecclesiastically, what are the disciples who hold the principles of the Reformation doing, and what ought they to be doing for the world? These are important questions. What are they doing? In some cases sunk into a state of torpor, or, what is worse, living as men in the flesh, dividing with one another, biting and devouring one another, being filled with the spirit of the world—living in malice and envy, hateful and hating one another; thus making the way of truth to be evil spoken of, and causing many to hold on to the systems to which they are attached, because seeing nothing better. But what ought they to be doing for the world? The scripture teaches us that God has appointed that his congregation should be the light of the world. This the disciples of Jesus are to be in their individual and collective capacity. In their individual character, letting their lights so shine before men, that others, seeing their good works, may glorify their Father who is in heaven—by manifestation of the truth, commending themselves to every man's conscience in the sight of God, and as a congregation, shining as the light of the world—by holding forth

the word of life as the pillar and support of the church. Are the congregations doing this, their appointed work? We say not sufficiently. It may be said that this arises from the weakness of many of the congregations, and they are incapable of accomplishing much. Granted; as separate congregations they are so. This leads us again to put the question—What is to be done? We say, by association and co-operation much may be done: these must be in existence ere there can be sufficient evangelical efforts. We would propose for the consideration of the brethren assembled at Glasgow,

1st. On what principle can association be carried out to render efficient co-operation and evangelization?

As all are agreed as to the necessity of a system of general evangelists, we propose,

2nd. By what means can a system of local evangelizing be made to be more efficient for the spread of the truth in the localities of the various congregations? Can this be done by local association or otherwise? And

3rd. Receive reports of the state of all the congregations, the statistics of each, the increase or decrease during the past year, and apparent prospects for the future.

In all this, and much more which might be added, there is enough to occupy the minds of the brethren during the time that they can be together. These suggestions are made in all humility for the consideration of the brethren, persuaded of this, if the congregations were filled with a spirit of zeal for the glory of God and love to their fellow-men, that soon a little one would become a thousand, and the small one a strong nation. The Lord hasten it in his own time.

With love to you and all your household, and to all the brethren with you, for the truth's sake,
ANDREW FORSYTH.

A. CAMPBELL AND THE REFORMATION.

To the Editor of the "Northern Warder."

DUNDEE, July 19, 1848.

Sir—In your paper of Thursday last I observed an article extracted from an American paper, headed "The Campbellite Reformation," which contains gross misrepresentations of Mr. Campbell's views on the influence of the Holy Spirit on the mind of man, &c. To place the matter in a proper light before the public, so as they can hear both sides, and then decide as to the correctness of the statements from the "New York Presbyterian," I beg to lay before you Mr. Campbell's own sentiments as delivered in his debate with the Rev. N. L. Rice on that very question, which please insert in your paper of to-morrow.

Mr. C. says:—

"I would not, sir, value at the price of a single mill the religion of any man, as respects the grand affair of eternal life, whose religion is not begun, carried on, and completed by the personal agency of

the Holy Spirit. Nay, sir, I esteem it the peculiar excellence and glory of our religion, that it is *spiritual*, that the soul of man is quickened, enlightened, sanctified, and consoled by the indwelling presence of the Spirit of the eternal God. But while avowing these my convictions, I have no more fellowship with those false and pernicious theories that confound the peculiar work of the Father with that of the Son, or with that of the Holy Spirit, or the work of any of these awful names with that of another; or which represents our illumination, conversion, and sanctification, as the work of the Spirit, without the knowledge, belief, and obedience of the gospel, as written by the holy apostles and evangelists, than I have with the author and finisher of the book of Mormon," page 616.

Again, Mr. Campbell, in his concluding address, thus states—

"In conclusion, then, I must say that we have been much reproached and slandered on this theme. It is not from any aversion to preaching the Holy Spirit (for we do efficaciously preach it) that I have been constrained to take this ground, so offensive to some, and which has been made, in many instances to retard the great and growing cause of Reformation which we plead. I believe and teach the inspiration of the Spirit, the influences and effects of the Spirit of God in the hearts of all Christians, men and women. The man who represents me as opposed to a spiritual religion, and to the operations, converting and sanctifying, of the Holy Spirit, does me the highest injustice, and blasphemes my good name in a way he must answer for to a higher tribunal. I have been long endeavouring to draw the proper lines between a wild enthusiasm and the true Spirit of our God—between what is spiritual and animal in some of the present forms of Christianity; and to save my contemporaries from a religion of blind impulses, animal excitements, and new revelations, by which I most sincerely believe vast multitudes are deluded to everlasting ruin. With Paul and with me, there is but one body and but one spirit, as there is but one hope of our calling—as there is but one God and Father of us all." page 751.—*Debate, Campbell and Rice; published, Lexington, Kentucky, 1844.*

The other misrepresentations might be replied to in a similar manner; but fearing lest I trespass too much upon your columns, I will close for the present.—Your obedient servant,
G. A.

ITEMS OF NEWS.

Wigan, July 23.—It was with great pleasure we read the announcement of the Co-operative Meeting to be held in Glasgow in September. Our brethren have agreed to send one, if not two delegates, the number depending on circumstances. We think it desirable that the day of the week, and the place of meeting, should be noticed in the Harbinger. — After our morning meeting, a young man made the good confession, and was baptized into Christ for the remission of his sins, through faith in the blood of Christ. T. Coor.

Glasgow, August 19.—I confess I have very great difficulty in understanding many articles that are appearing in your Prophetic Department. I do not say that the writers are to blame, for it may, in part at least, be my own dulness of perception. One thing I feel, and that is, a want of

perspicuity in stating their premises, a want of method or clearness in presenting the evidence by which they come to their conclusions, and a decided want of that close practical application of such an important subject as the speedy return of the Lord Jesus Christ necessarily involves. Why, brethren, if the Lord is near, is not every one warned to be in readiness—to have their loins girt, and their lamps trimmed, and ready to welcome him. But the world, and the things thereof, seem about as sweet as ever, for there appears abroad a sort of idle speculation on the second and glorious advent of our Redeemer, that ill comports, in my opinion, with the solemn dignity and glory with which the Sacred Record speaks of that most important and wonderful period. May I mention that, as a church, we are living in peace and happiness, and enjoying the pleasure of seeing the word of the Lord prospering amongst us. Nine have lately made the good confession and been baptized, left the empire of darkness, and have been thus translated into the kingdom of God's dear Son—a kingdom of light, love, and holy liberty. Four have also lately been restored to the congregation, and about 12 received by letter and otherwise. These circumstances inspire us with fresh vigour, and open up additional fountains of gratitude to the Father of our spirits, from whom comes every good and perfect gift. Yours for the truth's sake, W. LINN.

OBITUARIES.

Carlton, Aug. 19.—Dear Bro.—It becomes our duty, with mingled feelings of pleasure and regret, to record the death of Brother Christopher Spencer, a young man much esteemed by all the brethren, and of considerable promise amongst us. He died of consumption on the 16th instant, in the 22nd year of his age, after an illness of only a few months. It is upwards of two years since you immersed him into Jesus, during which time his conduct has been most exemplary and honorable. He was ardent in his attachment to the brethren, who were his constant and familiar companions. For the last twelve months previous to his illness, he entered into the public exercises of the church with ardour and delight, embracing every opportunity of teaching and admonishing his brethren, and confirming them in that good hope of eternal life which was his joy and solace in the last moments of his life. He knew that his Redeemer liveth, and that he was able to keep that which he had committed to his trust. Perfectly sensible to the end, a short time before his death, when a few brethren and friends had collected around his bed, he requested to be raised up, that

all might unite in a song of praise to God and the Lamb, himself commencing

"I sing my Saviour's dying love, &c."

when, after the lapse of a few minutes, without a struggle or a groan, he sweetly fell asleep in Jesus. G. HASTINGS.

[It is truly surprising and mysterious that so many of the most promising and useful of our number should be taken away thus prematurely, at a time when they are so much needed amongst us; but the Lord reigneth, and doeth all things well. J. W.]

Cupar, July 30.—We have to regret the loss by death of one of our deacons, who has been long in the service of our Lord, Brother Russell, who was about 80 years of age, and highly esteemed among all who knew him. He had been forty years engaged in religious reformations, and although not a public teacher, yet labored assiduously in conversation wherever he could be heard. He joined in the present Reformation most zealously, and has been of great service to the cause. He was in comfortable circumstances in life, and devoted much of his time in ministering to the necessities of the poor of our congregation. He was much esteemed in the world, having been several times elected one of the Councillors of Cupar. How delightful to look back on such a well-spent life, and the many blessings it confers on the children of men. A. MITCHELL.

Pennmachno, Wales.—There is a congregation here consisting of fourteen members, all in peace and union. It is with a heart full of sorrow I have to inform you that we (as a church) have met with a severe loss in the death of our beloved pastor, John Roberts, who was an earnest contender for the faith which was once delivered to the saints, especially for immersion for the remission of sins. I firmly believe that our loss as a church is a gain to him, as he repeated in his last moments the words of St. Paul in his epistle to the Philippians, chap. i. 21, "For to me to live is Christ, and to die is gain." Our brother's manner was affectionate, obliging, and blameless, which secured him the love and esteem of all who knew him. He was 54 years of age, and had been baptized 28 years. R. JONES.

MEETING TO PROMOTE UNION AMONG THE DISCIPLES OF JESUS.

THE meeting unanimously agreed upon in 1847 at Chester, to be held the last week in September, 1848, as announced in our last number, will take place (D.V.) on Wednesday and Thursday, the 27th and 28th instant, commencing at six o'clock p.m. of the first-named day, in the Hall No. 30, North Frederick-street, Glasgow. Any information respecting comfortable lodgings, &c. will be readily given by Brother Henry Duncan, hatter, 105, Argyle-street, opposite Queen-street, where all brethren attending the meeting are recommended to apply.

As we plead for union and co-operation among all the disciples of Jesus, so would we affectionately urge upon all the churches to send delegates to this meeting, and with them, or through the post, statements as to their numbers, increase, means, and prospects—whether advancing or retrograding—what they can do, or what they would like to see done, to advance the cause of truth and righteousness in the world, and in their own locality: for, if all cannot be done that we may desire, still we ought to do all in our power. But without mutual intercourse and united effort nothing can be accomplished either on a local, or on a more general plan of evangelical operation. That difficulties, discouragements, and many drawbacks to our progress will occur, it is reasonable to expect; but the same truth by which we have arrived at our present standing, maintained with firmness and perseverance, will lead to new conquests under the captain of our salvation. But what is to be done at the forthcoming meeting? In the absence of any methodical arrangement on the part of other brethren, we suggest:

1. Let it never be forgotten that the design of this meeting is expressly for the promotion of union, brotherly love, and co-operation among the disciples of Jesus.
2. That a President or Moderator, and Secretary, be chosen to direct and record the business of the meetings.
3. That all the meetings commence with singing and prayer, and that an address on the general purposes for which the assembly is convened be delivered at the first meeting.
4. That the churches in England, Scotland, Ireland, and Wales, be called over in rotation as recorded in the *British Millennial Harbinger*, page 244-5.
5. That any congregation wishing to have their name erased from the list, it shall be faithfully attended to, on a letter to that effect being forwarded to A. Paton, 2, Morris-place, Monteith-row.
6. That any congregation of disciples who hold the one Lord, one faith, one immersion, the behaviour of whose members is known to be consistent with their profession, and who meet on the first day of the week to keep the commands of Jesus, shall be recognized as one with us under the government of the same Lord, irrespective of mere human opinions, and of what is termed religious experience, provided they make application to that effect.
7. That the report of the Evangelist and Campbell Funde be considered and passed.
8. That the plan of employing evangelists, as arranged in Edinburgh in 1842, in its local and general operations, be re-considered, improved, abandoned, or retained, as the judgment of the meeting may accord.
9. That any other question respecting either Law or Gospel, proposed by any brother, shall have due consideration.
10. That arrangements be made as to the time and place for holding one or more co-operative meetings during the year 1849.
11. That the gospel be proclaimed each evening of the 27th and 28th, by one or more of the brethren, to be arranged by the officers of the church in Glasgow.

The foregoing subjects and arrangements have suggested themselves to us upon reflection as to the objects and utility of this meeting. But, as we stand alone in this matter, we earnestly recommend, that a preliminary meeting be held in Glasgow, on Wednesday, at 11 a.m. or 2 p.m. as may best suit the parties, to sanction the five following brethren amending, or altogether abandoning this form of proceeding, provided they only present the meeting with one more calculated to create and maintain order, unanimity, and confidence in the assembly:—Brothers Ainslie, sen. Dundee; J. Dron, Auchtermuchty; J. K. Tener, Ireland; A. Paton and W. Linn, Glasgow. All letters from the churches to be sent to Bro. A. Paton, 2, Morris-place, Monteith-row, Glasgow.

In conclusion, we earnestly desire that all the disciples of the Lord may, by their principles, spirit, speech, and practice, be ever found well-pleasing in his sight. J. W.

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Family Magazine.

No. X.

OCTOBER 1, 1848.

VOL. I.

REFORMATION.—No. VI.

IN the view of the present overture for reformation, the great errors of Protestant parties have been, first, that in their zeal for doctrinal truth they have, in their confessions, gone too much into *detail*; and, secondly, that they have insensibly engrafted mere matters of *opinion* into these formularies of belief. The first error is a violation of the just liberty of private judgment, being an unauthorized prescription and dictation in matters not essential to a saving faith. The second error is directly incompatible with the other great truth, that there should be one evangelical or gospel faith. It is to these departures from the two great truths of Protestantism, which, in their just relations with each other, can alone secure unity, by reconciling law with liberty and faith with opinion, that we may refer the discord and dissension that have prevailed.

No just distinction whatever would seem to have been drawn by the religious world between fact and theory, faith and opinion, doctrine and spe-

culution, law and expediency. And they would appear to have been, until recently, ignorant of the truth, that men never will agree except in generals. Each party has been constantly seeking to induce an exact conformity to the minute peculiarities of its own creed, and no one has been willing to regard these as secondary to the great truths of Christianity. But it is a vain attempt, as experience has fully shown, to endeavor to effect a perfect agreement among men in matters of opinion, or even in those minutiae of Christian doctrine with which reason has often as much to do as faith. There may be unity in regard to the simple gospel facts—to the grand fundamental truth of Christianity—to the divinely appointed means of salvation—to the one great object of worship—to the one source of spiritual light and truth—to the one cementing principle of mutual love which pervades and animates the body of Christ. But how preposterous it is to expect uniformity of opinion in a world like this, where the minds of men are as diverse as the leaves of the forest!—a world in which no two states can

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have the same political government ; no two families the same regulations ; no two individuals the same tastes and habits !

And how undesirable such an uniformity if it could be even effected ! How evident it is, that the infinite diversity of nature every where around us is the very source of beauty and delight ! It is by the opposition of things which have yet some common points of agreement, by those charming contrasts constantly held in subjection to one pervading principle, that variety is reconciled with order, and diversity with unity. There could, indeed, be no beauty in nature without these endless diversities ; and nature, in this respect, is but a type of human society, whether political or religious. Both have proceeded from God, and both possess the same characteristics. As well might we desire to have but a single note in music as one opinion in religion. As well might we desire to see the whole earth and the heavens clothed in drab as to have every one to conform to the sentiments of any single party in Christendom. Where would be, then, the free comparison of sentiment, and the delightful interchange of thought ? Where the charm of new discovery, and the progressive enlargement of mind ? Where the doubt that, betraying the weakness of human judgment, represses intellectual pride ? and where the mutual forbearance which strengthens mutual love ? He who has ordained that no two human faces shall be perfectly alike, and that their features shall yet agree in general character, has also instituted that diversity of mind which admits, in the same manner, of an essential unity. These differences must in both cases be permitted, for we might as well try to make all faces alike as all minds alike. They are also, in both cases, equally desirable, as the source of pleasing contrasts and varied harmonies, and as both the means and the occasion of the development

of human nature in all its varied relations.

But while we thus dwell upon the importance of the great truth that there must be allowed in religion a just liberty of opinion, let no one suppose that we use the word opinion in the confused or improper sense in which it is so often employed in religious discussions, or that we would, in any respect, compromise or undervalue the true faith of the gospel. It is just as necessary that we should have an immovable basis of thought as that we should have liberty to think. It is as essential to unity that there should be a universal faith as it is to diversity that there should be an individual opinion. The other great truth is, therefore, that the Christian community should be united together by a common belief, which shall fully embrace the gospel, and secure a just conformity to the divine will.

To adopt this truth alone, and prescribe a formula of faith to men, while interdicting at the same time all liberty of thought, would be regarded as arbitrary dictation. To admit, on the other hand, an unlimited freedom in matters of religion, would be latitudinarianism. It is a nice matter to adjust the relations of these two opposite principles, so that liberty shall be consistent with law, and a just latitude of opinion compatible with an unwavering faith. Yet it is by this means alone we can secure that unity in diversity from which harmony and happiness result.

The difficulty, however, of the task appears much less when we consider that, although man delights in freedom of thought, its unrestricted wanderings become to him a torment and a curse ; and that, under such circumstances, the very necessities of his nature speedily demand that lawless license shall give place to lawful liberty. When we reflect, indeed, upon the springs of human action, it will be found that voluntary subjection to

fixed principles is by far the most powerful of them all. The mind of man is oppressed by the burden of an unlimited and indefinite freedom, and exults even in the most submissive obedience, if allowed to think that its subjection has been voluntary. It is when it has submitted to the mastery of Truth, that it realizes and enjoys the precious freedom which Truth alone can give. Liberty can find no resting-place upon a shoreless ocean, but must return, like Noah's dove, to the hand that sent it forth, until it shall be able to discover the *terra firma* of truth. Settled and fixed principles are the true home of Freedom. It is License alone that spurns the just restraints of law, and becomes a criminal and a vagabond in the earth. The very first annunciation, indeed, of freedom to mortals was by the law of Eden: "Of every tree of the garden thou mayst freely eat," for it is by law alone that liberty can be granted. And in proportion to the excellency of the law will be that of the liberty it confers. Hence it is that, under the law of Love, devoted service is perfect freedom; and that, in the belief and voluntary obedience of the gospel alone, man can receive that emancipation of soul, that enlargement of thought, that make him free indeed.

He who formed the human mind knew well its character, and that it must have some haven of rest—some sure and steadfast anchorage, so as not to be for ever tossed upon the billows of uncertainty. In giving to man the gospel, he has given to him, therefore, the very security he requires. We can imagine nothing more unshaken or enduring. Immovable as the throne of Deity, and indestructible as his love, it can resist the fury of its adversaries, and the ravages of time. God has laid in Sion a "tried stone," a "sure foundation stone;" and he who believes in Him "shall never be confounded." Surely, there can be nothing less indeterminate

than the gospel of Christ; nothing less transitory than the word of God, "which lives and abides for ever;" nothing less unstable than the Christian confession—the great central truth of Christianity—that rock on which Jesus declared he would build his church, and against which he promised that the gates of Hades should not prevail! The solemn sanctions even, which are thrown around the gospel, indicate its character and its importance. It becomes the savor of death, as well as that of life. "He that believeth not shall be condemned." Shall guilt attach to the disbelief of anything that is doubtful? "Vengeance" shall be taken upon those who "obey not the gospel." Shall the Judge of all the earth condemn for disobedience if the import of the command may be lawfully disputed? Most assuredly, the divine truth upon which God has made to rest not merely the hopes of life, but the fears of everlasting death, is unchangeably certain, unmistakably evident, and indubitably credible.

The Protestant reformers, with all their zeal for the right of private judgment, were not unaware, as we have already intimated, that man requires fixed principles of action. While denying the infallibility of the Pope, they proclaimed that of the word of God, and labored to unfold its teachings so as to present them, as they supposed, in a clear and definite form. In some respects, however, they unfortunately confounded the infallibility of the scriptures with the fallibility of their own understandings; and dogmatically affirmed doctrines to be true, because they appeared to them to be so. And, still more unfortunately, they were led by zeal for purity of doctrine, to transcend the just limits of the Christian faith, and not only to give to various minute particulars in divine revelation itself an unnecessary conspicuity, but to add, as of equal authority, the deductions of their own minds. Granting, in

theory, the right of private judgment, and insisting upon it as the very ground of their revolt against the Pope, they, at the same time, delivered to their followers systems of religious belief, in which they have gone so much into detail, as to touch upon almost every subject of religious knowledge; embrace almost every speculative opinion; and decide *ex cathedra* almost every possible question. Hence it is, that, under these creeds and confessions, a man cannot think for himself at all without becoming a heretic, and the right of individual judgment exists in name alone. Instead of the simple facts, and general truths propounded as the subject matter of faith in the word of God, they have delivered philosophic theories, and special tenets. For actions, they have substituted doctrines: and for faith, opinion. The gospel, which was designed as a haven of rest, yet ever open towards the ocean of divine truth and love, they have changed into a creed—a dry-dock in which the vessel is immovably fixed to undergo repairs for ever. That which was intended by the Divine Architect as a free and happy home for the Christian, they have converted into the close and joyless prison of the sectary.

But by what right do men presume to add to the conditions of salvation, or restrict the privileges of Christian liberty? Since He who created and redeemed man, has give to him a basis of Christian faith and Christian union, adapted by infinite wisdom to the requirements of his nature, by what authority do men presume to modify or change it? Surely the simple gospel which saves men has power to unite them in Christian love. Certainly no other foundation can be laid for Christian union, than the great fundamental truth for which Jesus and all his martyrs suffered. "On this rock," he declares, "I will build my church." It is then a basis not merely of individual salvation, but of church union, and this is Christian

union. But is this the foundation on which the "Evangelical Alliance" proposes to unite the discordant parties of Christendom? If it has acknowledged that there is a common faith, and, to some extent, omitted in its proposed basis peculiar denominational opinions, has it embraced therein the gospel as defined by Paul, (1 Cor. xv.) or the good confession made by Peter, (Math. xvi. 16.)? If it has stated some great truths, has it not, at the same time, employed expressions ambiguous and unscriptural? And how greatly does it seem to have fallen short of those simple yet sublime conceptions of unity and diversity; of law and liberty; of principle and practice, exhibited by Christ and his Apostles! It is nevertheless a movement which indicates a change in the spirit of partyism; and it is a concession to the true principles not only of Protestantism but of Christianity itself, in so far as it is an acknowledgment of a common ground of union, and a common liberty of thought. In throwing aside the details of creeds and confessions, and the opinions engrafted upon them, an approximation, at least, is made to the proper basis; but this will never be reached, until the passion for pure doctrine shall be moderated by a regard for true facts; and until the love of theory shall give place to the love of Christ.

R. R.

THE QUESTIONS OF THE PRESENT AGE,

CONSIDERED IN THEIR RELATION TO DIVINE TRUTH.

NO. III.—THE STATE CHURCH

(Continued from page 410.)

III.—Christianity contains the true principles of civilization. We have already stated that Christianity has an influence: it is now the character of that influence that must be delineated. The nature of its influence over the mind and morals of mankind, is to be found in the history of the

Christian ages—for the history of any nation is the external evidence of the morals and intellectual habits of that nation.

We shall, in the first place, select Slavery as the institution over which Christianity has exerted an influence. At the time of the institution of Christianity, the number of slaves was treble that of the freemen: the master had the power of inflicting capital punishment on his slave, and that, too, in the most inhuman manner. The mere caprice of a master could condemn his slave to crucifixion, no cause being assigned for the act: in fact, the law regarded them only as animals. They were also burnt alive. Tertullian records that the punishment by fire was first used for slaves alone, who were visited with all other imaginable cruelties. The satires of Juvenal and Martial abound in allusions to the infamous treatment of slaves. They mention such punishments as these:—scourging with chains of solid bronze, thumb-screws, and all those other amiable inventions by which slaveholders, inquisitors, and despots, have shown the evil of irresponsible power. But we have not yet completed the catalogue. There were other punishments—cutting off the nose, plucking out the eyes, striking out the teeth. And there was another cruelty inflicted on the slave, whether he had offended his master or not. The rich Romans were in the habit of keeping ponds full of large conger eels, which they were at great expense in feeding, because they often threw a live slave into the pond, under the impression that the fish grew fatter and more lively by tearing to pieces a living man.

We shall draw a veil over the other atrocities of which slaves, especially females, were the subjects; and we only disclose them now from the necessity of showing the state of feeling—or rather, want of feeling—in regard to slavery, and the power of Christianity in extinguishing that state of feeling.

The propagators of the Christian system declared that every man had an immortal soul, whether bond or free—(a slave had been accounted soul-less): moreover, they declared that in Christ, barbarian, Scythian, bondman and free, were all equal—they declared that “man-stealers,” or slave-merchants, (for the occupations were always combined) were the most infamous among mankind. And now mark the power of the civilizing principle of Christianity. The Scriptures had declared that mankind were “sold under sin,” “the bond-slave of sin”—*pepramenos upo amartian*, referring to the custom of selling prisoners of war as slaves. As a natural consequence we find the Christian Fathers addressing the churches to the following effect:—Christ, by his sufferings, redeemed your souls from slavery; are you not, therefore, bound in gratitude to redeem the bodies of your fellow-creatures from slavery?—you are not required to sacrifice your lives to effect it, you can easily effect it out of the abundance of your wealth. This was an analogy obvious to every mind, and it produced the intended effect: many, in their enthusiasm, sold themselves to obtain money to ransom others. Passing over a few generations, we arrive at the reign of Constantine, Christianity has had time to work, and now survey its effects on both morals and legislation. Constantine enacts several laws, as follow:—1. Any master murdering his slave, shall be punished the same as if he had murdered a freeman.—2. Any master having punished his slave to such an extent as to cause ultimate death, shall be accounted guilty of murder, and punished accordingly.—3. No heathen master shall in any way interfere with the spiritual matters of a Christian slave.—4. No member of the family of a slave shall be sold away separately from the rest; parents and children shall no longer be separated; if sold at all, the whole family shall be sold.—5. Any

slave shall be eligible to the highest offices of the Christian priesthood.

The church also launched its anathemas against all professors of Christianity who ill-treated their slaves. Muratori, in his *Annals*, says that the punishment for such a crime was either two years' penance, or excommunication.

If the situation and prospects of the slave in the reign of Constantine be compared with his former ones, the civilizing power of Christianity will then be evident. Now, he has his personal safety, his liberty of conscience, his rights as a husband and father, his religious equality—all established by law. Formerly his situation and prospects were the dreadful ones we have mentioned. We could wish to carry this investigation through the succeeding reigns and the Middle Ages, until the final abolition of slavery in Europe, but have not space for so doing. We have presented such an amount of evidence as to the civilizing principle that Christianity contains, that no well balanced mind will remain unconvinced.

The second and last instance of the above-mentioned principle, is the social position of Woman. From the earliest age of society woman had no voice in the bestowal of her hand: she was esteemed too worthless for her wishes to be considered—the word “daughter” was almost synonymous with the word “disgrace,” and in most savage, or semi-civilized nations, it actually is so. One relic alone of her former degraded state is now remaining—that relic is, the dowry, the marriage portion, or, as it is better expressed in France, the dotation or gift. This shows the former position of woman in all its degradation. A father gave a reward to the man who freed him from such a contemptible burden as a daughter. And here we may remark, that the best interests of society demand the abolition of the custom of dotation, as

being injurious to the parent, and especially to the daughter.

And now investigate the influence of Christianity in elevating woman. Christianity declared the husband and wife to be equal, to be the living similitude of Christ and his church. The same spirit of gratitude and devotion was to be manifested by the wife towards her husband, as the church was to manifest towards Christ. The first-fruits of that declaration was the abolition of polygamy, and then the institution of chivalry; and, as the latest visible effect, woman, when beauty and intellect are joined to piety and love, is now regarded as God's best gift to man. It is from her lips that lisping childhood receives its first lessons in moral truth. She is the arbitress of her offspring's destiny: the passions and temptations of manhood may shake the soul as with an earthquake, yet, where woman has thoroughly implanted the lessons of morality in early childhood, sin never wholly triumphs. Is not woman now the dearest companion of our social hours, the participator in our joys, and above all, in our sorrows? And when man is stretched on the couch of sickness, then, indeed, she is a ministering angel. And now compare the power, the glorious mission of woman, with her former degraded state. Behold how Christianity has softened the feelings of humanity, purified society, and elevated woman in the scale of being, and then ask your own mind if Christianity is not the true principle of civilization? And it may serve as a solemn warning to woman to know, that wherever the doctrines of Christianity are corrupted, and wherever the early training of her offspring is neglected by her, she herself falls into a proportionate state of bondage and contempt.

We have now delineated the peculiar features and powers of Christianity, and shall, at a more advanced stage of inquiry, contrast these peculiar features and powers of Christi-

anity, with those of Christianity as improved by the "powers that be," or with Christianity as embodied in A STATE CHURCH.

If this, our world, be the physical universe of God, Christianity is his moral universe.

We remember a spot much loved by us, long years ago, when in the first flush of youth—when Hope, the rainbow of the heart, had not faded away under the influence of sad experience, nor manhood left unfulfilled the expectations of youth. It was one of those bright spots which, from their extreme beauty and repose, so eloquently declare to man that he has fallen from a state once as bright as theirs. It was a small lawn on a river's bank, encircled by huge oaks, whose leaves cast their shadows over the green turf, chequering it with rich shades ; and enclosing the fair scene was an undergrowth of eglantine and hawthorn, while, beneath their shade, the violet, the anemone, and the wild convolvulus raised their graceful forms—and by the bank the water lilies and other aquatic plants added to the beauty of the scene. There were we accustomed to spend many of the long summer hours, enjoying the luxury of existence and dreaming, twining garlands of wild flowers, or blowing away the seeds of the dandelion. Little did we think, in blowing away those seeds, the wisdom of God was making the caprice of a child minister to his designs : the seeds were so constructed, that the slightest disturbing cause, such as the movement of the air, scattered them around, to renew the species when the others were withered and dead. As sometimes happens, in hilly districts, the river was subject to a sudden rise ; and after one of these sudden risings, we visited the spot, expecting to see the water flowers all hidden by the waters, but we found a few still floating on the surface, and on examining the plants we found that the Divine Being had provided against the contingen-

cies to which they would be liable, by constructing them with elastic stems, which extended or contracted according to the rise or fall of the water.

Now, as the laws by which God provided, in the physical universe, for the preservation and reproduction of a few plants, which were not essential to the existence of man, are of such a comprehensive and grasping character, it is impossible that he would leave his moral universe destitute of laws providing for the preservation and reproduction of the principles it contained.

And yet, those who say that the support of the State is necessary for the preservation and spread of Christianity, thereby declare that God has left his moral universe without any laws for preservation and reproduction. Truly they must have a poor opinion of the wisdom of God ! If a Minister of State were to gravely propose an Act of Parliament for making barley or dandelion seeds sprout at the right time, he would be laughed at by the whole nation, and deposited in a lunatic asylum—and why ? Because every person knows that the laws which regulate the growth of material things are not under the control of man. Man cannot create, or destroy, or modify, or help one natural law ; much less, then, can he create, or destroy, or modify, or even help one spiritual law.

Or, if the Minister proposed even to a child (much less to a nation) to make barley grow where there was no soil to cover and nourish it, why that child would point its tiny finger at him, in ridicule of his foolish proposition ; yet the advocates of a State Church make quite as foolish a proposition, who, by means of Acts of Parliament, endeavour to make State Christianity grow in the hearts of people who declare they do not wish for it. Now we think that every one will admit the two following conclusions to be correct :—1. If state power and protection be in any way requisite

for the preservation and spread of Christianity, then the absence of state power and protection would cause Christianity to perish.—2. If state power and protection be in any way requisite for the preservation and spread of Christianity, then, if the entire power of the state be directed to the destruction of Christianity—Christianity must inevitably perish from the world.

These are two conclusions which are irrefragable, and not to be controverted by a rational mind. Now, the entire power of the state was employed in the destruction of Christianity, by means of thirteen dreadful persecutions : and if the power of the state was necessary for the preservation and spread of Christianity, these thirteen persecutions by the state would extinguish it. It is now necessary to let history declare whether the state succeeded in its object. When Christ had been crucified, his followers were scattered abroad, propagating, in their travels, the principles and institutions of their Master. For a number of years their labors did not attract the attention of the political powers ; but the jealous and watchful eyes of the Roman priesthood perceived that the temples were gradually becoming deserted—that the purest, the noblest, and most intellectual of their votaries were gradually departing—that the altars were not loaded as in olden times, by the votive garlands of flowers—that the Oracles were less consulted—and the priesthood was struck with fear. Superstition was waning, for there was an enemy who was powerful, yet invisible. But the priests, who, in all ages have been

“ Politicians,
With more eyes than a beast in a vision,”

were not long in discovering, that many persons were in the habit of meeting together for the purpose of celebrating the death of a Nazarene, who had been crucified in Judea ; and the priests were perplexed. They

saw the wonderful power of the crucified Nazarene over the souls of men, and yet the natural pride of priestcraft was averse to confessing its fear of an opponent apparently so contemptible. In their perplexity they applied for counsel and support to the Emperor Tiberius. And Tiberius demonstrated, by his wise advice, that their confidence was not misplaced. He was cruel—for so are all men who have not a belief in the immortal destiny of the human soul : he was licentious—for all men will be so who have no future existence to which they can look forward with hope ; but he possessed a profound and gigantic intellect, over which passion had no power—he possessed the Roman genius for rule, along with the deepest insight into the passions and foibles of the human heart—he comprehended, at a glance, the vast details of the Universal Empire, or the more secret intrigues of his court. This monarch, who possessed such fathomless profundity of thought, when consulted by the priesthood as to the most effectual means of crushing Christianity, determined to give Jesus Christ a niche in the National Pantheon—to establish the Christian church by law—to make it a State Church ! Such was the method of crushing Christianity proposed by the politic and astute Tiberius. But the priesthood objected to this method—they desired him to employ the sword of the state in eradicating the Christian system and its followers. This, Tiberius did not consent to : he knew the Pagan religion to be a system of jugglery and deceit, and very likely, was indifferent as to which system triumphed. So the priests had to rest contented till the accession of an Emperor who possessed less determination and foresight ; and in the year 64.

The First Persecution commenced under Nero, and lasted 4 years, during which Paul and Peter, and an immense number of Christians, pe-

rished by martyrdom. Now it is natural to conclude that four years of persecution must have made dreadful havoc among the Christians ; but we find that this persecution was not so very effectual, for, about the year 94, in the reign of Domitian,

The Second Persecution was commenced.

The Third Persecution commenced under Trajan, when Pliny the Younger, being Governor of Bythinia, was ordered to persecute the Christians in his district. He was rather averse to the task, assuring Trajan, that without mentioning the cities, many villages were entirely Christianized : so that it seems Pliny was afraid he might, in persecuting the Christians, destroy the greatest portion of the population. Besides, he was, to a great extent, devoid of the prejudices of the age. He says that when he stretched some Christians on the rack to make them confess the secrets of their religion, they declared that the only vow they made on entering the Christian church was, that they would abstain from every species of vice, and celebrate, one day in seven, the death of their Master. So Pliny's naturally virtuous heart revolted from the thought of slaying men, who, with the exception of their religion, were models of every virtue. But, in the Roman empire, there were not many governors like Pliny : so the work of persecution went on bravely, and with marvellously bad success, for

A Fourth Persecution was found needful in the reign of Adrian, the successor of Trajan.

The Fifth Persecution was commenced in the reign of Antoninus Pius, but he shortly after stopped it, when he had read the Apology for Christianity presented to him by Justin Martyr.

The Sixth Persecution was commenced under Marcus Aurelius Antoninus.

The Seventh, and very dreadful Persecution under Severus in the year 203.

The Eighth Persecution in the reign of Maximin.

The Ninth Persecution in the reign of Decius, A.D. 250.

The Tenth Persecution under Gallus, and his son Volusianus.

The Eleventh Persecution, under Valerian, in the year 258.

The Twelfth Persecution was commenced after an enormous amount of priestly importunity, by Diocletian, in the year 303.

The Thirteenth, and last Persecution, commenced in the Eastern Roman Empire, under Galerius, the son-in-law of Dioclesian, 304.

Thus the whole power of the State had been employed in the destruction of Christianity, by means of thirteen persecutions, during a space of 240 years, and had been unable to crush it, so that, as the system of the priests was wrong, perhaps Tiberius was right, in his suggestion of crushing it by means of state support and protection. Now when Licinius contended for the imperial throne, with Constantine his colleague, he, to gain the favor of the priesthood and their disciples, persecuted Christianity : he stood forth as the representative of Paganism. Constantine, who was a man of much political sagacity, saw that the balance of wealth and virtue was on the side of the Christians—he also thought they were the more numerous body, so he declared himself a Christian : he stood forth as the representative of Christianity, and the result justified his opinion ; in one struggle the power of his Pagan opponent Licinius was extinguished : Licinius and the Paganism he represented fell for ever. Christianity, therefore, was more prevalent than Paganism.

We have now shown that the power of the state, exerted for the destruction of Christianity, during 240 years, had not crushed Christianity ; on the contrary, after thirteen persecutions, the Christians were more numerous than the Pagans. Christianity had conquered. It is therefore

certain that the preservation and reproduction of Christianity, which is the Moral Universe of God, depends on spiritual laws, over which man has no control. He can no more add to, or diminish their power, than he can add to, or diminish, the laws which cause the preservation and reproduction of the Physical Universe. But, before we proceed further, we shall state one fact—Constantine, having gained the throne by the support of the Christians, enacted a law that Christianity should be the religion of the state: he made it into a State Church. Tiberius wished to destroy Christianity by connecting it with the state—Constantine endeavoured to preserve Christianity by connecting it with the state. Which was the wiser man we shall show hereafter. We shall now investigate the nature and power of the laws by which God appointed Christianity his Moral Universe, to be preserved and reproduced through all time.

Nottingham.

J. G. L.

(To be continued.)

LETTERS FROM EUROPE.

NO. XIX.

MY DEAR CLARINDA—While in London, I resolved to make a special visit to Cambridge and Oxford. Indeed, appointments for me to deliver discourses at these great seats of learning had been published before I reached London: but on learning that it was vacation at both of them, and that Professors and Masters of Colleges, as well as Students, were all adrift and dispersed over the kingdom, I preferred to recruit my health by an excursion to France, and withdraw my appointments to lecture at the Universities. Still I determined to make a call, if not a visit to them, and to survey both the buildings, the libraries, the lecture rooms, and all that appertained to them, hoping to find some of the Professors or Fellows of some of the Colleges on the ground. It is, indeed, but some sixty or seventy miles rail-

road from London to Cambridge, and through as beautiful and highly cultivated a section of England as any one through which I passed.

On arriving at the University so soon after the inauguration of Prince Albert, the present Chancellor, and after the dispersion of the Masters, Professors, and Students, I found matters somewhat in confusion, yet more than enough to engross my attention during my stay. Every thing that the most liberal endowment and the rich legacies of its friends and patrons could bestow on the buildings, the college grounds, the libraries, and apparatus of the University, has been done. The amplitude, neatness, and beauty of the grounds connected with its seventeen colleges; the magnificent public walks, shaded with the most stately and umbrageous elms, amidst green terraces and gently-flowing streams of water, skirted with verdant borders and occasional clumps of well assorted shrubbery, lend enchantment to the scenes around the venerable piles of antique buildings which constitute the chief of English Universities. Nothing extrinsic of the institution itself struck me with so much force as the excellent order and style in which the grounds, the trees, the parks, the flowers, and the buildings, are kept. I saw not the mark of a knife on tree or shrub, on door, or window, on all the premises of this much frequented and extensive institution. Not one pane of glass was broken, not one door or window appeared to have been profaned by the unhallowed touch of any insubordinate or reckless knight of the pocket-knife. Certainly, said I to myself, there are no Yankees educated at Cambridge.

These remarks, indeed, are mainly true of all the English and Scotch Colleges and Universities. In their preservation and neatness—in their freedom from outrage and abuse, they are more like private residences of well bred and well educated gentlemen, than public seminaries for young men

and boys. But from the grounds and exterior circumstances we must hasten to the interior arrangements of this celebrated institution. But in the first place we shall answer a very frequent and common question—What means the University of Cambridge? It may be of more use and interest to some of our readers to understand something of its organization and character, than to read any thing we could say of its buildings or of their contents.

In the first place, then, we shall define the institution from its own authentic documents:—"The University of Cambridge is a society of students in all and every of the liberal arts and sciences, incorporated (43 Elizabeth, c. 29) by the name of *The Chancellor, Masters, and Scholars, of the University of Cambridge*. This commonwealth is the union of *seventeen* Colleges, or societies devoted to the study of learning and knowledge, and for the better service of the Church and State. Each College is a body corporate, bound by its own statutes, but is likewise controlled by the paramount laws of the University. The present University statutes were given by Queen Elizabeth in the 12th year of her reign. Each of the seventeen Colleges furnishes members both for the executive and legislative branches of its government. In this assembly, which holds its meetings in the Senate House, all Masters of Arts, Doctors of Divinity, Law and Physic, may vote, who have their names enrolled on its books a sufficient time. The present eligible voters, amount to about 3500.

The executive officers of the University are a Chancellor, High Steward, Vice-Chancellor, Commissary, Public Orator, Assessors, two Proctors annually elected, Librarian, Registrary, two Taxors, two Scrutators, two Moderators, two Esquire Beadles, the University Printer, Library Keepers, Under Library Keepers, School Keeper, and Marshal.

There are ten different orders of persons in each of these seventeen colleges:—1. Heads of Colleges generally: these are Doctors of Divinity. There are but three exceptions in the seventeen colleges. In these they may be only Doctors in Civil Law or Physic. The head of King's College is called *Provost*; the head of Queen's College is called *President*, the heads of all the others, *Masters*.

2. Fellows. These are generally Doctors of Divinity, of Civil Law, or Physic; Bachelors of Divinity; Masters or Bachelors of Arts; Bachelors of Civil Law or Physic. In all these there are 430 Fellowships.

3. Noblemen Graduates; Doctors in the several Faculties; Bachelors in Divinity and Masters or Bachelors of Arts, Civil Law, or Physic. For the purpose of being members of the Senate, many of them keep their names on the Boards at the expense of from £2 to £4 per annum.

4. Ten Year Men. These are allowed to become Bachelors of Divinity without graduating in the Arts at all, provided their names are kept ten years on the Boards, and that two of these ten years have been spent for the greater part in the University.

5. Bachelors in the Civil Law and Physic.

6. Bachelors of Arts, who are in *statu pupillari*, and pay for tuition, whether resident or not, together with certain other conditions.

7. Fellow-Commoners, generally younger sons of the Nobility, or young men of fortune, who have the privilege of dining at the Fellows' table, whence the appellation originated.

8. Scholars—foundation members of their respective colleges, and who enjoy various advantages—having their commons paid for, their chambers rent free, specific stipends, &c. &c.

9. Pensioners, who form the great body of the students, who pay for their commons, chambers, &c. and who enjoy generally no pecuniary advantages from their respective colleges.

10. Sizars are generally students of limited means. They usually have their commons free, and receive several emoluments.

The terms or sessions of the University are three per annum. Commencement Day is always July 1st. The candidate for the degree of Bachelor of Arts must have resided *ten terms*, or the major part of such terms. The term in which he enters, and that in which he takes the degree, are both counted in the ten.

But strange to tell, "*the University confers no degree whatever, unless the candidate has previously subscribed a declaration that he is bona fide a member of the Church of England, as by law established.*"

"In conferring the degree of Doctor of Divinity, it must appear that the candidate has been a Bachelor of Divinity of five years standing, or a Master of Arts of twelve years standing."

Of the seventeen colleges of the University of Cambridge, that of St. Peter is the oldest. It was founded A.D. 1257; and the most recent is Downing College, founded September 22, 1800. Of the whole number of colleges, thirteen were founded by the Church of Rome, and but four by the Church of England. Of these, the first in point of age and standing is Trinity College, founded in 1546. I was, therefore, most curious and interested to examine its details. The justly celebrated "Rev. William Whewell, D. D." appointed in 1841, is Master of this College—the celebrated author of that which I have long regarded the best of the "Bridgewater Treatises." His argument from general physics, or from cosmical arrangements of the material universe, is the fullest and most convincing argument of the seven treatises in proof of the being and perfections of God as developed in material nature.

The Queen, and her illustrious consort, the Prince Regent, sojourned as the guests of Dr. Whewell during

the inauguration visit. The Doctor's "grace before meat," written in old Latin and recited at table, which I recollect to have read in the London Times during that grand pageant, did far less honor to his practical theology than did the Bridgewater Treatise to his theoretic.

The arbors for that grand display and the tents were only being in *extremis* when I entered Trinity College and its library. In this splendid collection of choice works of many ages, I saw much to interest me had I a year or two to spend in it. But a mere glance of the eye over its extensive shelves and well assorted folios was all that I could allot to it. A peep through Sir Isaac Newton's antique telescope, through which he surveyed the heavens, gave me more pleasure than any thing I saw in Trinity College. To handle, to explore, to peep through this homely telescope, handled and used by him who taught the mechanics of the universe, and who demonstrated its fundamental laws, was the richest feast I enjoyed at Cambridge.

Next to Trinity College, I was most interested in the gorgeous display of regal pride in King's Church, the richest edifice of its size in Great Britain. All I can say of it here is, that it is after the architectural style and splendour of what is called Woolsey's Hall, in Hampton Court Palace. I had the curiosity to ascend its long winding stairs, and even to place myself on its loftiest summit—a leaden seat on its comb—that I might survey the whole town of Cambridge and all the surrounding country. I sat there alone for almost half an hour, in contemplation not only of the University in its seventeen colleges, covering so great an area—not merely in surveying the city and its environs, but in casting a few thoughts over its connections with the past and future history of England, and with the world that now is, and that which is to come.

How circumscribed is human vision, said I to myself, not only as respects the objects of the scenes around me, but as respects those which the mind itself surveys! How indistinct those in the remoter part of the few miles which I now survey, compared with those immediately around this splendid edifice! How little did the Roman Catholic founders of thirteen of these seventeen colleges, with all their church infallibility, imagine, when founding them and lavishing on them their gold and their silver, that these very colleges should be alienated from their church and converted into mighty engines to demolish her ancient infallibility and omnipotency! Such, however, is the fact. The Papal schools and colleges, abbeys, priories, monasteries, convents, glebes, parsonages, &c. &c., have all been not only escheated from her dominion, but have become battering rams and engines of demolition against her grossest superstition and most palpable abominations. Still these institutions are so combined with evils to man, are so much in league with the lusts of the flesh, the lusts of the eye, and the pride of life—so hostile to the letter and the spirit of Bible Christianity, that a man must be as spiritually blind as a bat at noon, if he do not see that the hierarchy which these institutions sustain is as worthy of repudiation and annihilation as that which has been, in its outward and political form, denounced and demolished by him that founded Trinity College,—(how ridiculous and blasphemous the name)—the first of the Protestant series of institutions added to, and allied with the Papal colleges baptized into mere Protestantism or reformed Popery.

May not the time come, continued I to myself, when these schools, and the languages, sciences, and arts which they teach, will be redeemed from their servility to a corrupt and corrupting hierarchy, which, like an incubus, oppresses the energies of a

great and mighty nation, and holds it as much in abeyance to all that is animal and sensual in fallen humanity, as that hierarchy which, some three centuries since, it reprobated, condemned, and almost unanimously renounced!!

But to return from my musings to the University of Cambridge. From the archives of the University, we learned that the Professors derive their annual salaries from various sources, ancient stipends and modern stipends, paid out of the privy purse, or by government. We could not, however, accurately ascertain the aggregate amount of the salaries from all sources. Compared with American Professors, they are, however, liberally rewarded.

The matriculation fees of new students are paid on the second day in each term on the registering of their names. The fees are as diverse as the rank of the student. Noblemen pay £16; a Fellow-Commoner, £12; a Pensioner, £5 10; and the very Sizer himself pays £1 5s. On these, however, there is a government tax and the fees of registry.

The tuition is paid quarterly, at the following rates:—A Nobleman pays £10; Fellow-Commoner, £5; Pensioner, £2 10s.; a Sizer, 15 shillings per quarter.

To these are added room rent, attendance, coals, laundress' bills, assessed taxes, and college payments, amounting together to £25. Tuition and these accommodations amount to £35. The cost of boarding for 25 weeks, which is the average time of boarding in college during the three terms per annum, at 16 shillings per week, and the laundress' bill of £5 8s., make the annual expenses at Cambridge over £100 per annum. This is a fair average of all the seventeen colleges composing the University. Every member of the University pays also six shillings for the annual purchase of books for the public library.

Degrees are not confined to literary merit. "The University sometimes confers degrees without either examination or residence, on such individuals of mature age as are illustrious—not, indeed, merely on account of birth, but for services rendered the state or to literature." Thus in America the degree of L.L.D. has been conferred on several distinguished statesmen, without any literary merit whatsoever. But so sworn to the English hierarchy is the University, that she confers no honors on any man, no matter how great his merit or learning, unless he be a *bona fide* member of the Church of England.

The University of Cambridge, by large and liberal prizes, does much to stimulate ambition and to elicit talent. Prizes on foundations of legacies for the purpose, for the encouragement of literature, free and open to competition for the whole University, amount to upwards of £1500. Three-fourths of this sum are given for classics and English compositions—the remainder for mathematics. Besides this sum there are some £700 per annum given by each of the seventeen colleges. Two-thirds of this sum is given for the encouragement of classic literature.

Connected with and under the supervision of one of the colleges, is a grammar school, called from its founder, the Perse Free Grammar School. The age of admission is ten years. The term of continuance may be to the age of eighteen years. The scholars all pay ten shillings entrance and twenty shillings per annum. Other scholars than "free scholars" are now admitted, and scholars educated here for three years are to be admitted (*cæteris paribus*) before all others to fellowships and scholarships in Caius College.

I have time and space only to note the public buildings, at which I merely glanced, not having time to visit them in detail. The public

buildings are :—The University Library, the University Press, the Fitzwilliam Museum ; the donation of Viscount Fitzwilliam, a splendid collection of Books, Paintings, Drawings and Engravings ; besides, for its erection and preservation, the gift of some half million of dollars ;—the Mesman Museum, holding 248 Paintings and 33 Drawings and Prints ; the Cambridge Observatory, in which are a Transit Instrument, of ten feet focal length by Dollond ; a Mural Circle, eight feet diameter, and an Equatorial, of five feet in length ; also, a magnificent telescope, of nearly twelve inches aperture, and twenty feet in length, made in Paris, and presented by the Duke of Northumberland, &c. &c. ; the Anatomical Museum, the Geological Museum, and the Mineralogical Museum. To these we may add the Botanic Garden, of some four acres ; of each of which I cannot, of course, speak particularly. Such is a meagre outline of this grand national institution. But of its great utility to the cause of humanity and religion, I cannot speak with much confidence, and shall therefore say nothing. One thing, the disproportion between the outlay and the revenue of good accruing, is most striking and obvious to the most superficial observer. It is all told when I state, that, on descending from the roof of King's Church, and on entering into that room in which worship was performed, all the remainder being unoccupied space, with golden roof and marble floor of some 200 feet long, I found but one hundred and twenty persons only, each having its richly gilded psalter, prayer-book, and candlestick. An organ, a gilded pulpit, and a golden eagle with a Bible on its back, completed its furniture. Here were expended one million of dollars and more for the accommodation of but one hundred and twenty persons ; and, from all I could learn, these seats are seldom filled with any kind of worshippers, professional or

real. In literature and science we must not think that it is as in religion, a grand display—a gigantic institution, without a corresponding utility.

Affectionately, your Father,

A. CAMPBELL.

CHRISTIANITY IN ITS BEARINGS ON NATURAL THEOLOGY.

I.—In the opening of St. Paul's profound argument contained in his letter to Rome, we find the following remarkable passage :—" I am debtor both to the Greeks and to the barbarians, both to the wise and to the unwise. So much as in me is, I am ready to preach the gospel to you that are at Rome also. For I am not ashamed of the gospel of Christ : for it is the power of God unto salvation to every one that believeth ; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith : as it is written, the just shall live by faith. For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness ; because that which may be known of God is manifest in them, for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead ; so that they are without excuse : because that when they knew God, they glorified him not as God, neither were thankful ; but became vain in their imaginations, and their foolish heart was darkened."—Chap. i.

1. The invisible things, viz. eternal power and Godhead, may be apprehended by the spirit—may be understood and believed, from the visible appearances of nature—the evidence of creation. The great proposition is within the confirmation, both within and without, being manifest

in the moral constitution of humanity, and the mechanism of nature. One who possesses the fundamental idea of a Supreme Divinity with infinite power, need not suffer it to fade from his soul for want of living and authentic documents. He can find no *excuse* in the paucity or obscurity of the evidence. It blazes in creation, which has in all its provinces and fields the stamp of superhuman intelligence—the impress of designing mind—the signature of Divine and eternal power—the strong grasp and stately march of pervading and controlling law—the deep glow of fervent and comprehensive benevolence. All this is undeniable. But what a strange conclusion has been founded upon such premises. It has been assumed that the things which are made, the visible harmonies of creation, originated in the minds of the men spoken of—the conception of Godhead. This is a deplorable assumption, neither sustained by Revelation nor by reason—not to be found in this context, nor gathered in any other legitimate field of fact or observation. The transgressors whose guilt and punishment is painted here in such dread and vivid colouring, received the truth concerning God by the inheritance of tradition. It was intellectual and moral property derived from their Fathers in marvellous and abounding testimonies. It was a spiritual estate which had descended in a long line through ages and generations.

They had the idea in its unity and glory as the keystone of moral life, and the anchor of immortal hope. They likewise had the proofs and confirmations of Divine personality and power in the archives of nature—the splendid documents of audible and visible illustration. The realized wisdom of God—the perfect adaptation of means to an end, and of agencies to a result—was so manifold and multifarious, that plausible excuse was impossible. God had shown them a

great spectacle in the standing evidence of his works—large in scale, and diversified in appearance. Thus the proposition in the soul was sustained by the majesty and variety of external testimony.

2. What, then, was their guilt? They *held, or detained, the truth in unrighteousness*. Knowing God, they did not give him gratitude or glory. Through vanity of imagination and coldness of heart, they fell into folly, darkness, and impiety. Desiring not to retain the sublime conception of one spiritual God as a salutary restraint over the heart, imagination, and conscience—they brake into shapeless and monstrous fragments the living Unity, changing the glory of the uncorruptible God into images like corruptible men, birds, beasts, and creeping things. From the subtle energies of nature to the fanatical passions of the heart—from the stars of the blue abyss to the heroes of human history, and from thence to the bats of midnight and the reptiles of the slime—divinities swarmed in troops and legions, until they became intolerable nuisance and unutterable woe.

3. What was the punishment of such mental and moral perverseness? They were abandoned by God to their voluntary vileness, until they began to have actual pleasure in things which they knew were worthy of death. Malignancy, murder, lying, vain-glory, pride, covenant-breaking, disobedience to parents, became common among them. Nor was profligacy bounded by sins against God in the excess of privilege; but depravity was stung into madness, and ran wild into the infernal and the bestial. Transgressions against nature became rife in methods of monstrous and unspeakable pollution. The spirits of men became fiendish in calculating vindictiveness—their bodies brutal with strange defilement. The fire of hell burned within—the leprosy of uncleanness spread without. Passion

and deformity—arrogance and sensuality—wrath, without mercy or remorse—lust, without love or shame—dependance, without reverence or affection—reigned and revelled in saturnalian orgies.

4. Such was the real condition of Rome, the lauded and glorified Empress of the Nations. Her vaunted wisdom was folly, over which pitying angels might have wept crimson tears, and shed them all in vain. Well might the ardent and beneficent Apostle desire, in that sink of infamy and wretchedness, to testify the righteousness of God, as unfolded in the salvation provided by the gospel. He was not ashamed of his mission, or his message. He knew that the just could only live by faith in the testimony concerning the Redeemer. Without that, life could not be restored, nor disease arrested. The stupendous works of God had not even conserved the Divinity in the human mind, and could not relume the ancient fire after it was extinguished. That which did not save from destruction, could not rebuild and enthrone. Nothing less could establish the existence, and reveal the character of God, than a positive testimony substantiated by supernatural works. A record of facts inspired with love—supported by evidence sublime with power, and carried onward by counsel unsearchable in wisdom.

5. We may now sum up our remarks and conclusions on this chapter of holy writ. We must not impute to God a procedure which would be absurd and unreasonable in man. When man spreads before his brother an accumulation of documentary evidence—a volume of proofs and illustrations—he has in view a proposition already in the field of enquiry, which requires to be fortified by strong bulwarks. He chooses his position, and seeks to entrench himself by an array of authorities. The truth of his proposition, the security of his stronghold, must then be tested, by

enquiring whether his documents are authentic, his authorities valid ; and if so, whether the evidence amounts to proof, or falls short of moral certainty. But man does not lay before his fellow records and testimonials without announcing the cause which is pending, and the principle which is at stake. Neither does that Being who is the Reason of all reasons. He had supplied man with the glorious proposition before he directed his attention to the ample volume of seals and confirmation.

Suppose a man disciplined in mind, and erudite in knowledge, but utterly dark concerning a Creator. Will it not require a divine impulse to stimulate him in seeking the mystery of life ? All the natural theologians have floundered here. They have forgotten, or failed to observe, that the beginning of the labour, the mere prosecution of the research, would imply that the great idea was already dawning. Suppose this difficulty surmounted. Man can only reason from his own knowledge concerning the order of nature. He perceives in every visible province upon earth a chain of sequence—an established relation of cause and effect. Every effect looking back to its cause, and every cause to a prior or antecedent cause. By travelling in this track, if he even reach the conception of a hidden cause which originated the wide universe and all its phenomena—he cannot find repose there, but must journey on in the awful darkness of the infinite multiplying spirits and gods, without the prospect or possibility of a resting place. This would be climbing with dire labour a mountain which has no summit—sailing up a black river that has no spring-head—sweeping over an ocean which has neither bottom nor shore.

In mercy to man, the God who has disclosed himself gives us to understand that he is from eternity to eternity—underived and life-creating. Faith rests upon this, though reason

cannot explain it. And thus while man is borne aloft into a region which he never could have scaled without a heavenly chariot—insatiable speculation is arrested by a flaming boundary wall, over which no adventurous spirit must seek to soar. The city at which we have arrived is so glorious, that we need not roam any further in search of happiness. From every green vale and sapphire brook, joy shines and sparkles—and the sheen is from the wings of the Cherubim.

II.—In a letter to Corinth, of almost equal importance, we find the following statement :—“ But as it is written, eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them who love him. But God hath revealed them unto us by his Spirit : for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him ? even so the things of God knoweth no man, but the Spirit of God. Now we have received not the spirit of the world, but the Spirit which is of God ; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man’s wisdom teacheth, but which the Holy Spirit teacheth, comparing spiritual things with spiritual (explaining spiritual things in spiritual words.) But the natural (animal) man receiveth not the things of the Spirit of God, for they are foolishness unto him ; neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things, yet himself is judged of no man. For who hath known the mind of the Lord, that he may instruct him ? But we have the mind of Christ.”—(chap. ii.)

1. Corinth was the intellectual eye of Greece—the place where human wisdom was lofty in pretension, and where rhetoric was both a passion

and an art. But Paul was not sent there to found a school of philosophy and oratory. His mission and credentials were from above—his work for eternity. Hence, in that city of literary glory and renown, he determined not to know (not to make known) anything among them save Jesus Christ and him crucified. And though he did this work heroically, yet it went not forward without anguish of spirit. There was weakness, fear, trembling, and many tears; but joy in the Holy Spirit ascendant over all. Depravity and polish, wickedness and refinement, had gone hand in hand in Corinth. It was as much noted for enormous profligacy as for intellectual splendour. It was a serious thing to labour among men who would be stumbled with an impure accent, or a barbarous tone, or an ungraceful attitude; but had no scruple in outraging all the charities of the household, and all the moralities of life. We may understand well how the Apostle, valiant as he was, would, in such a place, weep and tremble, but still labour on.

2. Nevertheless, he spake wisdom among the perfect—the justified, regenerated congregation—yet not the wisdom of this world. Deep wisdom, hidden from the world and its rulers—as was manifest by their blindness when they crucified the Lord of glory, and persecuted his saints by banishment, proscription, famine, and fire. What had been written in ancient time was verified—“eye hath not seen, nor ear heard.” In the textual system of exposition unfortunately prevalent, this is always referred to the felicities of heaven, which, we are informed, are inconceivable. However true this may be in itself, it is certainly not the particular truth before the mind of the Apostle. He has not, in the context, the slightest reference to such a question. The things which eye could not see, nor ear hear, nor the understanding conceive, “God hath revealed them to us by his Spirit.”

The former passage has profound significance when we keep it in the light of its own context. It is explained by the following:—“The natural man receiveth not the things of the Spirit of God, for they are spiritually discerned.” The animal man of Paul is a diverse man from the natural man of modern divinity. It is true that the animal man is likewise alienated and impure, but it is in the aspect of incapability, not of depravity, that the Apostle is portraying such a being. He has before his mind man in the great hall of nature, with his five senses, and his unaided understanding, as inlets of discovery and channels of communication. In such a condition man has no faculty to reach the invisible. His eyes, ears, and inward reason commune with visible creation, but cannot hear voices from the supernal world, or discern the glory of the spiritual landscape. It is true there are lessons of heavenly import in that open Book of Creation; but the learner has neither the power, the object, nor the method of fruitful labour, until a divine teacher takes him by the hand. That such is substantially the meaning of the Apostle is evident from the entire tenor of the chapter. For instance—“For what man knoweth the things of a man, save the spirit of man which is in him: even so the things of God knoweth no man, but the Spirit of God.” In other words, man cannot even search the spirit of his fellow man. He cannot discover the thoughts, passions, and purposes of his brother, until they are manifested by intelligent words and works. The inner spirit of each man must be its own revealer, or the chamber of thought and emotion remains dark and fathomless. Even so—and emphatically so—the things of God are hidden from the inquisition of man, and can only be revealed by his own eternal Spirit. The existence and the purposes of the Ancient of Days must have for ever remained in darkness,

had he not disclosed himself in a testimony which we can receive by faith. The Holy Spirit has taught us by explaining spiritual things in spiritual words — divine ideas in congruous diction, ministered by inspired men : supernatural truth in appropriate language, supported by corresponding evidence. The pinions of natural reason were not strong enough to lift and bear us into the azure of eternity. The chasm between the visible and the invisible was too wide for the sweep of human faculty, however ample and daring. By the power and mercy of God, a bridge has been reared over the dark gulf. The shores of time and eternity are united ; and however impetuously the stormy waters may dash and foam below, the pilgrim who is travelling Godward may securely pursue his journey with songs of gladness on the road. "We have the mind of Christ," who, dwelling in the bosom of God, has revealed the wisdom and will of the Father. He is the way, the truth, and the life, and no man cometh unto the Father but by him. Many of the unreconciled, after purloining the conception of God from a volume which they despise, profess to have sentimental raptures while they meditate upon God in nature. But we tell them that until they come to the cross of the Redeemer in contrition, reverence, and wonder, their stolen property is of no moral service. The brand of Atheism is upon them in heart and brow, and the black stains can never be washed away, until they lave in that purple fountain from which the penitent rises unsullied into the atmosphere of a high and holy region.

3. "Natural religion" is a *misnomer*. There is no such thing in our fallen planet. If ever there was any natural religion, it was in the garden of Eden ; but even there it was not *natural*, strictly speaking. For man in his primal strength was not subjected to the task of discovering God

and his relation to him by the energy of his understanding and the yearning of his heart. No ! he enjoyed personal communion with his Creator, walking serenely with him, and talking to him with the sacred freedom of purity and love. But since man has fallen from his original holiness and happiness, whatever we may conclude respecting "natural religion" in Paradise, it is certainly entirely out of the field now. An attempt was made by Cain to approach God as if the first relation was standing ; but, as we know, his attempt was unsuccessful and disastrous. May we not consider him as the father of the modern system of natural theology ? No one has any right to call in question either the sincerity of his worship, or the beauty of his offering. The fruits which he presented might be luscious and ruddy with the sap of the earth and the kiss of the sun. But still no fire-angel descended from heaven to receive the splendid offering. The spirit of man, and the temple of nature were both desecrated by sin. And it was only through a mysterious arrangement, that man would have the privilege of becoming *religious*. When wrath was deserved, and punishment impending, an amnesty was proclaimed by the Sovereign, and the perishing subjects re-bound and reunited to the glory, grace, and immunities of his paternal empire. Revelation, reason, and etymology are one in declaring that religion is supernatural and divine.

G. GREENWELL.

INTERPRETATION OF THE SCRIPTURES.—No. I.

THE revolution which has been accomplished to so great an extent throughout the religious community within the last few years, may be readily traced to a single principle—the right of private judgment in matters of religion. It is to this inestimable privilege that we owe all those

discoveries of divine truth which constitute the distinguishing tenets of the disciples, and have restored to us the gospel of Christ, in its primitive simplicity and power. Had not those with whom this effort at reformation originated, boldly claimed the exercise of this right, they would never have ventured to dissent from the established doctrines of the societies to which they belonged ; but, content with orthodoxy, would have kept the faith prescribed by authority, and contended for the doctrines and commandments of men.

We do not affirm that the Protestant communities deny to their members *theoretically* the right of private judgment. Romanists refuse it both theoretically and practically ; but it is the boast of Protestants to concede this right to all. Yet the latter are found to be almost as much averse to the practical exercise of this privilege as the former ; and the pastor or preacher proves often as intolerant of any difference of sentiment on the part of a member, as the cardinal or priest. And the reason of this is obviously that each party has equally adopted certain points of doctrine and theories of faith and opinion as absolutely essential to salvation, and that, couched, as these are in unscriptural language, and framed by the human mind, they exact a more punctilious conformity to them than to the word of God.

It is true, indeed, that this authoritative prescription of matters of faith, does not appear so conspicuous, nor attract so much notice in Protestantism as in Romanism ; but this is easily explained. The Roman Catholic communion is *one*—that of Protestantism is *manifold*. A heretic excommunicated by the Romish Bishop becomes at once the object of odium and persecution to the whole of that vast community in every part of the world ; but an individual excluded from one congregation of Protestants, may be gladly received by

another in the very same city or village, and will be even honoured and caressed by them, if the opinions which rendered him obnoxious to the censure of his party happen to coincide with theirs. Here, then, exclusion involves scarcely any unpleasant consequences, and is therefore but little cared for or regarded. The readiness and impunity with which men may change their religious sentiments, gives to the Protestant world, regarded as a whole, an appearance of liberality which it does not possess, when considered in respect to the communities of which it is made up. The Roman Catholic church, although containing to some extent discordant elements, and composed in part of heterogeneous materials, is nevertheless a unit—an aggregated mass. The Protestant world is a loose heap of disconnected fragments. The former is a consolidated rock, though it be but a pudding-stone—the latter merely the loose pebbles of which such rocks are formed. If there be more freedom of motion amongst the heap of pebbles, it is because they are disconnected from each other. The influence of cohesion remains as powerful as ever in each of the pebbles of which the heap is composed ; and in like manner the spirit of party is as rife in each Protestant community, however small, as in the aggregated mass denominated the Church of Rome. Indeed, we may go even further, and say that the spirit of party, the spirit of prescription and of proscription, seems, among Protestants, to increase in intensity in the inverse ratio of the size of the community. A large and flourishing establishment may afford to be generous sometimes, and allow a reasonable dissent ; but woe betide the unfortunate member who indulges the slightest difference of opinion in an isolated, independent, and impeccable congregation of eight or ten persons, whose peculiar views and practices constitute, at least, in their

opinion, the last hope of poor humanity.

If, happily, the Protestants had adhered in practice to the just and liberal principles which, in theory, they at first adopted, such censures would be undeserved, and the condition of the religious world would be far different to what it is. If, taking the Bible alone as the standard of faith and obedience, they had given free toleration to all opinions which did not contravene the express declarations of the divine word ; and required assent to nothing for which a clear scripture precept could not be produced, there would have been no contention, because there would have been no occasion for it. But of what avail was it to take theoretically the Bible as the only rule of faith and practice, when a variety of opinions and speculative dogmas must be superadded as standards of orthodoxy for discordant and conflicting parties ? Why reject the traditions of Rome, merely to adopt opinions from Geneva or from Wittenberg ? Why diligently circulate the scriptures, and place a copy in the hands of every family in the land, if they deliver along with it the doctrine, that the laity must not presume to understand these sacred writings for themselves, but must receive this law from the lips of their pastor, who alone is authorised to explain the scriptures, and only in harmony with the standards of his church ?

We say with truth, then, that while Protestants in theory concede the right of private judgment, in practice they deny it. But it is something to have this concession even in theory. At least, it ought to defend us from censure for heresy when we proceed to carry it into practice. For if conformity to the most important fundamental principle of the Lutheran Reformation be the test, we ought to be considered more purely Protestant than any other community. Certainly no intelligent Protestant can

blame us for maintaining the right of private judgment in matters of religion and conscience ; and in conceding the principle, he must of necessity allow the consequences which legitimately flow from it. These consequences belong to Protestantism, as much as does the principle from which they spring.

It is not, however, my present object to claim kindred with Protestants, or trace our lineage to a principle common to both us and them. We should be sorry to offend the fastidiousness of sectarianism by any special claim of fraternity ; nor, however desirous of union, are we disposed to form any alliances inconsistent with the free exercise of judgment and the privileges of citizenship in the kingdom of Christ. My purpose is to present some remarks upon the proper method of interpreting the scriptures ; and we here simply adverted to the fact, that the right to interpret the scriptures for ourselves, not denied to us by Protestants, has, in practice, been the means of bringing to light all the doctrines by which we are distinguished from other communities. Indeed, the free exercise of this privilege is itself one of the most striking characteristics of the disciples—and leading, as it does, to such results, it is highly important that much attention should be paid to the true principles of interpretation, and that a knowledge of these should be co-extensive with the exercise of the privilege of which we speak.

May this precious right never be relinquished ! May no one be permitted to curtail the liberties we enjoy in the kingdom of heaven ! May no one be allowed to impose his speculations and opinions upon his brethren ! For my part, I shall ever claim the right of thinking and judging for myself, and of fully and freely expressing my views, whether these correspond with those of others or differ from them. This, I conceive to be a high and holy privilege, and

its exercise a sacred duty. By this means alone we have, as a religious body, attained to our present position, and by this alone can we advance or make improvement in the future. "Prove all things, hold fast that which is good," is a worthy motto for a most worthy cause. Let it ever be adhered to, and in its adoption let us seek the wisdom that comes from above, "which is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy." R. R.

THE APOSTLE PETER NEVER WAS AT ROME.

THE assertion of the Roman Catholic Church is this—Peter was the first Pope, and sat in the Pontifical chair at Rome for twenty five years ; and that in the thirteenth year of Nero's reign, he was crucified there by that tyrant, with his head downwards. Upon the establishment of this point depends the validity of your "Apostolic Succession ;" and unless it be shown to be a "fixed fact," the foundation of said Church is not "this Rock." Two things must be absolutely demonstrated, viz. : that Peter was at Rome, and that he was there in the capacity of Pope for twenty-five years. The one by no means implies the other. If it be admitted that he even visited Rome, the simple fact of his being there does not prove that he was Pope ; but I believe it cannot be made out, beyond a guess, that he was there at all. My arguments are these :

1. The Chronology of the Acts of the Apostles is irreconcilably at variance with the aforesaid Pontificate of Peter. Baronius says that Peter went to Rome in the second year of Claudius, A.D. 44, and sat as Pope twenty-five years. Others, that he went a year earlier, and was martyred A.D. 68, consequently the beginning of his Pontificate must be dated A.D. 43.

Unfortunately this statement is entirely contradicted by the New Testament account.

In the eighteenth year of Tiberius, Christ was crucified A.D. 33. Peter was then at Jerusalem. With the other apostles, he was soon after put into prison, whence he miraculously escaped, and afterwards continued with his brethren to preach daily in the temple of Jerusalem. Acts v. 42. The gospel rapidly extended into Samaria. "Now when the Apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John," Acts viii. 14. Having fulfilled their mission, they returned to Jerusalem, where they remained ; v. 25 Paul was converted A.D. 35, and went to Arabia, where he spent three years. "Then after three years he went up to Jerusalem, to see Peter, and abode with him fifteen days," Gal. i. 18. Peter being a married man, had doubtless a house of his own, where he could accommodate Paul. This interview occurred A.D. 38. Afterwards Peter passed through all quarters, preaching the word and healing the sick. He visited Lydda, Saron, Joppa, and Cesarea, sixty miles distant from Jerusalem ; and when he had completed this tour, he returned, Acts ix. x. xi.

Tiberius the Emperor died A.D. 37, and nominated Caius Caligula his successor. He was assassinated four years after, and was succeeded by Claudius, A.D. 41. A great dearth, foretold by Agabus, occurred in the days of Claudius Cæsar, Acts xi. 28. This famine lasted, according to Josephus, during the fifth, sixth, and seventh years of Claudius's reign. "Now about this time Herod the King stretched forth his hand to vex certain of the church, and he killed James the brother of John with the sword, and because he saw it pleased the Jews, he proceeded further to take Peter also," Acts xii. 1-3. Peter, therefore was in Jerusalem, and not in

Rome, A.D. 47. Nothing more is said of him until we come to the council of Jerusalem, Acts xv. This was held, as we learn from Paul, Gal. ii. eighteen years after the death of Christ, or A.D. 51. According to the New Testament, therefore, Peter had not been out of Palestine up to the year 51, but according to the account given by the Roman Catholics, Peter was at that very date at Rome, in the eighth or ninth year of Pontificate! At this council, Peter agreed with Paul that circumcision was unnecessary for the Gentiles, and argued the matter; but some time after this, Paul met Peter at Antioch, where no doubt the dispute occurred between them, on account of Peter's dissimulation, Gal. ii. 2. Hence it is absolutely certain, that up to the year 52, Peter had not become Bishop of Rome, and this date is within sixteen years of his alleged martyrdom by Nero!

My second argument goes to prove that Peter never was at Rome at all. It is admitted on all sides that the Acts of the Apostles was written by Luke A.D. 63. By his manner of writing, it is clear, from the last chapters, that the historian was with Paul on his way to, and with him at Rome. Here the apostle to the Gentiles wrote six Epistles, in which he mentions many persons of less note, but never once mentions Pope Peter! Some four years before he reached Rome, he addressed an Epistle to the Church there, and sent his salutation to twenty-seven persons, and to two or three households; but not one word does he say about Peter. Now if Peter had been at Rome at that time, would Paul have omitted the particular mention of his name? Would he have recounted many persons of inferior standing, and saluted them with varied expressions of tender regard, and omitted the Pope? The thing is impossible, because incompatible with Paul's manner, and with the Spirit of Christianity, which he never forgot to manifest. In his second letter to Timo-

thy, A.D. 66, he complained thus: "At my first answer no man stood with me, but all forsook me." Where was Peter then? He says himself that he was at BABYLON, in Chaldea, directly east of Jerusalem, on the river Euphrates—a very long distance from the throne of the Cæsars. Had he been with Paul, he never would have suffered him to stand alone in defence of the truth. With his impetuous mind, he could not have forsaken him, as did others, and therefore the inference is irresistible: Peter was not at Rome A.D. 64, that is, within two years of his alleged martyrdom.

Again—Paul wrote to Timothy about this date, and said that Timothy was with him, 2 Tim. iv. 2. Comparing this with Acts xxviii. 14, we must believe that Luke arrived at Rome with Paul, where, as aforesaid, he wrote the Acts, A.D. 63. Now the Acts give a particular account of Peter, as well as Paul. That he should have been at Rome, and Luke, who wrote from that place, not have known it, especially as his visit was to ascend the Pontifical chair, is past all belief. And when we consider how many important points of faith are made by Catholics to depend upon Peter's being at Rome, such as the primacy of the Pope, the infallibility of his chair, the Apostolic succession, the absolute power of binding and loosing, no salvation out of the Church of Rome, &c.—I say, when we consider that such momentous subjects depend upon Peter's being at Rome, and yet Luke omits to record the fact—Peter's primacy is utterly beyond all belief.

On this subject, however, we are not left simply to a high degree of probability, but we have circumstantial certainty that Peter never was at Rome. If he went there at all he went to preach the gospel: and as the "circumcision was committed to Peter," Gal. ii. 7, he would have sought out the Jews and pressed upon

them the claims of Christ, as the Messiah. This is beyond a question. Now what is the fact? Paul, upon his arrival at Rome, called the chief of the Jews together for a conference, Acts xxviii. 17-29. They said to him—"We desire to hear of thee what thou thinkest : for as concerning this sect, we know that every where it is spoken against." "And when they had appointed him a day, there came many to him unto his lodgings, to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the Prophets, from morning until evening." And what was the effect? "The Jews departed, and had great reasoning among themselves," v. 29. All the knowledge they had about Christianity was this:—"concerning this sect, we know it is every where spoken against," and their request was, "we desire to hear of thee what thou thinkest ;" and after they had heard, they departed, and had great reasoning among themselves. Is it not perfectly evident that this was the first exposition of the gospel they had ever heard? Now how did it happen that Peter was at Rome for at least 22 years, according to your account, and yet these Jews, his especial charge, as well as "brethren according to the flesh," had not heard the gospel, and were only acquainted with the gainsayings of the opposition? The conclusion is irresistible, from which there can be no fair escape, that Peter never was at Rome. According to your account he died there, A.D. 68. According to the argument from inspired chronology, he could not have been at Rome up to A.D. 66. The remaining two years are not worth contention.

GORDON.

DOMESTIC WORSHIP AND GOVERNMENT.

[Dear Brother—About the close of each month, I look with great anxiety towards Nottingham, for that elaborate and invaluable

epistle which so greatly enriches my soul with the true knowledge of Jesus. Oh that God may be your continual support, with the rest of your worthy correspondents. The enclosed letter upon "Domestic Worship and Government," was composed by Mr. Jacob Nicholas, Baptist minister, Caersws, and was sent to several churches; but wishing it a wider circulation, for the benefit of the disciples of Jesus, (with the author's consent) I addressed it to you, knowing that your periodical visits many families, some of whom, perhaps, neglect this very important duty. This is too often the case with many Christian families. Besides, indeed, the subject corresponds well with the title of your periodical, "Family Magazine." Dear brother, if it is agreeable, please to insert it. Your faithful friend, for the truth's sake, EDWARD EVANS.]

DEAR BRETHREN,

As it is customary with us to address you annually on some subject relating to Christian doctrine or practice, permit us, this year, to invite your attention to the faithful discharge of a very important duty, viz.—that of Domestic Worship and Government. The principle which impels us rightly and faithfully to perform the first of those duties, gives impulse to the discharge of all other duties of the Christian life. The man who, surrounded by his family, devotes a portion of every morning and evening to the service of God, is the man who is always glad, when it is said unto him, "Let us go into the house of the Lord." His "soul fainteth for the courts of the Lord, and his heart and flesh cry out for the living God." He is seldom found to be an unfaithful or an unprofitable servant. Whatsoever his hand findeth to do, he doeth with all his might. He seldom shrinks from the discharge of known duties, at the same time that it is the desire of his heart to know more of the will of his Lord, in which he delights, as the law by which his conduct is regulated.

We are sorry to be necessitated to add, that this is not a true portraiture of the majority of Christian professors. There are those who look upon all Christian duties—those duties by which Christians ought to be charac-

terised and distinguished from the world—as too irksome for them to perform. Even family worship seems to be almost, if not entirely neglected by many; which in a great measure accounts for the general tepidity and callousness by which professors of religion are characterized, as well as for the little success of the Redeemer's cause in our days. Should, therefore, this brief address, under the blessing of God, be the means of awakening, in the minds of individuals, placed by Providence at the head of families, a deep and permanent sense of the importance of this duty, to which they have hitherto been inattentive, our heart's desire will be realized, and our labour more than compensated.

Families are the smallest social division of the human species; and that individuals among mankind, bearing to each other the relations expressed by the term father, mother, husband, wife, children, &c. should thus be associated, is a Divine institution, ordained for their mutual good; and whereas it is neither the inclination nor the duty of man to live in solitude, it is spoken of as an expression of the Divine goodness, that the "Lord setteth the solitary in families."

In any collective body of people, be it great or small, there can be no enjoyment comparable to that of serving the Lord. The greater the purity with which He is worshipped, the more it gladdens the heart, which is one reason assignable for the perfection and endless duration of the felicity of heaven: "That, in His presence, there is fulness of joy; and at His right hand there are pleasures for evermore." Domestic worship is the most ancient mode in which the Almighty was served by our race. In this way our first parents worshipped Him, in the green and shady bowers of Eden; and the antediluvian patriarchs presented their sin offerings and thank-offerings on the family altars. In the brief outlines

comprising the history of almost two thousand five hundred years, given us in the book of Genesis, we find several allusions to this part of the patriarchal institution. Immediately after his going out of the ark, we find Noah rearing his altar upon the recently baptized earth, and of every clean bird and beast offering to the Lord whole burnt offerings. The father of the faithful, in all his sojournings, wherever he pitched his tent, there also he erected an altar, and called on the name of the Lord: and thus he is honored by his God—"For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." Abraham had known "the way of the Lord," which is the true religion, and he would have that religion preserved in his family. Are we, brethren, imitators of this "friend of God?" Is it, moreover, likely, that our children and our household after us, will "keep the way of the Lord?" A multitude of instances might be added, but let this suffice.

Reason and Scripture concur in pointing out the head of the family as the fittest person to officiate at the domestic altar. Anciently, indeed, the father of every family bore to it the threefold relation of prophet, priest, and king. As a prophet, he instructed his household in the knowledge of God, and the history of man. As a priest, he officiated at the family altar, interceded for those under his care, and pronounced benedictions upon his children. As a lawgiver and king, he "commanded his children and household" to "keep the way of the Lord," at the same time that his own deportment presented to them the most salutary and impulsive example. What a blessing to the church and the world it would be, did Christians act on this principle! It would be an admirable means of bringing "up their children in the nurture and admonition of the Lord"

—a duty which can be performed in no other way than by teaching them the knowledge of the sacred writings, which are “able to make them wise unto salvation.” Servants, as well as children, ought to participate in the instructions imparted in these domestic seminaries, since they are, by Providence, placed, for a season, under our care. It is not for masters to exercise dominion over their consciences, nor to substitute their own opinions concerning the gospel, in place of the gospel itself; but rather to teach them “the truth as it is in Jesus,” and persuade them “to flee from the wrath to come,” by a believing reception of the gospel, and by giving themselves up to the Lord by public profession. We frequently find reason to lament the inconsistency—we will not say the folly—of many professors of religion, who would, in regard to this duty, begin at the wrong end. Instead of descending from generals to particulars—from wholes to parts—it would be acting the part of consistency to ascend from particulars to generals, which, certainly, is the order of nature. Who will give a person credit for the purity of his motives in contributing towards the pecuniary support of religion, if that person give much towards sending the gospel abroad, and little or nothing to support it at home. The same reasoning is applicable to those who would be teachers everywhere except at home—who would have all to become their disciples but their own households. Let us rather, if we think we possess teaching qualifications, begin to exercise those talents at home, then at the Sunday school, and, last of all, from the pulpit. Nothing would be more difficult than to believe that man to be in earnest, who publicly warns his neighbours “to flee from the impending vengeance,” but who seldom or never informs his own household that the “Son of Man is come to seek and save the lost.” We will venture to ask whether love to

souls be a motive to teach? If so, we should begin at home, and this were teaching first those we love most. If probability of success be an encouragement and a motive, we should begin at home; for with whom are we more likely to succeed than with our children—with those who look upon us as the wisest, the best, and the greatest? In short, if the glory of God be a motive, we should begin at home; for if we could inscribe our lessons upon universal nature, and telegraph our instructions by the sun, this would not promote the glory of God, if our families are neglected. Let us, therefore, as the heads of families, employ the means put within our reach, and sow in the minds of our children and servants the seeds of righteousness and holiness, that our families may become as nurseries to the church. Do not rest satisfied with merely speaking to them—but endeavour to enlighten their understandings, and through the understanding to touch their hearts, and through the heart to influence the conduct; and so their light will shine before men, who, seeing their good works, will glorify their Father who is in heaven.

It was an important part of the priest's office, under the law, to make intercession for the people. Jesus Christ, as the great antitype of the Jewish high priest, is represented as living for ever to make intercession for the whole family of God on earth. So every Christian parent ought to make the care of his family his own, and plead for them at the throne of grace. And as the Author of Christianity is the encourager of virtue, He has connected some personal benefit with the faithful discharge of every duty; and we shall find, if we attend regularly to this duty, that the enjoyment of some very valuable blessings will be the result. The worship of the Supreme Being, as conducted in our families, is a seminary in which we shall learn many excellent lessons

—it gives a kind of education to the kindlier feelings of the human heart. It is a truth familiar to most of those whom we address, that the Author of our nature has appointed that man shall learn continually, and learn by example and practice. Now, family worship will call into exercise many feelings of the human heart, which nothing else will do, at least in the same degree. It will be readily admitted that sincerity is essential to prayer; and if sincerity is ever to become a constant habit of the mind, it is to become such by exercise, and what can be more likely to draw out this Christian virtue than pleading for those who are so nearly bound to us by the ties of nature? When we think of a person praying for an enemy, the idea of sincerity would, probably, not be the first suggested to our minds. But, as it is so natural to us to love our offspring, that it may not be unreasonably considered as the second great commandment of nature inscribed on the tablets of our hearts, if a man may be supposed to be in earnest when pleading for himself, we cannot, without justly incurring the imputation of much uncharitableness, entertain any doubts in respect to his sincerity and earnestness when his children are the objects of his intercessional addresses to the Throne of Mercy. When, therefore, by exercising it in relation to your families, this sincerity has become a fixed disposition and habit of the mind, it will naturally enter into the essence of prayer when offered up in behalf of your neighbours, for your Sovereign and country, when you plead for the heathens, or intercede and implore pardon for your enemies.

There is another thing which we have frequent occasion to lament, which is a hardness of heart, and an absence of that fervency of feeling, which we know is essential to the spirit of prayer. Domestic worship is a remedy for this. Have you not repeatedly experienced, when labour-

ing under this unpleasant state of feeling, your thoughts turned upon the circumstances of your children and family, and immediately the icy bonds of nature were dissolved into that warmth of feeling so congenial with the nature of the exercise in which you were then engaged. Let us, therefore, not flag in our attention to this duty, "and in due time we shall reap, if we faint not."

All heads of families ought to "rule well their own houses, having their children in subjection with all gravity." This every parent will generally acknowledge, and which every Christian parent is, by the nature of his profession, constrained to admit. At first view, this subject would appear comparatively easy, as nothing more is thought necessary than "to break down the wills of children" in time, and not to spoil them by over-indulgence. The right principle of exercising domestic authority is not, we opine, a less revealed truth than the plan of human redemption and restoration. Indeed, it was this plan, and the conduct of our universal Parent towards us, His disobedient and rebellious children, that unfolded it. But man was not only an undutiful child, but an enemy to his beneficent Parent. We will therefore reason thus—If gentle means are the most suitable to overcome enemies, and make them friends, much more, then, are those means the fittest to govern those so closely united to us by the bonds of love and natural affection. Now, it was God himself that taught us the true philosophy of this subject. To overcome an enemy, without injuring him, is an idea worthy of God as its revealer. None of the sages of antiquity knew any thing about it; no, none of their heroes, statesmen, moralists, philosophers, legislators, understood this principle. Every Christian mechanic, however, knows that our Father in heaven has placed his disobedient, hostile children, under a renovating, transforming, morally-

conquering, heart-melting, (not will-breaking) economy. In short, we are the objects of "the riches of his goodness, and forbearance, and long-suffering," of which, it is our duty to know, the moral tendency is to lead us to repentance: "God is love," and "love is power." It was the manifestation of his love, not the law, that conquered the world. In this we are instructed to imitate him—"Love your enemies." "If thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good." Yes, Brethren, this is the grand principle—this the golden rule; "Overcome evil with good." If there were no evil in the world, there had been no need for government—had there been no evil in a child's heart or disposition, there would have been no necessity for exercising discipline and authority; but inasmuch as the existence of this necessity is acknowledged on all hands, instead of having recourse to the exploded, unphilosophical, and unscriptural system of "breaking the wills" of our children, and that by means which, for its cruelty and barbarity, nothing could exceed, let us apply the principle "overcoming evil with good." So little, however, has this principle been understood, even among believers in Divine revelation, that a calm and impartial observer of the process of will-breaking, would be at a loss to know where, in the book of Glad Tidings, was revealed a principle so outrageous to human feeling, and so contradictory to that law of love which God has written upon every parent's heart.

In order further to establish this truth, let us glance at the reason of it. There are certain simple principles or axioms the seeds of great problems and demonstrations—in morals, as well as in geometry, which, by reason of their being less the objects of sense, less tangible, are frequently overlook-

ed. The truth which we are endeavouring to establish, rests upon two of those principles. The first is, like things produce their like. The second is, contraries are subdued by contraries. This principle has ten thousand vouchers for its truth throughout the length and breadth of the vegetable and animal kingdoms of nature. Every herb, every flower, and every tree proves it. It is still more strikingly exemplified in the animal than in the vegetable kingdom; for the only resemblance perceivable between one flower and another is that of generic identity, while between a child and its parent there exists not merely the general likeness between beings of the same kind, but a particular or family likeness. This is equally true of the moral creation. Love engenders love, hatred begets hatred, anger is subdued by love, and love is extinguished by wrath, as fire is by water. As acorns always did, and ever will, produce oaks; so "a soft answer turneth away wrath; and grievous words stir up anger." This always was and ever will be true—true of men, women, and children. Finally, in bringing up your children, and exercising discipline over them, whether you appeal to their reason, their self-esteem, their interest, hopes, or fears, let your words be dipped in kindness and love; otherwise all the worst passions of the human soul will be up in arms against all your reasoning, reproof, persuasion, and correction. "Hard words are like hailstones in summer, they beat down and destroy all before them, but which would nourish and promote the growth of those things if melted into drops." "Fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord."

[With the foregoing excellent address on Family Worship and Government, we have the statistics of forty-seven churches, comprising some 2700 members. The changes in these societies during the last year have been as follow:—Increase by baptism, 165; by letter, 38; by restora-

tion, 81 ; total, 284. Decrease by exclusion, 67 ; by death, 79 ; by dismission, 30 ; total, 176 : clear increase, 108. The Circular Letter was translated, as usual, from the Welsh to the English language, by John Evans, Brecon. We are happy to learn, that some of these worthy Welsh Baptists have abandoned their antiquated Calvinistic creed as a bond of union ; some of them, indeed, have actually commenced baptizing believers on the simple confession of faith, that Jesus is the Christ, the Son of the Living God. We cordially wish them great success in the cause of our common Lord. J. W.]

PROPHETIC DEPARTMENT.

THE SECOND COMING OF CHRIST.

DEAR SIR—Permit me to reply to your note on my first article, before I proceed with my second. I am glad to learn that the number of your prophetic correspondents is so much increased. I hope they may enrich your already very valuable columns with their love of heavenly truth. It should not, however, be forgotten, that “the spirit of the prophets is subject to the prophets.” A divine harmony should be sought after and attained, for that is our privilege—“Endeavouring to keep the unity of the Spirit (the truth, the word) in the bond of peace,” and so laboring as that we may be “perfectly joined together in the same mind and in the same judgment.” In order thereto, we need to forbear each other’s difference of judgment in love, where an honest striving after the truth is apparent.

I apprehend that the character and contents of your “Prophetic Department” are adapted to, and intended for, such only as have *already* began sowing to the Spirit. No man can live in hope of the Saviour’s second coming, until he has believingly embraced Jesus as the Christ, the Son of God, and submitted himself to His commands. Faith, hope, and holy living, keep pace together. There can be no holy living without faith, neither any power of living hope. There can be no faith which brings

salvation, without the accompaniment of sustaining hope and righteous conduct. Faith without works is dead ; and whatsoever is not of faith is sin. Faith, too, is the foundation of hope, and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Spirit given unto us. And “now abideth faith, hope, and charity ; but the greatest of these is charity.” There is also but one faith and one hope ; and “whosoever has this hope in him, (of being like Christ at his coming) purifieth himself, even as Christ is pure.” Nothing can be more practical than this doctrine of our hope, when scripturally educed.

I quite agree with you, that the unanimity of the apostolic watchmen of Zion, and the knowledge of God by His children from the least unto the greatest, is intended in those scriptures of the prophets to which I referred. And the testimony of John and of Paul, to which you have referred, would certainly justify that conclusion. But that fulfilment is only *in part*. Those scriptures of the prophets (Is. lii. 7-10, 7er. xxxi. 31-34) are two-fold. They apply to the last *days*—the days of this gospel age ; but more especially to the last *day*—which is the millennial day—the day of judgment—the era of Christ’s and the saints’ reign together—and of their righteous government of the world.

This two-fold application of the scriptures of the prophets to the last days, may be briefly illustrated. Compare Isa. lxi. 1-2, with Luke iv. 16-21, and there we find the Lord leaves out “the day of vengeance of our God ;” or rather, he stops, and does not read or apply it. And why ? Because he was speaking in order—first of the *days* of this dispensation of *grace*, and not of the last *day*, which, as already stated, is “the day of vengeance of our God.” This is evident from the following scriptures, applied to his second coming :—Is.

xxxiv. 8, lxiii. 4; 2 Pet. iii. 3-8; 2 Thess. i. 3-10 "*These are the days of vengeance*, that all things which are written may be fulfilled," as Christ said to the disciples, Luke xxi. 22. But these days of vengeance, of which Christ spake, are the last days; and the last of these last days is emphatically "*the day of vengeance of our God.*"

Compare, again, Zech. xii. 9-14, with John xix. 37, and there we observe that John leaves out the mourning. We do not, however, infer from hence that the prophecy of Zechariah had no allusion to this dispensation, for we find much weeping spoken of in the New Testament concerning Israel by him. But we also find that weeping and mourning associated, and chiefly so with his second appearing. Take one scripture as a specimen: Rev. i. 7, "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him. Even so, amen." Compare Matt. xxvi. 64, xxiv. 30; and again Zech. xii. 10-14, with other parallel scriptures.

These two instances are specimens of that two-fold sense of many Old Testament Scriptures spoken of; and this very principle, we observe, is applicable to the two other scriptures referred to in my last.

Inst. 1. Compare Isa. lii. 7-10 with Rom. x. 12. The apostle quotes from the prophet, and thereby shows that the prophecy is applicable to this present age. But the prophecy is not *wholly* applied to this age. He does not quote the prophet as saying unto Zion, *now* "thy God reigneth." He does not speak of the watchmen as *now* seeing "eye to eye"—or of Zion being brought again and restored—or of the waste places of Jerusalem breaking forth into joy and singing together, &c. In a spiritual sense these things are now all realized; but the full, final, and literal sense thereof is applied to his second

coming. To prove this, let us briefly note its several parts.

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth," v. 7. We have here the person spoken of—and spoken of as a preacher: we have also the place and the character of his message. THE PERSON SPOKEN OF is Christ—the light, the life, and the Saviour of the world, (Is. lxi. 1-2, Luke iv. 12-21.) It includes also his faithful ministers, in whom he dwells by the Holy Spirit, and whom he sent into the world, as the Father had sent him, (John xx. 21.) In that character he will come again, when he comes in his glory; and then also shall his angels, his ministers, his servants, be sent on their final message through the world, (compare Heb. i. 7-17, Mat. xxiv. 30-31, Isa. lxvi. 15-20.) THE PLACE OF HIS (and their) MESSAGE is said to be the *mountains*. "At that day," when he shall come the second time, "his feet shall stand upon the Mount of Olives," (Zech. xiv. 4-5.) "The mountains," however, are doubtless figurative, according to the prophetic usage, of kingdoms, and refer to the "kingdoms of this world," which, at his coming, shall become the "kingdoms of our Lord and of his Christ." An allusion to, and illustration of this, is given by David in these words, "The mountains shall bring peace to the people, and the little hills, by righteousness." Again, THE CHARACTER OF HIS MESSAGE is, good tidings, peace, salvation, and the reign of God our Saviour. The three former of these features are contained in the latter: that is to say, the good tidings, peace, and salvation, are associated with Christ's second coming, and with his reign as the God of Zion. His coming is preceded by the bride's announcing the fact, attended by the bridegroom's voice, and followed by

an invitation to all his disciples, to come and behold his glory, and sit down in his presence. To all such the result is *peace*: and "to them that look for him shall he appear the second time, without sin unto salvation," (Heb. ix. 28.) "Then, when the Son of Man shall come again * * shall he sit upon the throne of his glory," (Mat. xxv. 31-4.) "And it shall be said in that day, lo, this is our God: we have waited for him, and he will save us: this is the Lord—we have waited for him, we will be glad and rejoice in his salvation," (Isa. xxv. 9.)

The gladness and joy last mentioned accord with Isa. lii. 8, "They (Zion's) watchmen shall lift up the voice; with the voice together shall they sing: for they (the watchmen) shall see eye to eye, when the Lord shall bring again Zion." Zion refers to the people of God, who are the children of faithful Abraham. *This* is the era of their *scattering* (Gen. xxviii. 14-15.) and not until Christ's second coming will they be brought again, or gathered together, according to the prophetic word (Mat. xxiv. 30-31.) It is *THEN* the watchmen shall see eye to eye in the *fulness* of the promise. *Now* they *know* but *in part* (1 Cor. xiii. 8-12.)

Also, the 9th and the 10th verses of Isaiah lii. remain to receive a fuller accomplishment than has yet been realized. The whole chapter needs perhaps to be considered together. It manifestly relates to the last days—to the days of this age, and to the last day; and the transition from this present age to that which is to come, needs to be ascertained by a careful comparison of scripture. We find, then, that the joy and singing together of the waste places of Jerusalem, and the visible manifestation of the grace, mercy, and salvation of God before and unto all the ends of the earth, mentioned in the above two verses, whilst they have an undoubted spiritual application to, and fulfilment

in, this age, the same things are spoken of, or applied to, the age to come, (or the millennium, which is the day of the Lord—the last day); and that not spiritually and partially, but as to be realized literally, fully, universally, and eternally—without mixture, interruption, or end. In proof of this, we shall adduce but the one following scripture as a specimen of many others, spoken of the last day:—"The spirit of the Lord God is upon me, because the Lord hath anointed me to * * * to proclaim * * * the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that *they might* be called trees of righteousness, the *planting* of the Lord, that he might be glorified. And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations," &c. (Isa. lxi. 1-11.) That which here is written after the day of vengeance in this chapter, belongs partly, and spiritually, to this age—but fully and literally to the age to come. We conclude from hence, as from the whole tenor of scripture, that the fulness of knowledge, and unity of judgment among the watchmen of Zion, is not now, nor to be anticipated fully, until "when the Lord shall bring again Zion"—when he shall appear in his glory.

The same train of argument is applicable to, and the like conclusion is to be drawn upon, the second instance, or Jer. xxxi. 31-4. We cannot, however, now enlarge upon it. The knowledge of God, promised in the covenant, we may observe, is limited to Judah and Israel in the context. It is applicable, in part, to this age, as appears from Heb. viii. and 1 John ii. 12-57. But the fulness of that knowledge is reserved to the future, when the Lord shall re-

turn to his people, and he shall dwell in their midst, and they shall reign together for ever. *Then* "shall the earth be full of the knowledge of the Lord, as the waters cover the sea," (Isa. xi. 8.) *Then*, indeed, shall all (Israel and Judah) know the Lord, from the least even unto the greatest, (Jer. xxxi. 34.) *Then* shall that which is perfect be come, and that which is in part shall be done away. We shall behold the Saviour face to face, (we shall see eye to eye) and know even as we are known, (1 Cor. xiii. 9-12.)

Your question and remarks, Mr. Editor, have thwarted my intended course; and caused my reply to be more lengthy than was intended. You may, perhaps, object to what I have stated in this article, and you might object to every article. We cannot see eye to eye at present—I hope we shall soon. I shall be pleased to pursue my intended course in the next article, with your permission.

MINIMUM.

FLEMING ON PROPHECY.

(Continued from page 444.)

THE third and last septenary, therefore, is that of the vials, or last plagues and judgments upon Rome papal—which, as far as I can, I shall explain, by a distinct account of such of them as I reckon to be fulfilled, and by some few conjectures upon the remaining ones.

But before I proceed to the particular consideration of these, there are two things which I would premise. The first is, that as the trumpets did raise Antichrist up, and the vials must pull him down, so there is a wonderful relation that the last bear to the former, especially the four first ones. For the first trumpet and first vial bring judgments on the earth, the second trumpet and vial on the sea, the third trumpet and vial on the sun. The second is this, that seeing the vials do suppose a struggle and war

between the popish and reformed parties, every vial is to be looked upon as the event and conclusion of some new periodical attack of that first party upon this other; the issue of which, proves at length, favourable to the latter against the former. Which seeing it is the most noble and remarkable part of the period that the vial relates to, is, therefore, that which denominates the period itself; even as the conquest of Pompey by Cæsar, and of Antony by Augustus, suppose their wars before, and give the denomination of their governments. These things being premised, I now proceed.

The first vial which fell upon the earth, to the tormenting of the subjects of the beast, (chap. xvi. 2) doth denote God's judgments upon the foundations of the Papal power; the earth being that on which we walk and build our houses, and out of whose womb we are maintained. So that by this I understand the popish clergy and the papal dominions and revenues, as they are upheld by them. This, therefore, began with the reformation, and continued until the time that the popish factors and trumpery were thrown out of as many countries of Europe as embraced the reformation. And we may easily conceive what a mortification this was to that party, when the pretended sanctity of their priests, monks, and nuns, was found to be mere cheat, and their miracles nothing else but lies or legendaries; and when their tales of purgatory were exposed to public contempt, and their pardons and indulgences would sell no longer; and consequently, when the Pope and his red-hatted and mitred officers saw themselves driven out of so great a part of their dominions—their seminaries for breeding their motley soldiers, of all denominations and orders, pulled down—and so much of their yearly revenues lost. Whence they are said to fall under a noisome and grievous ulcer, or sore; being this

way pained and vexed inwardly, and rendered contemptible to the whole world, that looked upon them as no better than vermin, and the plagues of mankind. So that this vial began with the rise of Zuinglius and Luther, and the other reformers, in the year 1516-17, and continued to the year 1566, *i. e.* about forty years : for by that time all the reformed churches were settled, and had published their creeds and confessions against Rome, in opposition to the determination of the popish council of Trent, published 1563, and the creed of Pope Pius the Fourth, which added twelve anti-christian articles to the twelve primitive ones, which was put out A.D. 1564.

The 2nd vial, (verse 3) must, therefore, begin where the other ended, as to the period of time that commences from thence. Now, I find that in the year 1566, the wars between the King of Spain and the States of the Netherlands began, when the latter got the nickname of Geuse. And though the Spaniards were often victorious at first, yet they were at length forced to declare them free states. It was then that the sea became blood to the Romanists, their votaries being miserably defeated in their expectations ; for, after their cruelties under the Duke of Alva in the Low Countries, and their massacres of the Protestants in France and other places, the scene was changed very quickly. So that A.D. 1588, the Spaniards lost their vast Armada, and did ever after decline in their power. And the Duke of Guise, the inveterate enemy of the Protestants, was killed the same year ; and A.D. 1598 died Philip II. of Spain, being eaten up of lice—the edict of Nantes being given out the same year in France in favor of the Protestants. So that as the reformed interest was in peace everywhere, and conquered in Holland and England, the Popish party, on the other hand, saw Spain, the late terror of the Protestants, brought

to a languishing condition, and all their allies weary of wars and persecutions. And as in the year 1609, the truce was made between the Spaniards and the Dutch, so the war, though renewed and carried on afterwards, became languid and faint, so as hardly to be felt or minded by either party, especially the Dutch, who were for the most victorious and successful. So that as the period of this vial began 1566, so we may reckon it continued about fifty years, viz. to the year 1617, seeing we shall find that the third vial did begin then. For,

The 3rd vial (verse 4-7) was poured out upon the rivers and fountains of water, or those territories of the Papacy which were as necessary to it as rivers and fountains are to a country, being as it were, the former vial continued, as to the kind of the plague ; for, as the former destroyed the living creatures or living souls that were in or upon the sea, viz. the Spaniards, the great mariners of the world at that time as to their marine power, who, after the year 1588, lost their former sovereignty of the seas to the English and Dutch—so this latter plague makes it difficult for the Popish party to subsist and keep their ground even in the inland country and several dominions of Germany and the neighbouring places. For in the year 1617, Ferdinand being forced upon the Bohemians by the Emperor Matthias, and crowned king, the foundation of new quarrels were laid this way ; for a little while after another most bloody religious war ensued, which shook all the empire, and frightened Europe. And though the Protestants lost Bohemia, the Palatinate in part, and were driven out of Moravia, Austria, and Silesia, at this time, and were not only persecuted in many places, but like to be extirpated and rooted out universally, yet the tide turned all on a sudden. For after the Emperor had ruled Germany with a veteran army for a considera-

able time, Gustavus Adolphus enters Germany in the year 1630, and conquers everywhere. And though he was killed about two years after, yet his army continued victorious, until at length all things were accommodated at the peace of Munster, A.D. 1648 ; with which therefore the period of the 3rd vial must be supposed to end, which consists of thirty-one years. Now as this began with persecutions against, and cruelties upon the Protestants, so at length the angel of the waters is heard to give thanks for making the papists drink of their own blood at last. Which song of praise another angel falls in with, and says Amen to. All which seems to denote the joy both of the Protestant state and church upon the success of the Swedish arms against the emperor.

The 4th vial comes now to be considered. And as this is poured out upon the sun of the papal kingdom, (ver. 8,) so the effect of it is men's being scorched or burned with fire, which yet does not make them to turn to God, but blaspheme his name the more, as we may see, (ver. 9.) Now as this vial must begin where the other ends, viz. at, or a little after, the year 1648 ; so I cannot see but it must denote the wars that followed the peace of Munster, with other incidental occurrences. Now we find that the French hostilities and wars in Flanders began about this time. But the chief thing to be taken notice of here, is that the sun and other luminaries of heaven, are the emblems of princes and kingdoms, as we took notice of before. Therefore, the pouring out of this vial on the sun, must denote the humiliation of some eminent potentates of the Romish interest, whose influences and countenances cherish and support the papal cause. And these, therefore, must be principally understood of the houses of Austria and Bourbon, though not exclusively of other Popish princes. Now, it is not unusual with God, to make his enemies crush and weaken

one another. But, as to the expiration of this vial, I do fear it will not be until the year 1794.

The fifth vial, (ver. 10, 11,) which is to be poured out on the seat of the beast, or the dominions that more immediately belong to, and depend upon the Roman See ; that, I say, this judgment will probably begin about the year 1794, and expire about 1848. So that the duration of it, upon this supposition, will be for the space of fifty-four years. For, I do suppose, that seeing the Pope received the title of supreme bishop no sooner than 606, he cannot be supposed to have any vial poured upon his seat immediately (so as to ruin his authority so signally as this judgment must be supposed to do,) until the year 1848, which is the date of the 1260 years, in prophetic account, when they are reckoned from 606. But yet we are not to imagine, that this vial will totally destroy the papacy (though it will exceedingly weaken it) ; for we find this still in being, and alive, when the next vial is poured out.

The sixth vial, (ver. 12, &c.) will be poured out upon the Mahometan Antichrist, as the former on the papacy. And seeing the sixth trumpet brought the Turks from beyond the Euphrates, from crossing which river, they date their rise, this sixth vial dries up their waves, and exhausts their power, as the means and way to prepare and dispose the Eastern kings and kingdoms to renounce their Heathenish and Mahometan errors, in order to their receiving and embracing Christianity. For I think this is the native import of the text, and not that the Jews are to be understood under this denomination of the kings of the East, which is such an odd straining of it, to serve a turn, as I cannot admit of. Now, seeing this vial is to destroy the Turks, we hear of three unclean spirits like frogs or toads, that were sent out by Satan, and the remains of the polity and church of Rome, called the beast and the false

prophet, in order to insinuate upon the Eastern nations, upon their deserting Mahometism, to fall in with their idolatrous and spurious Christianity, rather than with the true reformed doctrine. And these messengers shall be so successful, as to draw these Eastern kings and their subjects, and, with them, the greatest part of mankind, to take part with them. So that, by the assistance of these, their agents and missionaries, they shall engage the whole world, in some manner, to join with them in rooting out the saints. (And here, in a parenthesis, Christ gives a watch-word to his servants, to be upon their guard in this hour of trial, ver. 15.) But, when the Pope has got himself at the head of this vast army, and has brought them to the place of battle, called Armageddon (*i. e.* the place where there will be a most diabolical, cunning, and powerful conspiracy against Christ's followers); then, immediately, doth the seventh angel pour out his vial, to their ruin and destruction.

The seventh vial, therefore, being poured out on the air, (ver. 17,) brings down thunder, lightning, hail, and storms; which, together with a terrible earthquake, destroys all the Antichristian nations, and particularly Rome, or mystical Babylon. And as Christ concluded his sufferings on the cross with this voice, "It is finished," so the church's sufferings are concluded with a voice out of the temple of heaven, and from the throne of God and Christ there, saying, "It is done." And, therefore, with this doth the blessed millennium of Christ's spiritual reign on earth begin, of which, and what may be supposed to follow, we took some notice above.

Now, seeing these two vials are, as it were, one continued, the first running into the second, and the second completing the first; the one giving us an account of the beast's preparations for warring against the saints, and the other showing the event

of the whole. There is no need to give you any conjectures about the conclusion of the sixth vial, or the beginning of the last; only you may observe, that the first of these will probably take up most of the time between the year 1848, and the year 2000, because such long messages and intrigues (besides the time spent before, in destroying the Turkish empire), and preparations for so universal a war, must needs take up a great many years, whereas, our blessed Lord seems to tell us, that the destruction of all those his enemies, will be accomplished speedily, and in a little time, in comparison of the other vial. Supposing, then, that the Turkish monarchy should be totally destroyed between 1848 and 1900, we may justly assign seventy or eighty years longer to the end of the sixth seal, and but twenty or thirty, at most, to the last. Now, how great and remarkable this last destruction of the papal Antichrist will be, we may guess by that representation of it, (chap. xiv. 19, 20,) where it is set forth under the emblem and character of the great wine-press of the wrath of God (which can refer to nothing properly but the event of the seventh vial, as I might show at large, had I time.) Now, this wine-press is said to be trodden without the city (*viz.* of Jerusalem, or the church, seeing this is called the city, in scripture style, as Rome is called the Great City) in Armageddon (Rev. xvi. 16,) which may bear allusion to the valley of Decision (Joel iii. 2, 12, 14.) However, the greatness of this slaughter appears in this, that the blood is represented to flow in such a current as to reach even to the horse-bridles, *viz.* of the servants of God, employed in this execution; for, without doubt, this relates to what we have in chap. xix. 14, which I beseech you to compare with this place. For ye will find that a large account is given of the fall of Babylon, (chap. xviii.) and of the triumph of the church, upon

her final victory over this enemy, (chap. xix. 1, &c.) And, among other things spoken of, relating to the battle and victory obtained at Armageddon, ye have this account of the General and his victorious army (ver. 11, &c.)—"And I saw heaven opened, and behold, a white horse; and he that sat on him was called Faithful and True—and he was clothed with a vesture dipped in blood: and his name is called the Word of God. And the armies which were in heaven followed him upon white horses. And he treadeth the wine-press of the fierceness and wrath of God. And I saw the beast and the kings of the earth, and their armies, gathered together, to fight against him that sat on the horse, and against his army. And the beast and the false prophet were taken, and both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth; and all the fowls were filled with their flesh." And now, to return to the representation of this slaughter, by the wine-press of blood (chap. xiv. 20); it is further said of it, that it flowed to the height of the horse-bridles, for the space or extent of 1600 furlongs. So that Armageddon seems to be denoted here, in the extent of it, as the field of battle, which is now turned into a field of blood. Now, what place can we imagine to be so properly meant by this, as the territory of the See of Rome in Italy, which (as Mr. Joseph Mede, who first made this observation, says), from the city of Rome to the furthest mouth of the River Po, and the marshes of Verona, is extended the space of 200 Italian miles, that is exactly 1600 furlongs: the Italian mile consisting of eight furlongs. Now the Hebrew word Armageddon or Harmageddon, may be justly derived from two Hebrew words which signify both a malediction or anathema and a destruction or slaughter, as well

as an army, or their army. So that both the anathemas darted against the saints by the Romanists, and their armies made use of against them (all which proceeded from Rome papal), may be here alluded to, in the expiration of both their ecclesiastical and temporal interest. So that this conjecture upon the name does confirm that other of Mr. Mede, that the *Stata Della Chiefa*, or the territory and possession of Italy belonging to the See of Rome, is the place called Armageddon, where the final destruction of antichristianism will be.

[NOTE.—We have now concluded our selections from Fleming's Discourse on the Apocalypse. Those who desire to examine further into his views and principles of interpretation, we recommend to purchase the work. It may be obtained at a very reasonable price, and is worthy the perusal of all engaged in the study of prophecy. The candour, common sense, and modesty, which the writer brings to bear upon the subject, are calculated alike to interest the mind, and secure attention on the part of the reader—more especially as so many of his calculations on prophecies, unfulfilled at the time of delivering the discourse, have subsequently proved to be correct: a fact which, in some measure, superinduces confidence in the views propounded respecting the mysterious future. However they are only presented to us as so many probabilities, which time alone, the great revealer of secrets, can reduce into realities.—J. W.]

THOUGHTS ON EVENTS FOLLOWING
THE MARRIAGE SUPPER OF THE
LAMB, (REV. XIX. 9.)

BEFORE leaving the marriage feast, or the reunion of Christ with the congregation, we may advert to a question that will likely be started, viz. Is not the personal presence of Christ, the husband, necessary to such

a consummation ? In answering this question, we must be careful to distinguish things that differ : so, to be accurate and explicit, we must make a distinction betwixt the *personal* and the *visible* presence. While there may be no hesitation in answering the question with regard to the visible, some hesitation may be felt in roundly denying it with regard to the personal, if so be we are to identify the term personal with the term real, or literal. Jesus promised to his disciples, Matt. xviii. 20, "Wherever two or three are assembled in my name, *I am in the midst of them.*" Here it cannot be doubted that Jesus can, and does, fulfil his promise, though his disciples see him not with the bodily eye. Again, in John xiv. 51, "He that has my commandments and keepeth them, he it is that loveth me ; and he who loveth me will be loved by my Father, and I will love him, and *manifest myself* to him. If a man love me, he will observe my word ; and my Father will love him, and *we will come to him, and dwell with him.*" Can there be any doubt of the reality of the presence and favour of the Father and of the Son, in the enjoyment of these precious promises ? But who would affirm that there were any form visible ? Again, when the glorified Jesus appeared to John in Patmos, clothed and surrounded with emblematical ensigns of mystic meaning, he said, in explanation of the appearance of one like unto the Son of Man, in the midst of seven golden lamps, (Rev. i. 18) "I am he who lives and was dead ; and behold I am living for ever and ever, and I have the key of the unseen world and of death. And the seven lamps which you see are seven congregations," (chap. ii. 1.) These things, says he, who holds the seven stars in his right hand, *who walks in the midst of the seven congregations.* But to none of these were there any appearance visible. There is one other reference we shall make. In Rev. iii. 20, the

Laodiceans are thus addressed : "Behold I stand at the door and knock ; if any one hear my voice, and open the door, *I will enter into his house, and will sup with him, and he with me.*" From these examples, in reply to the question — Is the visible presence of Christ necessary to his reunion with the congregation ? — we say it is not. His presence may be with his followers, and will be with his congregation, in a special manner, when that event referred to takes place. Most gracious manifestations, and the most intimate fellowship, may be enjoyed, while at the same time his literal visible presence cannot be cognizant by sense—"For now we walk by faith, not by sight." Nor, till he come again "in the clouds of heaven, with power and great glory," have we any authority to expect to see him on earth.

But, considering the marked disparity there is betwixt the deserted and married state, there must be a corresponding disparity in the experience of the congregation in these two conditions. How defective must be her experience at the present time of the gracious manifestation of her Lord ! And in like proportion, as she is defective in the experience of his favor, so must she be in the reflection of his comeliness and glory. May that day be hastened, when this will be said of her that was deserted, "The Lord hath called thee as a woman forsaken, and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God !" (Isa. liv. 6.) And when the congregation becomes united, and returns to her first husband, and to her first love, with her lord in the midst of her, then will she be in circumstances to go forth to the evangelization of the world—which, in her divided and widowed state, she is not. Her present state is a stumbling block. Part of her seed are captives in Babylon—part of them are occupying positions in antagonist communities, and wasting

their energies one with another—part are deprived of all power of doing good, in being unscripturally associated with such a mass of worldliness as greatly to endanger their own spiritual existence—while the want of cohesion and concord, the want of subordination and co-operation among those who stand foremost for the apostolic gospel, is calculated completely to neutralise all beneficial influence. Under all these adverse circumstances, how can the Christian cause progress? And what does it amount to, all the labour which has been expended in attempting to evangelize the heathen in foreign lands? Some may have been converted to the Lord, but it is to be feared the greater part have only been converted to the sect under whose auspices the preacher may have gone forth. Indeed, in the present divided state of the Christian community, it seems to be presumptuous to expect the renovation of mankind. Abortive must all our attempts be, if the Lord be not with us, and will resemble the foolish attempt of Israel of old to retrieve their error, after they had refused at the first to go up and take possession of the land. They said (Numb. xiv. 40) “Lo, we be here, and will go up unto the place which the Lord hath promised; for we have sinned. And Moses said, wherefore now do ye transgress the commandment of the Lord? But it shall not prosper. Go not up, *for the Lord is not among you.*” Ver. 44, “But they presumed to go up unto the hill top; nevertheless *the ark of the covenant of the Lord, and Moses* departed not out of the camp. Then the Amalekites came down, and the Canaanites, which dwelt in that hill, and smote them, and discomfited them even unto Hormah.”

From all these premises we conclude, that the unity of Christians being essential to the enjoyment of the Divine presence—and the Divine presence and favor being essential to evangelical success—the subjugation

of the world to the Messiah cannot take place, till the marriage of the Lamb becomes an historical fact. But when it does become so, then follows in natural sequence, what is revealed in Rev. xix. 11—“And I saw heaven opened, and behold a white horse, and he that sat on it was called Faithful and True, and he judges and makes war in righteousness: whose eyes are as a flame of fire, and many diadems were on his head, having a name written which no man knows but himself: and he was clothed in a garment dipped in blood, and his name is called the Word of God. And the armies which are in heaven followed him, riding on white horses, clothed in fine linen, white and clean: and there went out of his mouth a sharp sword, that with it he might smite the nations,” &c. Verse 19—“And I saw the beast, and the kings of the earth, and their armies gathered together, to make war with him who sits on the white horse, and with his army.” This corresponds, in several prominent points, with what is written in Rev. vi. 2, “And I saw and behold a white horse, and he who sat on it had a bow; and there was given to him a crown, and he went forth conquering and to conquer.” Now, seeing this refers to the past, and has been verified in the triumphs of the gospel on its first promulgation, without any literal or visible appearance of the kind as John saw in vision, so may we conclude that in the fulfilment of the latter vision, no literal or visible appearance will be made—the Spirit of God, by these bold images, intending to show forth what shall take place by an ordinary instrumentality, superintended and directed by him to whom “all authority in heaven and upon earth is given.” The events, however, being yet in the future, and couched under such high wrought symbols, it becomes us to speak of them with modesty and caution.

The vision from verse 11 presents

us with a battle scene, called, when formerly referred to, (chap. xvi. 14) "*the battle of that great day of God Almighty*" — which is to decide the future fortunes in this world of the kingdom of Christ and of Antichrist, with all other worldly governments—a day, then, which will be held in everlasting remembrance. On the one side are ranged the armies which are commanded by Him who is styled "The Word of God," King of Kings, and Lord of Lords, with a "sharp sword" proceeding from his mouth, and "many diadems on his head." On the other are "the Beast," and the kings of the earth and their armies, the false prophet, &c.

The object of the war by him who makes the aggressive movement is the establishment of *righteousness*—answering to Psalm xlv. 3, "Gird thy sword upon thy thigh, O most Mighty, with thy glory and thy majesty; and in thy majesty ride prosperously, because of truth, and meekness, and righteousness: and thy right hand shall teach thee terrible things. Thine arrows are sharp in the heart of the king's enemies, whereby the people fall under thee. Thy throne, O God, is for ever and ever; the sceptre of thy kingdom is a right sceptre." Also to Isaiah xi. 4, "With righteousness shall he judge the poor, and reprove with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. He shall not fail, nor be discouraged, till he have set judgment in the earth. And the isles shall wait for his law."

The object of the allied antagonist forces is the reverse of all this, which may be learnt from the fact of their being "gathered together to make war with him that sits on the white horse, and with his army;" also from the names they bear, expressive of their character, and the nature of their government. The Beast, the kings of the earth, their armies, and the false prophet, are associated in one

category. The Beast is of great notoriety, having prospered and practiced forty-two months, equal to 1260 years—as the head of the last universal monarchy, ultimately divided into ten kingdoms, but all retaining the same essential principle of government, *brute force*—might constituting right. The false prophet also exercising the power of the Beast, combined with *falsehood* and *deceit*—the essential principles in all spiritual and ecclesiastical domination.

The result of the battle is victory to him that sits upon the horse—a complete subjugation of the whole antagonist forces, civil, political, and ecclesiastical, to the rightful authority of the King of Kings. Then is fulfilled what was foretold by Daniel the Prophet, (Dan. vii. 26) "But the judgment shall sit, and they shall take away his dominion, to consume and destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." And all this we have the fullest assurance to believe, is to be accomplished without miracle, but simply by the operation of established laws, and ordinary means, such as the Messiah has employed from the beginning to establish and extend his kingdom on the earth.

"With good

Still overcoming evil, and by small
Accomplishing great things; by things deem'd weak
Subverting worldly strong, and worldly wise
By simple meek."

But as many are sceptical of this, and conceive that nothing can be effected of any account, but by a personal descent of the Lord from heaven, and by some extraordinary displays of physical power, we shall review our premises again, and see whether the means which are here placed before us, have in them evidence of fitness and efficiency adequate to such an

enterprise, and the achievement of so glorious a victory.

First of all, then, we have the leadership of the Prince of the Kings of the Earth—the Author of wisdom and knowledge, who knows what is in man, and how to approach him—who can make even his opposers contribute unwillingly to the completion of his grand design, and cannot be circumvented—who, by his own example when here on earth, as well as by his instructions to his apostles and first ministers of the Word, and their examples, fully furnishes (without any new revelation) his followers in all ages even to the conclusion of this state, with all necessary counsel to direct in carrying forward his benevolent purpose.

In the next place, we have the “sharp sword,” unsheathed and unblunted as it comes out of the mouth of the Great King—the Word of the Living God—the rod of his strength—the word of the truth of his gospel—the power of God unto salvation to every one who believes, Jew or Greek. It has in it the power of almighty love, to subdue the stoutest rebels. Its conquests are bloodless. It makes alive whom it kills. In days past, it has subdued the proudest and most determined rebels, to humble and willing obedience. And it can do it again. It has lost none of its primitive efficiency, if exhibited in its primitive identity. And this is the only offensive weapon to be seen in the whole army of the faithful, led on to glory and to victory by the Prince of Peace, in this decisive campaign.

“The cardinal principle in his government is love. He subdues not by any other sword than that of the Spirit. Other kings subdue men’s persons, and hold sovereignty over their estates; but he seizes the hearts of men. To conquer enemies is his grand enterprise. Philosophy, as well as religion, teaches us, that to conquer enemies is not the work of swords, nor lances, nor bows of steel.

It is not to bind men’s persons to a triumphal car, to incarcerate them in strong-holds, or to make them surrender to superior bravery, prowess, and strength. *To conquer an enemy is to convert him into a friend.* This is the noble, benevolent, and heaven-conceived enterprise of God’s only begotten Son. To do this, all arms and modes of warfare are impotent, save the arms and munitions of everlasting love. By vivid displays of God’s philanthropy, he approaches his enemies; and by the arguments with which this eloquence is fraught, he addresses a rebel world. Such is his mode of warfare—a system devised in heaven, and, like all God’s means, perfectly adapted to the high ends proposed.”

In the third place, we have a *united army*, “called, and chosen, and faithful”—all ready to lay down their lives for their commander—ready to obey him in all his orders—possessing and exhibiting such excellence of character, that they are “without fault,” as their robes of “fine linen, white and clean,” denote. How comely is their order! How loving-hearted and harmoniously all are co-operating together! Though many in number, they are all “of one heart, and one soul;” and not an indigent person among them. Then there exists no more, the stumbling-block of division and strife—their energies are no longer wasted in hostile feuds with one another. Oh, what a power to convince the world of the truth and heavenly origin of the Christian religion, when this comes to be the case! All these are so many living witnesses confirmatory of its being from God, which testimony cannot be gainsaid or confuted. And, besides all this, they can now point to the desolations come upon Babylon the Great—that grand centre of civil, political, and ecclesiastical power, unrighteousness, and deceit—according to the predictions of the holy apostles of the Lamb. And thus may the great apostasy it-

self be turned to the account of establishing and forwarding that very TRUTH which it had so completely corrupted and hindered.

In conclusion, then, for a moment let us stand still, contemplate, and admire the wondrous ways of the Most High—who, in his all-wise and holy providence, gives an opportunity for good and evil, truth and falsehood, right and wrong, to develop themselves—to take the field, and grapple in conflict with each other, without any adventitious aid or hindrance being shown to one more than another: that the whole intelligent universe might see, in the final issue, the superiority of eternal truth and righteousness—the inherent, indestructible excellence and power of truth, love, meekness, and gentleness, to vanquish and hold everlasting dominion. Before the Saviour of men visited our earth, and from the time that Abraham was called and his family separated from the nations, to be the conservators of God's truth and purposes, the other nations of the world were left, "and suffered to walk in their own ways," till it was fully made manifest "that the world by wisdom knew not God." It then pleased God, "through the foolishness of preaching, to save them who believe." In like manner, since the first laying of the foundation stone of Messiah's universal kingdom till now, the rulers of this world, on refusing to submit to be governed by him whose right it was to reign—whose sceptre is a sceptre of righteousness—have just been allowed to take their own way, and to rule the world after their own fashion, which is radically of one stamp all the world over—arbitrary power, physical force, might the standard of right, being the essential principle in them all. Time and opportunity, in the wisdom of God, are granted them, till the naughtiness of the whole be made manifest. And what do we see taking place in the nations of the world at the present

time, but the developments of the radical defectiveness of such a principle, to procure for the governed peace, contentment, subordination, good order, and happiness, and the insufficiency of man to govern? Thus, by its own working, does God bring to nothing the wisdom of this world; and when it is all in confusion, uproar, and anarchy, and man at his wit's end, by a well-ordered agency, awakens attention to the truth, which, at the proper time, is strongly exhibited in his own appointed way, and embodied in the unity, order, and excellence of character, which are seen to exist among the subjects of the kingdom of his Son, who is destined to rule over all, alone, and for ever, to the praise of the glory, of the favor, and wisdom of God.

Such, we conceive to be *the truth*, and the way we are to interpret this vision.

This article having grown into sufficient length for one number, we must still defer giving our thoughts on the 20th chapter till next month.

J. D.

CORRESPONDENCE.

LETTER FROM SCOTCH BAPTIST.

NO. III.

DEAR SIR—Without referring to anything I have already said upon the subject in dispute between us, I proceed to notice the affirmation you have made—That baptism is the divinely constituted medium of bringing intelligent, believing penitents into the enjoyment of peace and pardon before God. Now I affirm that no such doctrine is to be found in the scriptures. So far as I know there is only one place in scripture where the real meaning of Christian baptism is to be found, and that is in the 6th chap. of Romans, where the Apostle affirms that baptism is the likeness of the death, burial, and resurrection of Jesus Christ, by which believers are planted together. Now every attempt to force a meaning on baptism, inconsistent with that the Apostle has given of it, will only lead to error. His meaning, then, is neither more nor less than this—that baptism is the likeness, resemblance, or figurative representation, of the death, burial, and resurrection of Jesus Christ; or, in other words, the likeness of the most important fact that ever took place in

this world. Now it is the belief of this fact upon the testimony of God that brings guilty sinners into the enjoyment of peace and pardon before God; but to say that obedience to baptism is the medium through which this peace and pardon are to be enjoyed, is forcing a meaning upon baptism inconsistent with the apostle's explanation of it, and applying to the shadow that which only belongs to the substance.

There are just two figurative institutions that believers are commanded to observe: they are baptism and the supper. Both being equally figurative, they should both be explained on the same principle. To subject one of them to a literal, and the other to a figurative explanation is highly inconsistent. There are many that explain both literally, and however far they may be wrong in so doing, still they are consistent. But I consider both you and your friend very inconsistent in giving a figurative explanation to the supper, and a literal one to baptism. Does not the scripture declare that the bread is the body of Christ, and the wine is his blood, as plainly as it declares that baptism washes sins, or that baptism should be observed for the forgiveness of sins? I presume you would consider it an outrage on common sense, were I to maintain that the bread is really and truly the body of Christ, and the wine is his blood. You would very likely tell me that the bread and wine are only figurative representations of the body and blood of Christ. Were I to reply that you must be wrong in your interpretation, for Christ says, "unless you eat the flesh of the Son of Man, and drink his blood, you have no life in you." I think I would have as good an argument for understanding the supper in a literal sense, as you have for saying that sins are washed away and forgiven by baptism. Now as baptism is only a likeness of the work which Jesus finished in the room of guilty man, just as the bread and wine are the likeness of the broken and shed blood of Jesus, why force a meaning on baptism as inconsistent with sound interpretation and common sense, as transubstantiation is with the supper. I may now ask, is the one act of obedience performed by Jesus Christ, in laying down his life at the command of his heavenly Father, not sufficient to wash away sins, and obtain their forgiveness, that a figurative representation of his glorious work must first be observed, before guilty creatures can obtain either peace or pardon, notwithstanding all that Christ has done?

We have been told both by you and others, that nowhere is it said in scripture that pardon is obtained by faith alone. Now I admit that this is really the case, and this has often been brought forward to prove that your theory of baptism must be correct; but you will admit that the Apostles said to those that heard them, whosoever believed the doctrine they proclaimed, would receive the remission of sins, without saying one word about any

other thing being necessary to the enjoyment of pardon and peace. But had they entertained the same views of baptism which you advocate, they would have told their hearers, that notwithstanding all they had said about the forgiveness of sins by believing their doctrine, still they could enjoy neither peace nor pardon until they were baptized. The apostles not having done so, proves to a demonstration, they had not the views of baptism you plead for. Therefore, instead of the scriptures not saying that pardon is obtained by faith alone, sheer silence on that subject, in place of being an argument in favor of your theory of baptism, is a conclusive evidence that the apostles did not entertain the views of baptism you contend for.

Now, my dear Sir, in any reply you may make to the above, I hope you will meet my argument fairly. In giving this a place in your next number, you will much oblige

A SCOTCH BAPTIST.

Edinburgh, 12th August, 1848.

REPLY BY EDITOR, NO. III.

Dear Sir—In reply to your notice of my affirmation, that baptism is the divinely appointed medium of bringing intelligent believers into the enjoyment of peace and pardon before God, I hope to confine myself, as much as possible, to the testimonies recorded in the New Testament. Still, as my two last replies have failed to convince you of the fact, I can entertain but little hope for the future. Permit me just to observe, that the new covenants promised to the house of spiritual Israel through David and his seed, and foretold by several prophets subsequently, were to be for the whole world, comprising the bequest of a full remission of all past sins; or, in other words, a free justification from all things from which neither Jew nor Gentile could be justified by the law of Moses. Consequently, in the apostolic proclamation of the gospel, as well as under the Jewish law, there must be a *time when*, and a *place where*, the blessing of pardon could be received by the intelligent obedient sinner. Now the *time* and *place* appear to me to be in baptism, or they can nowhere be found in the new covenant records. On the contrary, you affirm that no such doctrine can be found in the New Testament.

Without stopping to notice the immersion taught by John the Baptist, and what sins were cancelled through his commission, and how a people were thus prepared for the Lord, I shall proceed briefly to notice the instructions of the Lord and his apostles.

First—The fact to be proclaimed, and the foundation upon which it is predicated. Thus it is written, and thus it behoved the Messiah to suffer, and to rise from the

dead the third day, and that reformation and the *remission of sins* should be proclaimed in his name among all nations, beginning at Jerusalem. Now you are witnesses of these things, and behold I send you that which my Father promised (Joel ii. 28-36); but continue ye in the city until ye be invested with power from above, Luke xxiv. 46-9.

In this brief quotation we have the death and resurrection of Christ presented as the foundation laid in Zion for the hope of the guilty; and connected with this is the remission of all past sins. This is the good news, the glad tidings, to be proclaimed in the name, or by the authority of Jesus, among all nations, beginning at Jerusalem. The first discourse, and the results of that discourse, after the apostles had received the promise of the Father (the Holy Spirit) as recorded in the 2nd chapter of the Acts, ought to have been the guide of the church in all subsequent ages. But this, you are aware, has not been the case. Mankind in every age, and under every dispensation, have had but little faith in the propositions and arrangements of Infinite Wisdom. Their own plans and ideas they conceive to be much better than those propounded to them by God; and by this means, the gospel becomes of none effect, so far as the conversion of the world is concerned. This first discourse is delivered by Peter, who, with the eleven, and the one hundred and twenty, stood up in the presence of thousands of astonished Jews and proselytes. Now these Jews and proselytes were convinced of one simple fact, viz. that Jesus, who had so recently been crucified, is the true Messiah—the anointed of the Father—that he is crowned in heaven Lord of all—that there is no other name given among men whereby they could be saved, than the name of him of whom they had been the betrayers and murderers. The multitude, being convinced of the truth of all that was said, cried out, in agony, to Peter and the rest, “Men and brethren, what shall we do?” The spontaneous answer given corresponds with the commission of the Lord, that reformation and remission of sins should be preached in his name among all nations, beginning at Jerusalem. “And Peter said to them, repent, or reform, and be each of you immersed into the name of Jesus Christ, *in order to the remission of sins*, and you shall receive the gift of the Holy Spirit: for the promise (of remission of sin, and the gift of the Holy Spirit) is to you and to your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words he testified and exhorted, saying, *Save yourselves* from this perverse generation. They, therefore, who received the

word with all readiness, were immersed, and there were added to the *disciples* that very day, about three thousand souls.”

Now the question is, *where* and *when* were these thousands pardoned? Had they a guilty, polluted, condemning conscience before they were baptized? If not why should they cry out in such anguish and bitterness of soul? And were they in this state of perturbation and guilt, after they had obeyed the command? Certainly not. They gladly, not sorrowfully, received the command to be baptized for the remission of sins. They had the blessing, for they were happy and joyful, and were just as figuratively washed in the blood of Christ, as they subsequently drank of his blood in the emblematic cup at the Lord's table. In the one instance water, and in the other wine, are substituted for blood. Hence the disciples are said to be washed, and to be made white in the blood of the Lamb. In the same manner they are said to drink his blood—the blood of the new institution. The one takes place in baptism, and the other at the Lord's table. Thus baptism is the medium of introduction into Christ—his death, burial, and resurrection—for the remission of sins, and for the Holy Spirit; and therefore, for justification, and the enjoyment of peace with God through our Lord Jesus Christ. Now peace and joy in the Holy Spirit can only be maintained in the heart and conscience of the disciple, by his constantly walking in the commands of the Lord—keeping the unity of the Spirit by the bond of peace. Hence the first disciples are said to have been steadfast in the apostles' doctrine, in the fellowship, in the breaking of the loaf, and in prayers. And they came together on the first day of the week, to break the loaf, and to drink of the emblematic blood of the new institution, in remembrance of the Lord until he return, in obedience to that solemn injunction—“*Do this in remembrance of me, until I come.*” Further remarks must be deferred until our next.

J. W.

WATER BAPTISM AND SPIRITUAL BAPTISM.

DEAR SIR.—I have submitted to you the following views, hoping that you will give them a candid investigation, and through the medium of the *Harbinger*, assist a few individuals (who are anxious to ascertain the truth as it is in Jesus Christ), in determining whether they are scriptural or not. The following considerations have created doubts in our minds, whether the Apostle Paul refers to a baptism in water in Rom. vi. 3, and Gal. iii. 27.

1st. The phraseology is different in those passages where baptism in water, is unquestion-

tionably spoken of, as Matt. xxviii. 19, "Disciple all the nations, baptizing them into the name," &c.; and again, Acts viii. 16, "only they were baptized into the name of the Lord Jesus"—whilst in the passages under consideration, the persons spoken of are said to be "baptized into Jesus Christ," "baptized into his death."

2nd. We conceive that the baptism spoken of in these passages is limited by the term *osoi*, as many, or to a portion of the disciples who are distinguished from the rest by their having been "baptized into his death," by having "put on Christ." The following passages will show the limiting power of the term *osoi* John i. 12, "He came unto his own and his own received him not, but as many as received him, he gave to them power," &c.; Acts iv. 34, "For as many as were possessors of houses and lands, sold them," &c.; Rom. viii. 14, "For as many as are led by the spirit of God, they are the sons of God," Gal. iii. 10, "For as many as are of the works of the law, are under the curse;" and vi. 16, "And as many as walk according to this rule, peace be on them," &c. Does not the use of the term in these passages clearly shew that when the Apostle uses it in those we are considering, it is to limit the baptism spoken of to a particular portion of the disciples, to those whom he distinguishes as having been "baptized into his death," as having "put on Christ?" It is as though he had said that portion of us who have been "baptized into Christ, have put on Christ." Just as in the passages here adduced, as many, or that portion of his own, who received him, he gave power to become the sons of God, &c. All who are designated "his own," did not receive him. And again: as many, or that portion of the disciples "who were possessors of houses and lands, sold them." All were not possessed of them. And so of the rest of the passages, with others too numerous to mention. The term *osoi* limits the things spoken of to a particular portion, distinguished from the whole; and therefore, we conceive, that in Rom. vi. 3, and Gal. iii. 27, it limits the baptism to a portion of the disciples.

3rd. The same conclusion appears obvious to us from the phrase "put on Christ." This is generally interpreted, as referring to the profession of discipleship made in baptism; but if we make the scripture its own interpreter, which we think must be the safest method, we shall find that in the mind of the Apostle Paul, to "put on Christ" involved something more than the profession of Christianity made at baptism. The only place in which it occurs, besides Gal. iii. 27, is Rom. xiii. 14: "But put ye on the Lord Jesus Christ, and make no provision for the flesh, to fulfil the lusts thereof." It is here addressed to the members of the church at Rome—they are exhorted to "put on the Lord Jesus Christ:" showing the meaning to be, that

they should imbibe the spirit and copy the example of Christ. Now it is highly probable that all the members of the church at Rome had not done this, though they had been baptized in accordance with the commission in Mat. xxviii. 19. They could not be exhorted to "put on Christ" professionally, and therefore the phrase must have reference to those who were "disciples indeed;" or, in other words, who were real Christians.

Now, if the phrase is applicable to real Christians alone, then it follows, that the allusion is not to a baptism in water, for the Apostle declares, that "as many," or that portion of them, "who had been baptized into Christ, had put on Christ," or imbibed the spirit of Christ. But this is not true of all who are the subjects of water baptism, as the case of Simon Magus proves, and many others to whom reference is made in the scriptures: and therefore, the conclusion appears obvious, that the baptism alluded to in these passages, is a spiritual baptism. If these views be scriptural, then the frequent application of these passages by the brethren, and the arguments built upon them are erroneous; and if they can be proved to be unscriptural, we shall most gladly receive correction.

Praying that God may bless you in your work of faith and labour of love, and guide you into all truth,

I remain, yours in the hope of immortality,
T. J. M.

BRIEF REPLY.

Dear Brethren—Although we have not this month had an opportunity of attentively considering your remarks on Rom. vi. 3, and Gal. iii. 27, yet we deemed it desirable to present them to our readers. That the passages refer to baptism with, in, or of water, is admitted by all parties, at least as far as is known to us. That the phraseology made use of when addressing the immersed, is different to that employed when referring to the unbaptized, is both natural and obvious. That there were many disciples in Rome, Corinth, Ephesus, Galatia, and other parts of the world, who did not fully understand the *design* of their baptism, is quite clear to every careful reader of the New Testament. These parties, like many other baptized persons, seem not to know, that by a believing baptism into the name of the Father, of the Son, and of the Holy Spirit, they not only had the remission of sins, but virtually renounced all their previous *names, principles, theories, and parties*—such as Jew and Greek, Barbarian, Scythian, bond and free—with all the *laws, doctrines, and worldly associations* connected with them. For, although they had even known Christ after the flesh as a Jew, yet they were not to know him any more in that relationship, seeing that he had tasted

death for every man without any distinction whatever.

It was predicted of the Jewish nation—"The Lord God shall slay thee, and call his servants by a new name." Connected with this new name, which the parties referred to had assumed, there were new *privileges, promises, hopes, relationships, and prospects*. The Apostle, as his manner was when instructing the disciples into the knowledge of these, with a view of correcting their errors, employs the interrogatory form of speech—What! know ye not that so many of us (from among our brethren in every place) as have been immersed into Jesus Christ, have been immersed into his death? We have been buried, then, together with him by the immersion into death—that like as Christ was raised from the dead by the glory of the Father, so we also should walk in *newness of life*. For if we have been planted together in the likeness of his death, we shall then also certainly be in the likeness of his resurrection, &c. (John i. 10-13.) He (Jesus) was in the world, and the world was made by him, yet the world knew him not. He came to his own land, and yet his people (as a whole) did not receive him; but to as many as received him, believing on his name, he bestowed the privilege of being the children of God, who derive their new birth, not from blood, nor from the will of man, but from God. The disciples were all professedly begotten by the truth, born of water and of the Spirit, otherwise they were not in the kingdom of God (John iii. 5.)

The contrast, for as many, &c. (Acts iv. 34, Rom. viii. 14, Gal. vi. 16) appears to us to refer to the disciples, while Gal. iii. 10 refers to the Jews, who still made choice of remaining under the works of the law, and consequently exposed to all its curses. In teaching the science of Christianity to the children of men, the Apostles commenced with the A B C, as in every other science. When those whom they disciplined to the Lord had made some progress, the address of the teacher varied according to the character, circumstances, and difficulties of the people. The great difficulty with every pupil in this divine science is to renounce his former self, and to learn exclusively from the Lord and his inspired apostles. Reciprocating your benevolent desires, we are compelled to leave the matter for this month, and are, dear sir, yours truly, J. W.

P.S. What is a spiritual baptism? and when does it now take place?

ITEMS OF NEWS.

Wigan, Sept. 6, 1848.—"In conclusion I have just time to say that another brother has cast in his lot with us. On the 28th ult.

he gave himself to the Lord in his own legal way, by being buried with him in baptism, and on the next Lord's day he united with his people, in order that he may learn obedience to all things commanded by Jesus.

Yours truly, T. COOP.

Dormock, Sept. 14.—Dear brother: Since I last wrote to you, one of the children of our common progenitor Adam has had the privilege of confessing the Lord, and of being adopted as one of the royal priesthood of heaven, that henceforth he may declare the perfections, and show forth the praises of Him who hath called him out of darkness into His marvellous light. Your fellow traveller to the realms of light and glory, J. F.

Dunfermline, Sept. 14th.—The brethren here are continuing steadfast in their obedience to the laws and institutions of Jesus, and are realizing the peace and joy which flow from such obedience. Within the last month we have been encouraged by the addition of six to our number, four by immersion, one who after a long absence has been restored to our communion, and one who has come over to us from the Scotch Baptists, he being convinced that they do not honour Christ and his Apostles as the only legitimate Law-givers in the church, seeing that they retain in their body practices that are unwarranted in the Law-book, and for which they can produce no better authority than that it is the custom in their church. May all who love the Lord and his commandments do likewise.

Yours, J. HENRY.

Cupar, Aug. 26.—Beloved Brother: I herewith send you a post office order for the amount of the hymn books sent to Brother Mitchell, which came to hand last week. I consider them a good collection, and that they will furnish the brethren with more appropriate songs of praise than they have yet had. They will be introduced into the congregation here on the first Lord's day in September, if the book-binder do not disappoint us. The church is going on in peace, and I hope increasing in intelligence, and in every Christian attainment. It is, indeed, a privilege and an honour to be united with those who love the Lord, and who keep his ordinances, when every first day is a feast day, on which our souls feed on the bread of life, which nourishes us up unto eternal life. Many appear to think too lightly of these privileges, as if they could enjoy all the advantages of the Christian institution in an isolated position; but the church on earth is the place for fitting us to dwell in the everlasting kingdom of our Lord and Saviour Jesus Christ. May all the saints be led to enjoy these privileges with gratitude, and perform every duty with fidelity and perseverance, that so the churches may become "the pillar and ground of the truth." Yours in hope of eternal life, A. DOWIE.

Sirhowy Iron Works, August 9th, 1848.

-- My dear Sir: I am one of those unfortunate creatures called uneducated ministers: that is the reason my English is so incorrect, though I can understand the language just as well as my mother tongue. I am a constant reader of your magazine, and like it very much on the whole, especially the writings of Mr. Campbell; and I consider Mr. Greenwell's superior articles. I have read a great many of Mr. Campbell's works—his *Debates with Macala, Owen, Purcell, Rice, Jones, the Millennial Harbinger, the Christian System, &c.* Some years ago, I translated a few chapters from the *Christian System* into Welsh, and published them in the *Star of Gomer*, a monthly magazine, when some good fellows scalped me a Campbellite. Indeed, Sir, I like the views of Mr. Campbell better than the views of Mr. Fuller or Mr. McLean, on many subjects. The name of A. Campbell is rather an odium, or bugbear in Wales, but his sentiments are very acceptable in some places, although they do not like the name. In the year 1841 I published five lectures on baptism in a sixpenny pamphlet; that little book contains all my Campbellism at full length; but the name was unknown at that time, and therefore the pamphlet was well received, a second edition being required in a few months. About three years ago, some Baptists in North Wales joined to buy a press to print cheap books, and we (I was in the North at that time) commenced a three-penny magazine, the *Apostolical Witness*. It is under my care, being 24 pages demy 8vo. I think it is doing some good, especially in North Wales. My friends (W. Jones, of Tremadoc, and R. Rees, of Rhadr Park) are occasional contributors to it. The old Scotch Baptists like it better than any other Welsh periodical, and the old Welsh Baptists are willing to come forward towards perfection. Your friends in Wales, in their zeal to counteract the Methodistical cant about experience, are in danger of running into the other extreme, and losing all Christian feeling. Mr. Campbell is very different from them in that respect. I intend to write a sketch of A. C.'s life, for the benefit of my readers in the *Witness*, and if you would have the goodness to furnish me with a few facts concerning his birth and education, I shall be very thankful to you. I have published the *Amicable Discussion* in the *Witness*, but where is the end of it? The *Essay on Demonology* is rather long, but the sentiments are new and interesting. This is near the end of my story. I wish to have the *Family Testament*, advertised on the cover of the *Harbinger* for this month; I see that its price is 10s. 6d. but for how much can you send it here per post? I should like to see your hymn book; I am not satisfied with our hymn books. I hope, Sir, that you are able to understand my bad English; I

flatter myself that I am a good Welchman, but I am very clumsy in the practical part of the English language. My brother, John Williams, of Newtown, the translator of the New Testament, is in a delicate state of health; in my opinion he is the greatest man we have in Wales. I am, yours faithfully,
ROBT. ELLIS, Baptist Minister.

OBITUARIES.

Huddersfield, September, 1848. — It would be vain to deny that death is painful. It is an enemy, smitten with a heavy blow, but still dreadful in aspect and in power. We instinctively cling to life though its journey is crowded with dangers, trials and woes. To look our last for a long time at the sun arising in glory, or the moon walking in brightness, or the stars gleaming in softened radiance—to bid farewell to the fields and hills of our youth, so sanctified in sweet memories of early days—above all, to sigh adieu to the old familiar faces and rich voices of the household and the congregation—all this is rending and oppressive. Men sometimes say to each other such a one has paid the debt of nature—death is a debt we owe to nature; but this is both untrue and unspeakably painful. If death were *natural* we would not shudder so much, or moan so heavily as the time of payment draws near. We would fall asleep as gently as the tired child sinks into placid repose; and nature, as tenderly as a mother, would draw the coverlet and the curtains over and around her slumbering offspring. But nature and the heart of man both feel deeply that the mysterious visitant who approaches with pangs and wasting, and tears asunder body and spirit, is a foe. No! death is not a debt we owe to nature, but a debt we owe to justice—the wages of sin—the capital penalty of transgression against God—the austere guardian of violated law. Yet dark as the visitation is, a certain class have the sting and the torment taken away, though pain and sorrow may remain. We have had another such case. Our beloved Sister Heaps, after an affliction of many years duration, has rested from her labours and her works will follow her. Nearly six months ago she made a solemn confession of her faith in the Son of God, accompanied with a frank disclosure of the human reasons which had kept her struggling against the convictions of duty and privilege. With the simplicity of a child her mind was revealed, and in her own chamber she was baptized into the glorious name of the Father, the Son, and the Holy Spirit. Continued illness, increasing in severity, has not permitted her to seal publicly her devotion to the cause by sitting down with us at the table of the Lord, but she declared to her husband and friends around, her determination to be faithful if Providence granted opportunity. She earn-

estly advised those connected with her to meet God and Christ in the ancient manner, and thus connected the solidity of her own faith, and the triumph of her own hope, with the change she had undergone in religious position. We are not without hope that some of those dear to her, may be led by the solemnity and power of her counsel and example, to seek refuge in the sanctuary built by the Divine Head and his inspired Apostles. With composure of a signal order she resigned her spirit to the Lord Jesus, and serenely awaits in the appointed resting place the auspicious morn when the King will be manifest in celestial splendour, to transform all his people into the same likeness. Our Sister died August 24th, aged 42. G. G.

Loughborough, Sept. 10, 1848.—Dear Brother: It is now our painful duty to inform you, that our dear Brother John Ward fell asleep in Jesus this morning, aged but 22 years. For nearly two years, as you are aware, he had been sinking under the influence of consumption, the progress of which it was impossible to stay. He is gone to his rest as a disciple of Jesus. E. S.

FOREIGN ITEMS.

Madison, Indiana, May, 1848. *Brother Campbell*—During my absence from Bethany the last seven months, I have travelled 4475 miles, principally in the states of Missouri and Illinois. Owing to the weather, bad roads, &c. I did not spend much time in Indiana.—In Missouri I visited and heard from 197 churches, whose aggregate number of members, as near as I could learn, is 16,286.—I cannot describe my feelings when at the "borders of civilization" I cast my eyes across the broad prairies and contemplated the beautiful farms and other evidences of improvement, where, but a few years ago, it was a perfect wilderness, inhabited only by the wild, the savage Indian and beasts of prey. In some places, where, ten years ago, the wigwam of the red man was seen, and the war-whoop heard, now we have churches from whence ascend to the throne of God praise and thanksgiving.—In Illinois there are 162 churches, with a membership of 11,636. There were added to the churches I visited since I left home, 119 persons, by confession and immersion. We had pleasant meetings, at various points, especially at Walnut Grove, Woodford county, Ill. and Bloomington, M'Lean county. During my visit to those places there were twelve added to those churches, amongst whom were the children of brothers Davenport and W. T. Major. The latter has nine children, and during our meeting he had the pleasure of seeing the last of them buried in baptism and added to the church. Much feeling and interest are manifested in the cause of the Redeemer by many of the brethren at those places. I found no portion of the state of

Illinois whose local advantages, soil, &c. are more inviting to the emigrant than are Woodford and M'Lean counties. [The churches in Southern Missouri and Northern Illinois are not included in this report, as also many disciples who are not connected with any church, being too remote from any congregation; which, if added to the above, would make about 35,000 disciples in these two states.] W. F. M. ARNY.

La Fayette, Alabama, April 5.—I have delivered a course of lectures to the citizens of this place during the last sixty days, and the result has been the foundation of a church of nine members, to which we have had 15 more added, making 24 persons. Methodists, Presbyterians, Baptists, Universalists, and persons of the world, came together as a church of Christ, to take the word of the Lord as their only rule of faith and practice. JOHN R. M'CALL.

Elizabethtown, Ohio, April 5.—We have just closed an eighteen days' meeting, with 16 additions. A. LEMERT.

Liberty, Missouri, April 8.—On the 17th March Brother J. T. Hudson and myself began a meeting in St. Joseph, where we laboured seven days, the result of our meeting being 17 additions—5 by letter, 12 by confession, 10 of whom were baptized in the Missouri river. A. H. F. PAYNE

Elizabethtown, Kentucky, April 24.—On the third Lord's day in this month, Brother Swinney visited the congregation on Middle Creek, and we had 5 additions by baptism; 1 other confessed, but her parents were not willing she should be baptized by us, as they are Methodists, and it was still her desire that one of their preachers should baptize her. When will the traditions cease to be taught? S. L. HODGEN.

Warren Trumbull County, Ohio, April.—The congregation here appears to be in a more flourishing condition than formerly: 5 persons have been added by immersion, and as many wandering sheep brought back to the fold. One of the number had been a Presbyterian for many years, and he came among us with many erroneous impressions in reference to our views and teaching; but after hearing for a time, he became convinced that he had been wrongly informed, and that he had never obeyed our Lord's command to be baptized. JAMES E. GASTON.

Sparta, White County, Tennessee, May 13.—Last Lord's day I immersed three persons, one of them a very excellent and intelligent Presbyterian lady, formerly from Georgia. Trust she will be very useful in the Sunday school and bible class, as well as in other relations. I rejoice with her friends, many of whom are zealous disciples. E. A. SMITH.

Clermont County, Ohio, May 17.—We closed a meeting at Neville on Monday last, which continued three days, and which resulted in six accessions to the faithful in Christ, two by immersion, and four who had been immersed; and at our March meeting with the church at Belmont, Campbell co. Kentucky, we had three additions; and at Unity church, Brown county, Ohio, we had three confessions, two of whom were immersed.

J. T. POWELL.

Hannibal, Missouri, May 23.—Elders Thomas and Wilson, of Monroe, spent a few days with us recently, and gained eight by confession and baptism; one was restored, and two added by letter.

J. D. DAWSON.

ANNUAL MEETING AT BETHANY COLLEGE.

WE have had the pleasure of receiving, through a kind friend, from a student at Bethany college, the following brief but interesting account of the annual meeting of its President, Professors, and Students, held for examination of the classes, conferring degrees, &c. and to celebrate the glorious achievement of the ever memorable 4th of July—a day kept sacred in the memory of all true Americans. I thought this account (being an extract from a private letter) was not written or intended for the public, yet we feel no doubt of its being received with great interest by all our readers. —

"Day dawned, and the sun broke through a dense and heavy mist, portentous of a fine day, and ushered upon the world the 4th of July, 1848. After breakfast and the toilet, all assembled according to custom, in their respective Society Halls; and the orders of the day being arranged, both Societies, the American and Neotrophian, marched forth, their respective representatives at their head; after these, the graduates, according to their rank in the honors of the college, and then the members according to their respective heights, both forming but one column, two abreast, the Americans being on the left, and, and the Neotrophians on the right, each distinguished by their different badges—in all a body of about 120 young men, to meet the President and Professors, but owing to the illness of Mrs. Campbell were prevented going to his house, and were met half way by the Faculty. Being turned, the band came first, then the Faculty, and then the rest as before mentioned, all returning in procession to the college, where the performances came off, as you will see, by the following programme:

"Order of Exercises at the seventh annual commencement of Bethany College, July 4, 1848.—Music, Prayer, Music. American Eras, an oration by Montgomery Pickett, of Kentucky, representative of the Neotrophian Society, of 42 minutes' duration. Music. The Progress of Society, an oration by John H. Neville, representative of the American Literary Institute, of 20 minutes' duration. Music. Greek Salutatory, by B. R. Sulgrove, of Indiana, 7 minutes. Music. Latin Salutatory, by H. M. Fowlkes, of Virginia, 17 minutes. (1st honour shared by the Greek and Latin orators.) Music. The True Path of Honor, an oration by T. L. Ricks, of Alabama, a representative of the Graduating Class, 18 minutes. Music. The Influence of the Mexican War on American Literature, an oration by C. A. Caruland, of New Brunswick, a representative of the Graduating Class, 29 minutes. Music. Intermission.—Music. Report of Examinations. Music. Val-dictory Oration, by Alexander Proctor, of Missouri, 25 minutes. (2nd honour.) Music. Conferring of Degrees. Baccalaureate Address by the President. Music. Benediction."

The Baccalaureate Address delivered by Brother Campbell, with other interesting items, we intend giving in the current volume of the Harbinger. J. W.

THE BETHANY GRAVE YARD.

Dear Brother Campbell—I have spent many sad sweet hours among the dwellings of the dead, and my silent and solemn communings have been by no means the most unprofitable moments of my life. The thoughts which such scenes awaken are often tinged with melancholy; but it is a melancholy that I love to cherish: and if the following lines, written some years ago, at the quiet burial spot where so many dear to you sleep in the hope of a glorious resurrection, should cause the foot of a single stranger to wander there, and raise in his heart thoughts of heaven, or soothe the hearts of any of those who often seek that hallowed place, the object of the writer will be accomplished:—

Here, in this calm, sequester'd spot,
Repose the silent dead;
And oft, at dewy eve, the tear
Falls on their dreamless bed.

Here fond affection's streaming eye
Will oft delight to turn,
To pour its silent tribute forth
Upon the mould'ring urn;

And oft, when Spring's first flow'rets wake,
From out their wintry bed,
The band of guileless childhood shall
Bestrew them o'er the dead.

Here age and youth together lie;
The sire, the babe, are here;
The mother, sister, brother, friend,
And all the heart holds dear.

At mem'ry's call these sainted forms
Oft seem to hover nigh,
And whisper in the spirit's ear,
"Come, meet us in the sky!"

O and O! what thoughts come rushing in
Upon the stricken heart,
While sweeter tones than those of earth,
Thus call us to depart.

To meet them in those realms of light,
Where, from all sorrow free,
The soul enjoys the glorious gift
Of immortality!

In such a hallow'd spot as this,
When earthly scenes shall close,
I'd gladly lay my weary head,
And there find sweet repose.

WM. BAXTER.

THE CHRISTIAN'S GUIDE TO CANAAN.

THOUGH Jesus from sense be withdrawn,
Believing in him we rejoice—
The roll of his acts make him known—
The record still echoes his voice.

This record we have for our guide,
As we through the wilderness go:
In it we can safely confide,
Midst darkness and dangers below.

Before us our Leader has gone
O'er Jordan, the stream that divides
This desert where death's spoils are strown,
From the land where life never fades.

Since Jesus our leader is there,
Possessing the heavenly land,
How certain shall those with him share,
Who faithful abide to the end.

With a hope so glorious and sure,
We'll hold to our leader and guide;
Determin'd that nought shall allure,
And fearless though fools should deride.

J. D. A.

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THE BRITISH
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AND
Family Magazine.

No. XI.

NOVEMBER 1, 1848.

VOL. I.

AN ADDRESS ON WAR.

CORRESPONDENCE.

WHEELING, May 13th, 1848.

Rev. and dear Sir—At a meeting of the Wheeling Lyceum held this day, upon motion it was unanimously resolved—

“That the thanks of the Wheeling Lyceum, be tendered to the Rev. Alexander Campbell for his very able, appropriate, and eloquent address on the evening of the 11th instant.”

It was further resolved—“That Messrs. James Paull, S. Clemens, and J. G. McClellan, be a committee to communicate the foregoing resolution as thanks to the Rev. A. Campbell; and also, on behalf of the Lyceum, respectfully to request a copy of his address for publication.”

Having thus been honored by the body we represent as the medium of the communication of the preceding resolves, we deem it, dear sir, not superfluous to add to the one the assurances of our own gratification; and to the other, our hopes that the request it embodies may meet a favorable response.

With sentiments of high esteem, we have the honor to be, reverend and dear sir, yours, &c.

JAS. PAULL,
S. CLEMENS,
J. G. MCCLELLAN,

Rev. A. Campbell.

BETHANY, VA., May 20th 1848.

Gentlemen—On my return from Pittsburg to-day, I had the honor of receiving from you, as the committee of the Wheeling Lyceum, expressed indeed in very flattering terms, a request for a copy of the Address I had the honor to deliver to your Lyceum on the 11th instant. I cannot, gentlemen, but yield to the request of the Lyceum; regretting, however, that I had not time to give that concentration of mind due to a subject of such absorbing importance to us—only wishing that I had had both more leisure and ability to have executed it in a style more worthy of your acceptance.

With much respect, I have the honour to be, gentlemen, your obedient servant,

A. CAMPBELL.

Messrs. J. Paull, S. Clemens, and J. G. McClellan.

LADIES AND GENTLEMEN,
HAS ONE CHRISTIAN NATION A
RIGHT TO WAGE WAR AGAINST ANOTHER CHRISTIAN NATION?

ON propounding to myself, and much more to you, my respected auditors, this momentous question, so affecting the reputation and so involving the destiny of our own country and that of the Christian world, I confess that I rather shrink from its investigation, than approach it with full confidence in my ability to examine it with that intelligence and composure so indispensable to a satisfactory decision. With your indulgence, however, I will attempt, if not to decide the question, at least to assist those who, like myself, have often, and with intense interest, reflected on the desolations and horrors of war, as indicated in the sacrifice of human life, the agonies of surviving relatives, the immense expenditures of a people's wealth, and the inevitable deterioration of public morals, invariably attendant on its existence and career. If, with Dr. Dick, of Scotland, we should put down its slain victims to

the minimum of 14,000,000,000 ; or, with Burke, of Ireland, at the maximum of 35,000,000,000 ; or take the mean of 24,500,000,000, what imagination could reach all the miseries and agonies inflicted upon the slain and upon their surviving relatives and friends ? And who could compute the millions and millions of wealth expended in the support of those immense armies whose butchered millions can never be exactly computed ? If Great Britain alone, from the revolution in 1688, to the overthrow of Napoleon in 1815—during her seven years' wars, occupying 65 years of 127, expended the sum of £2,023,000,000 sterling—a sum much more easily expressed than comprehended by even the most accomplished financier ; how can we compute the aggregate expenditures of all the battles fought and wars carried on during a period of some 5000 years ! Yet these millions slain and the millions expended are the least items in its desolations, in the optics of an enlightened Christian philanthropist. When we attempt to reflect upon one human being in the amplitude and magnitude of his whole destiny, in a world that has no limit ; and also survey the capacities and susceptibilities of his nature, according to the Christian revelation, how insignificant are the temporal and passing results of any course of action, compared with those which know neither measure nor end ! How important, then, it is, that, in investigating a subject whose bearings on society arithmetic cannot compute, nor language express, we approach it with a candid and unprejudiced temper, and examine it with a profound and concentrated devotion of our minds to all that history records, philosophy teaches, and religion enjoins !

But, before entering upon the proper examination of this transcendent question, expressed in the popular currency of the age, it may be of much importance to a satisfactory issue, that

we examine the terms in which it is expressed. More than half the discussions and controversions of every age are mere logomachies, verbose wranglings about the terminology of the respective combatants ; and more than half the remainder might be compressed into a very diminutive size, if, in the beginning, the parties would agree on the real issue, on the proper terms to express it, and the proper definition of them.

As public faith or commercial credit, founded upon an equivocal currency, on its exposure suddenly shrinks into ruinous dimensions, at once blighting the hopes and annihilating the fortune of many a bold adventurer ; so many a false and dangerous position, couched in ambiguous terms, though magniloquent and fascinating, when pruned of its luxuriant verbiage, divested of its captivating but delusive elocution, and presented in an intelligible, definite, and familiar attitude, is at once reprobated as unworthy of our reception and regard.

On comparing the literature and science of the current age with those of former times, we readily discover how much we owe to a more rigid analysis and a more scrupulous adoption of the technical terms and phrases of the old schools, to which the whole world at one time looked up as the only fountains of wisdom and learning. When submitted to the test of a more enlightened criticism, many of their most popular and somewhat cabalistic terms and phrases, have been demonstrated to be words without just or appropriate ideas, and have been "nailed to the counter" as spurious coin : others, however, like pure metal in antique forms, have been sent to the mint, recast, and made to receive the impress of a more enlightened and accomplished age.

The rapid progress and advancement of modern science is, I presume, rather owing to a more rational and philosophical nomenclature and to the

more general use of the inductive system of reasoning, than to any superior talent or more aspiring genius possessed either by our contemporaries or our immediate predecessors.

Politics, morals, and religion, the most deservedly engrossing themes of every age, are, in this respect, unfortunately behind the other sciences and arts cultivated at the present day. We are, however, pleased to see a growing conviction of the necessity of a more apposite, perspicuous, and philosophical verbal apparatus in several departments of science, and especially to witness some recent efforts to introduce a more improved terminology in the sciences of government, morality, and religion.

To apply these preliminary remarks to the question of this evening, it is important to note with particular attention the popular terms in which we have expressed it, viz :

"*Has one Christian nation a right to wage war against another Christian nation ?*"

We have prefixed no epithet to *war*, or to *right*, while we have to the word *nation*. We have not defined the *right* as *human* or *divine*. But we have chosen from the currency of the age to prefix *Christian* to *nation*. The reasons for this selection and arrangement of terms shall appear as we proceed.

First, then, had we prefixed the word *offensive* to the word *war*, we would, on proving that a Christian nation had no right to wage an offensive war, be obliged to institute another question, and to have asked—Can a Christian nation wage a defensive war against another Christian nation ?—thereby implying that one Christian nation might be the aggressor, and another the aggrieved. But we can with difficulty imagine such a thing as a Christian nation carrying on an aggressive war. We, therefore, simplify the discussion by placing in the proposition the naked term *war*. Nor are we to spend our time in dis-

cussing the political *right* of one nation to wage war against another nation ; and then to ask whether they have a divine right. Indeed, the latter generally implies the former ; for if a nation have a divine right, it either has, or may have, a political or moral right to do so.

But we must inquire into the appropriateness of the term *Christian* prefixed to *nation*, for popular use has so arranged these terms ; and the controversy, either expressly or impliedly, as now-a-days, occasionally conducted in this country, is—Has one *Christian* nation a right to wage war against another *Christian* nation ? But as we assume nothing, we must ask the grave and somewhat startling question—Is there a *Christian* nation in the world ? Or have we a definite idea of a *Christian* nation ? We have, indeed, had, for many centuries past, many nations called *Christian* nations ; but we must fearlessly ask : At what font were they baptized ? Who were their god-fathers ? In what record are their sponsors registered ? Ay ! these, indeed, are preliminary questions that demand a grave and profound consideration. That there are many nations that have Christian communities in them, is a proposition which we most cheerfully and thankfully admit. By a common figure of speech, we also give to that which contains any thing the name of the thing contained in it. Thus, rhetorically, we call one edifice a College ; another, a Bank ; a third, a Church ; not because the brick and mortar, the plank and nails, constitute a college, a bank, a church ; but because these buildings contain these institutions. So we have, if any one contend for the name, as many Christian nations as we have Christian communities in different nations ; and as many Jewish nations as we have nations with Jewish synagogues in them ; and as many Mahometan nations as we have nations containing mosques in them. But, according to

to this rhetorical figure, we may have a Christian and a Jewish nation, or a Christian and a Mahometan nation in one and the same nation, as we sometimes find both a Jewish and a Christian synagogue in the same nation. But a rhetorical Christian nation, and a proper and unfigurative Christian nation, are very different entities. A proper literal Christian nation is not found in any country under the whole heavens. There is, indeed *one* Christian nation, composed of all the Christian communities and individuals in the whole earth. The Apostle Peter, in one letter addressed to all the Christians scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia—though “*strangers*,” or *aliens*, in these respective nations—calls them, collectively, “*a holy nation—a royal priesthood—a peculiar people*.” In strict logical and grammatical truth, there is not, of all the nations of the earth, one properly called a Christian nation. Therefore, we have never had, as yet, one Christian nation waging war against another Christian nation. Before any one, then, no matter what his learning or talent, can answer the great interrogatory now in discussion, he must form a clear and well defined conception of what constitutes a *nation* and what constitutes a *Christian*.

We have very high Roman authority for defending a *nation*—from *nascor*. Pardon me for quoting it:—*Genus hominum qui non aliunde venerunt sed ibi nati sunt*; which, in our vernacular, means “a race or tribe of men who have not come from abroad, but live where they were born. Being a Roman word, derived from natural birth, a Roman author has the best right to define it. Now a Christian is not one born where he lives; he is born from above, as all Christians of all parties admit. Therefore, no nation, *as such*, as respects either its natural birth or its constitution, can, with any show of truth or reason, be called a Chris-

tian nation. When any one produces the annals of a nation whose constitution was given by Jesus Christ, and whose citizens are all born of God spiritually, as well as of man physically, I will at once call it, in good faith, without a figure, a true, proper, and literal Christian nation.

Now, although we have this advantage, which no one can take from us—and conceded, too, by all the literary and Christian authorities in Christendom—we will not build on it alone, nor at all, if any one pleases. We will not have it said that we carry our definition by a grammatical or rhetorical decision of the great question. We appeal to all our elementary and most profound writers on the subject of nationality. Nay, we appeal to the common views of this whole community. Have we not a church and a state in every state in the Union, and in every European nation? Do not all belong to the state or nation?—and a part only, and that often a small part, to the church? Is not the bond of political union *blood*, or *naturalization*? Is not the bond of union in the Christian kingdom faith, or the new birth? What nation is there, whose citizens, or a majority of them, are Christians? Not one, even in profession.

But there is a reflex light of Christianity—a moralizing and a civilizing influence, as well as its direct soul-redeeming radiance, which imparts to those nations that have the oracles of God a higher standard of moral excellence, a more discriminating conscientiousness, and a more elevated national character; which, in contrast with Pagan nations, obtains for them the honorary distinction of Christian nations. Still, as nations, or states, the spirit and character of the nation is anti-Christian. A community of Jews in London, in New York, or New Orleans, even were they naturalized citizens of the United States, would not impart to them an American or Gentile spirit, nor would they

impart to our nation a Jewish spirit or character. They would still be Jews, and we Americans.

The American nation, *as a nation*, is no more in spirit Christian than were Greece and Rome when the Apostles planted churches in Corinth, Athens, or in the metropolis of the empire, with Cæsar's household in it. Roman policy, valour, bravery, gallantry, chivalry, are of as much praise, admiration, and glory, in Washington and London, as they were in the very centre of the Pagan world in the days of Julius or Augustus Cæsar. We worship our heroes because of their martial and Roman virtue. Virtue, in the Roman language and style, was only a name of bravery or courage. Such was its literal meaning. With a Roman it was queen of all the graces and of all moral excellencies. It raised from Plebeian to Patrician rank, and created military tribunes, decemvirs, triumvirs, dictators, consuls, kings, emperors. With us it cannot make a king; but may, perhaps, a third time make for us a President. If, indeed, it does not yet make for us a king, we shall blame the soil, not the culture. Kings cannot grow in America. But in our free and liberal institutions, we can impart more than kingly power under a less offensive name.

But a Christian community is, by the highest authority, called a *kingdom*. He, however, who gave it this name, said to Cæsar's representative, "*My kingdom is not of this world*. Had my kingdom been of this world, my servants would have fought, and I should not have been delivered to the Jews. *But now is my kingdom not from hence*." It is, then, decided—first, that we have no Christian nation or kingdom in the world; but that Christ has one grand kingdom composed of all the Christian communities in the world, of which he is himself its proper sovereign, its law-giver and king.

Having, then, no Christian nation

to wage war against another Christian nation, we have the question reduced to a more rational and simple form, and I trust will be still more intelligible and acceptable in this form, viz.—*Can Christ's kingdom or church in one nation wage war against his own kingdom or church in another nation?*—Reduced to this simple view and style, where is the man so ignorant of the letter and spirit of Christianity as to answer this question in the affirmative? Is there a man of ordinary Bible education in this city or commonwealth, that would, or could, affirm that Christ's church in England may of *right* wage war against Christ's church in America?

But I will be told this form of the question meets not the exact state of the case, as now impinging the conscience of very many good men. While they will, with an emphatic *No*, negative the question as thus propounded, they will, in another form propound their peculiar difficulty:—"Suppose," say they, "England proclaims war against our nation, or that we proclaim war against England, have we a *right*, as *Christian men*, to volunteer, or enlist, or, if drafted, to fight against England?" Ought our motto to be, "Our country, right or wrong?" Or, has our government a *right* to compel us to take up arms?

This form of the question makes it important that we should have as clear and definite conceptions of the word *right* as of any other word in the question before us. We must, then, have a little more definition. For the doctrine of right and wrong, so frequently spoken of by elementary political writers, I cannot say that I entertain a very high regard. Men without religious faith, being without an infallible guide, are peculiarly fond of abstractions. Led by imagination more than by reason, authority, or experience, they pride themselves in striking out for themselves and others a new path, rather than to walk in

the old and long frequented ways. They have a theory of man in society with political rights; but as they cannot agree as to the word *natural* prefixed to *right*—whether nature be a divinity or the cause of things—I will not now debate with them the question of *natural* right, but take the surer and well established ground—of a divine warrant, or a right founded on a *divine* annunciation.

Much, in all cases of any importance, depends on beginning right; and in a question upon *right* itself, every thing depends upon that ultimate tribunal to which we make our appeal. In all questions involving the moral destinies of the world, we require more than hypothetical or abstract reasoning from principles merely assumed or conceded. We need demonstration, or, what, in this case of moral reasoning, is the only substitute for it, *oracular authority*. All questions on morals and religion, all questions on origin, relations, obligations, and destiny of man, can only be satisfactorily decided by an appeal to an infallible standard. I need not say that we all, I mean the civilized world, the great, the wise, the good of human kind, concede to the Bible this oracular authority; and, therefore, constitute it the ultimate reason and authority for each and every question of this? *What, then, says the Bible on the subject of war?*

It certainly commanded and authorized war amongst the Jews. God had given to man, ever since the flood, the right of taking away the life of man for one certain definite cause. Hence murderers ever since the flood were put to death by express divine authority. "He that shed's man's blood, by man shall his blood be shed." He gave authority only, however, to one family or nation, whose God and King he assumed to be. Soon as that family was developed into a nation, he placed it under his own special direction and authority. Its government has been properly called by

Josephus, a distinguished Jew, a THEOCRACY. It was not a republican, aristocratical, or monarchical, but a *theocratical* government, and that, indeed, of the most absolute character, for certain high ends and purposes in the destinies of mankind—temporal, spiritual, and eternal. God was, therefore, in person, the King, Lawgiver, and Judge of the Jewish nation.

It was not for desiring a king that God was at one time displeased with them. It was for asking a king *like those of other nations*, and thereby refusing God himself and God alone as their king. Still he never made their kings any more than viceroys. He, for many centuries, down to the end of Old Testament history, held, in his own hand, the sovereignty of the nation. Hence the kings ruled *for him*, and the High Priest, or some special Prophet, was the Lord's mouth to them. Their kings were, therefore, unlike other kings. They truly, and only they, of all the kings on earth, were "the Lord's anointed." The Jewish kingdom was emphatically a typical institution, prospective of a kingdom not of this world, to be instituted in future times, and to be placed under the special government of his only Son and Heir. Hence it came to pass that the enemies of Israel became typical of the enemies of Jesus Christ; and hence the temporal judgments inflicted on them were but shadows through which to set forth the spiritual and eternal judgments to be inflicted on the enemies of the Messiah's reign and kingdom. Whether, therefore, the enemies of the Jews fell in battle, or by any of the angels of death, it was God that slew them. Hence their kings and God's angels were but mere sheriffs, executing, as it were, the mandates of high heaven.

It is, however, important to reiterate that God gave to Noah, and through him to all his sons and successors in government, a right to take away, in

civil justice, the life of a murderer. As the world of the ungodly, antecedent to the deluge, during the first five hundred years of Noah's life, was given to violence and outrage against each other, it became expedient to prevent the same violence and bloodshed after the flood; and for this purpose God gave to man, or the human race in Noah's family, the right to exact blood for blood from him who had deliberately and maliciously taken away the life of his fellow. Had not this been first ordained, no war, without a special divine commission, could have been sanctioned as lawful and right even under the Old Testament institution.* Hence we may say, that wars were first allowed by God against those who had first waged war against their fellows; and, consequently, as viewed by God himself they were murderers. The first and second wars reported in the annals of the world were begun by the enemies of God and his people, and hence the reprisals made by Abraham and Moses are distinctly stated as occasioned by the enemies of God and his people.

But what is most important here and opposite to the occasion, is, that these wars waged by God's people in their typical character, were waged under and in pursuance of a special divine commission. They were, therefore, right. For a divine precept authorizing any thing to be done, makes that so commanded absolutely and for ever right. The Judge of all the earth can do only that, or command that to be done, which is right. Let them, then, that now plead a *jus divinum*—a special divine warrant or right for carrying on war by the authority of the Lord Jesus Christ, produce a warrant from the present Monarch of the universe. What the God of Abraham did by Abraham, by Jacob, or by any of his sons, as the then moral governor of the world, before he gave up the sceptre and the crown to his Son Jesus Christ, is of

no binding authority now. This is a point of much more importance than we can now develope, and one which has been, so far as known to me, wholly slurred over in this great investigation. The very basis of the Christian religion is that Jesus Christ is now the Lord and King of both earth and heaven; and that his Father and our God no longer assumes to be either the Lawgiver, Judge, or King of the world. It is positively declared by him that all legislative, judiciary, and executive power are now committed into the hands of one who is both our kinsman and God's only begotten Son. Two grand declarations that ought to revolutionize our whole views of civil government as respects its ultimate authority, and change some of our forms of legal justice, are wholly overlooked so far as of any practical value and importance. The first was announced by the Messiah immediately before his ascension into heaven; the other was publicly propounded by an embassy from heaven immediately after his ascension. The former declares that "all *authority*," (*exousia*) all legislative, judiciary, and regal authority in heaven and earth is given to Jesus Christ; the other affirms that God has made Jesus Lord and Christ, or anointed him Sovereign of the universe. Kings of the earth and courts of high judicature are all under him, but they do not really acknowledge it; few of them, perhaps, know or believe the fact, that Jesus Christ has been on the throne of the universe now eighteen hundred years. Hence the courts of England and America, the two most enlightened nations in the world, are yet deistical in form rather than Christian. In every place where they have the phrase, "*In the name of God*," they ought to have *In the name of the Lord*. This is the gist of the whole controversy between the friends and enemies of war, on the part of the subjects of Christ's kingdom. The coronation of Jesus Christ in heaven

* See Essay on Capital Punishments, price 4d.

as *Lord of all*, his investiture with *all authority* in heaven and earth, legislative, judiciary and executive, is the announcement, on the belief and public acknowledgment of which the first Christian church was founded in Jerusalem, where the throne of David was, in the month of June, 1814 years ago, Anno Domini 34. God the Father, *in propria persona*, now neither judges nor punishes any person or nation, but has committed all judgment to his Son, now constituted Head of the universe and Judge of the living and the dead. This simplifies the question and levels it to the judgment of all. It is this: has the Author and Founder of the Christian religion enacted war, or has he made it lawful and right for the subjects of his government to go to war against one another? Or has he made it right for them to go to war against any nation, or for any national object, at the bidding of the present existent political authorities of any nation in Christendom?

The question is not, Whether, under the new administration of the universe, Christian communities have a right to wage war, in its common technical sense, against other communities—as the house of Judah against the house of Israel, both of the same religion, language, and blood. This is already, by almost universal consent, decided in the negative, probably only one society of professed Christians excepted. But the question is—May a Christian community, or the members of it, in their individual capacities, take up arms at all, whether aggressively or defensively, in any national conflict. We might, as before alleged, dispense with the words *aggressive* and *defensive*; for a mere grammatical, logical, or legal quibble, will make any war either aggressive or defensive, just as the whim, caprice, or interest of an individual pleases. Napoleon, on his death-bed, declared that he had never engaged, during his whole career, in an aggressive war—that all his wars were defensive. Yet all Europe regarded him as the most aggressive

warrior of any age. — But the great question is, *Can an individual, not a public functionary, morally do that in obedience to his government which he cannot do in his own case?* Suppose the master of apprenticed youth, or the master of a number of hired or even bond-servants, should fall out with one of his neighbours about one of the lines of his plantation, because, as he imagined, his neighbour had trespassed upon his freehold, in clearing or cultivating his lands. His neighbour refuses to retire within the precincts insisted on by the complainant; in consequence of which the master calls together his servants, and proceeds to avenge himself; or, as he alleges, to defend his property. As the controversy waxes hot, he commands his servants not only to burn and destroy the improvements made on the disputed territory, but to fire upon his neighbour, his sons, and servants. They obey orders, and kill several of them. They are, however, finally taken into custody and brought to trial. An Attorney for the servants pleads that these servants were bound to obey their master, and quotes these words from the Good Book: “Servants, obey in all things your masters according to the flesh.” But, on the other side, it is shown that the “*all things*” enjoined are only “*all things lawful*.” For this obedience is to be rendered “as to Christ;” and again, “as the servants of Christ, doing the will of God from the heart.” No judge nor jury could otherwise than condemn as guilty of murder servants thus acting. Now, as we all are, in our political relations to the government of any country, not at least inferior to the rank of a bond-servant to his master, we cannot of right, as Christian men, obey the **POWERS THAT BE** in any thing not in itself lawful and right according to the written law of the Great King—our liege Lord and Master, Jesus Christ. Indeed, we may advance in all safety one step farther, if it were necessary, and affirm, that a

Christian man can never, of right, be compelled to do that for the state, in defence of state rights, which he cannot of right do for himself in defence of his own personal rights. No Christian man is commanded to love or serve his neighbour, his king, or sovereign, more than he loves or serves himself. This conceded, and unless a Christian man can go to war for himself, he cannot for the state.

We have already observed that the Jews were placed under a theocracy, and their kings were only vicegerents, and that they were a symbolic or typical nation adumbrative of a new relation and institution to be set up in "the fulness of time" under an administration of grace. In consequence of this arrangement God was first revealed as the GOD OF ABRAHAM; and afterwards, when he was about to make himself known in all the earth, in contrast with the idols of the nations, he chose, by Moses, to call himself THE GOD OF THE HEBREWS. Now, as the custom then was, all nations had their gods, and by their wars judged and decided the claims and pretensions of their respective divinities. Esteeming the reputation and pretensions of their gods according to their success in war, that nation's god was the greatest and most to be venerated whose people were most successful and triumphant in battle. God, therefore, chose this method to reveal himself as the God of the Hebrews. Hence he first poured out ten plagues upon the *gods* of Egypt. The Egyptians worshipped every thing from the Nile and its tenantry to the veriest insect in the land. He first, then, plagued their gods. Then, by causing the Jews to fight and destroy many nations, triumphant in a miraculous style, from the victory over Amalek to the fall of the cities and kings of ancient Palestine, he established his claims as supreme over all. Proceeding in this way, he fully manifested the folly of their idolatries, and the omnipotence, greatness, and majesty of

the God of the Jews. — The wars of Pagan nations were, indeed, much more rational than those of our miscalled Christian nations. No two of these nations acknowledged one and the same dynasties of gods; and, therefore, having different gods, they could, with much propriety, test their claims by invoking them in battle. But these Christian nations are both praying to one and the same God to decide their respective quarrels, and yet they will not abide the decision; for success in war is not by any one of them regarded as an end of all strife as to the right or justice of the demands of the victorious party. Did our present belligerent nations regard victory and triumph as a proof of the justice of their respective claims, they would in the manner of carrying on their wars, prove themselves to be very great simpletons indeed: for why sacrifice their hundred millions of dollars and their fifty thousand lives in one or two years, when they could have saved these millions of men and money by selecting, each, one of their genuine Simon Pure *patriots* and *heroes*, and having them voluntarily to meet in single combat, before a competent number of witnesses, and encounter each other till one of them triumphed; and thus award, from Heaven's own court of infallible rectitude, to the nation of the survivor, the glory of a great national triumph, both in heroism and justice? But this they dare not do; for these Christian nations are quite sceptical so far as faith in the justice of their own cause, or in the right decision of their claims in the providence and moral government of God, is concerned. To what purpose, we therefore ask, do they both appeal to the same God, when neither of them feels any obligation to abide his decision!

But as we are neither under a Jewish nor a Pagan government, but professedly, at least, under a Christian dispensation, we ought to hear what the present King of the universe has

enacted on this subject. The maxims of the Great Teacher and Supreme Philanthropist are, one would think, to be final and decisive on this great question. The great Lawgiver addresses his followers in two very distinct respects—first, in reference to their own profession, and then in reference to their civil rights, duties, and obligations.

So far as any indignity was offered to them or any punishment inflicted upon them as his followers, or for his *name's sake*, they were in no way to resent it. But in their civil rights he allows them the advantages of the protection of civil law : and for this cause, enjoins upon them the payment of all their political dues, and to be subject to every ordinance of man of a purely civil nature, not interfering with their obligations to him.

"If a heathen man, or persecutor, smite you on one cheek, turn to him the other also. If he compel you to go with him one mile, go two. If he sue thee at the law, and take away thy coat, let him have thy mantle also," &c. &c. These and whatever else of evil treatment they might receive, as *disciples* of Christ, they must, for his sake endure without resistance or resentment. But if in their *citizen* character or civil relations they are defrauded, maligned, or prosecuted, they might, and they did, appeal to Cæsar. They paid *tribute* to civil magistrates that they might protect them ; and, therefore, they might rightfully claim their protection. In this view of the matter, civil magistrates were God's ministers to the Christian "FOR GOOD." And also as God's ministers, they were revengers to *execute wrath* on those who did evil. Therefore, Christians are in duty bound to render to Cæsar what is Cæsar's, and to God what is God's—to reverence, honor, and support the civil magistrate ; and, when necessary, to claim his protection.

But as respects the works peculiar to a soldier, or the prosecution of a political war, they had no command-

ment. On the contrary, they were to live peaceably with all men to the full extent of their power. Their sovereign Lord, the King of nations, is called "THE PRINCE OF PEACE." How, then, could a Christian soldier, whose "*shield*" was faith, whose "*helmet*" the hope of salvation, whose "*breast-plate*" was righteousness, whose "*girdle*" was truth, whose "*feet were shod*" with the preparation of the gospel of peace, and whose "*sword*" was that fabricated by the Holy Spirit, even "*the word of God*"—I say, how could such a one enlist to fight the battles of a Cæsar, a Hannibal, a Tamerlane, a Napoleon, or even a Victoria ?

Jesus said, "All that take the sword shall perish by the sword." An awful warning ! All that take it to support religion, it is confessed, have fallen by it ; but it is to be feared it is not simply confined to that ; for may I not ask the pages of universal history, have not all the nations builded by the sword finally fallen by it ? Should any one say, "Some few of them yet stand," we must respond, All that have fallen stood for a time ; and are not those that now stand just at this moment tottering to their overthrow ? True, we have no doubt it will prove, in the long run, that nations and states founded by the sword shall fall by the sword.

When the Saviour, in his sententious and figurative style, indicating the trials just coming upon his friends, said, "You had better sell your outside garments and buy a sword," one present, understanding him literally, as some of the friends of war still do, immediately responded, "Lord, here are two swords." What did he say ? "It is enough." Two swords for twelve Apostles ! Truly, they are dull scholars who thence infer he meant that they should literally buy two swords to fight with ! When asked by Pilate whether he was king, he responded that he was born to be a king ; but not a king of worldly

type or character. Had he been such a king, his servants would, indeed, have used the sword. But his kingdom neither came, nor stands, by the sword. When first announced as a king by the Jewish Prophets, more than seven centuries before he was born, the Spirit said of his reign—“He shall judge among the nations, and decide among many people. And they shall beat their swords to ploughshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more,” Isa. ii. 2-4. Two Prophets almost describe it in the same words. Micah, as well as Isaiah, saith—

“Out of Zion shall go forth the law,
And the word of Jehovah from Jerusalem,
And he shall judge among many people,
And decide among strong nations afar off;
And they shall beat their swords into ploughshares,
And their spears into pruning-hooks;
Neither shall they any longer learn war:
But they shall sit every man under his vine
And under his fig-tree, and none shall make him
afraid;

For the mouth of Jehovah of hosts hath spoken it.”

Such was, according to prophecy, and such is, according to fact, the native influence and tendency of the Christian Institution. Decidedly, then, the spirit of Christianity is essentially pacific.

There is frequently a multiplication of testimony for display rather than for effect. And, indeed, the accumulation of evidence does not always correspondingly increase its moral momentum. Nor is it very expedient on other considerations to labor a point which is very generally, if not universally, admitted. That the genius and spirit of Christianity, as well as the letter of it, are admitted, on all hands, to be decidedly “peace on earth, and good will among men,” needs no proof to any one that has ever read the volume that contains it.

But if any one desires to place in contrast the gospel of Christ and the genius of war, let him suppose the chaplain of an army addressing the soldiers on the eve of a great battle,

on performing faithfully their duty, from such passages as the following:—“Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that spitefully use you and persecute you, that you may be the children of your Father in heaven, who makes his sun to rise upon the evil and the good, and sends his rain upon the just and unjust.” Again, in our civil relations, “Recompense to no man evil for evil.” “As much as lieth in you, live peaceably with all men.” “Dearly beloved, avenge not yourselves; but rather give place to wrath.” “If thine enemy hunger, feed him; if he thirst, give him drink.” “Be not overcome of evil, but overcome evil with good.” Would any one suppose that he had selected a text suitable to the occasion? How would the commander-in-chief have listened to him? With what spirit would his audience have immediately entered upon an engagement? These are questions which every man must answer for himself, and which every one can feel much better than express.

But a Christian man cannot conscientiously enter upon any business, nor lend his energies to any cause which he does not approve; and, in order to approve, he must understand the nature and object of the undertaking. Now how does this dictate of discretion, religion and morality bear upon the case before us?

Nothing, it is alleged, more tends to weaken the courage of a conscientious soldier, than to reflect upon the originating causes of wars, and the objects for which they are prosecuted. These, indeed, are not always easily comprehended. Many wars have been long prosecuted, and some have been terminated after many and long protracted efforts, before the great majority of the soldiers themselves, on either side, distinctly understood what they were fighting for. Even in our country, a case of this sort has, it is alleged, very recently occurred.

If, it is presumed, the true and proper causes of most wars were clearly understood, and the real design for which they are prosecuted could be really and distinctly apprehended, they would, in most instances, miscarry for the want of efficient means of a successful prosecution.

A conviction of this sort, some years ago, occasioned an elaborate investigation of the real causes for which the wars of Christendom had been undertaken, from the time of Constantine the Great down to the present century. From the results furnished the Peace Society of Massachusetts, it appeared that, after subtracting a number of petty wars, long since carried on, and those waged by Christian nations with tribes of savages, the wars of real magnitude amounted in all to 286. The origin of these wars, on a severe analysis, appeared to have been as follows :—22 for plunder and tribute—44 for the extension of territory—24 for revenge or retaliation—6 for disputed boundaries—8 respecting points of honour or prerogative—6 for the protection or extension of commerce—55 civil wars—41 about contested titles to crowns—30 under pretence of assisting allies—23 for mere jealousy of rival greatness—28 religious wars, including the crusades—*not one for defence alone*; and certainly not one that an enlightened Christian man could have given one cent for, in a voluntary way, much less have volunteered his services or enlisted into its ranks.

If the end alone justifies the means, what shall we think of the wisdom or the justice of war, or of the authors and prominent actors of these scenes? A conscientious mind will ask, Did these 286 wars redress the wrongs, real or feigned, complained of? Did they in all cases, in a majority of the cases, or in a single case, necessarily determine the right side of the controversy? Did they punish the guilty, or the more guilty, in the ratio of

their respective demerits! No one can—indeed, no one will, contend that the decision or termination of these wars naturally, necessarily, or even probably, decided the controversy so justly, so rationally, so satisfactorily as it could have been settled in any one case of the 286, by a third or neutral party.

War is not now, nor was it ever, a process of justice. It never was a test of truth—a criterion of right. It is either a mere game of chance, or a violent outrage of the strong upon the weak. Need we any other proof that a Christian people can, in no way whatever, countenance a war as a proper means of redressing wrongs, of deciding justice, or of settling controversies among nations? On the common conception of the most superficial thinkers on this subject, not one of the 286 wars which have been carried on among the “Christian nations” during 1500 years was such as that an enlightened Christian man could have taken any part in it—because, as admitted, not one of them was for defence alone; in other words, they were all aggressive wars.

But to the common mind, as it seems to me, the most convincing argument against a Christian becoming a soldier may be drawn from the fact that he fights against an innocent person—I say an innocent person, so far as the cause of the war is contemplated. The men that fight are not the men that make the war. Politicians, merchants, knaves, and princes cause or make the war, declare the war, and hire men to kill for them those that may be hired on the other side to thwart their schemes of personal and family aggrandizement. The soldiers on either side have no enmity against the soldiers on the other side, because with them they have no quarrel. Had they met in any other field, in their citizen dress, other than in battle array, they would, most probably, have not only inquired after the welfare of each

other, but would have tendered to each other their assistance if called for. But a red coat or a blue coat, a tri-colored or a two-colored cockade, is their only introduction to each other, and the signal that they must kill, or be killed ! If they think at all, they must feel that there is no personal alienation, or wrong, or variance between them. But they are paid so much for the job—and they go to work, as the day-laborer, to earn his shilling. Need I ask how could a Christian man thus volunteer his services, or hire himself out for so paltry a sum, or for any sum, to kill to order his own brother man who never offended him in word or deed ? What an infatuation ! What consummate folly and wickedness ! Well did Napoleon say—"War is the trade of Barbarians ;" and his conqueror, Wellington—"Men of nice scruples about religion have no business in the army or navy." The horrors of war only enhance the guilt of it ; and these, alas ! no one can depict in all their hideous forms.

By the "horrors of war," I do not mean the lightning and the thunder of the battle-field—the blackness and darkness of those dismal clouds of smoke, which, like death's own pall, shroud the encounter ; it is not the continual roar of its cannon, nor the agonizing shrieks and groans of fallen battalions—of wounded and dying legions ; nor is it, at the close of the day, the battle-field itself, covered with the gore and scattered limbs of butchered myriads, with here and there a pile, a mountain heap of slain heroes in the fatal pass, mingled with the wreck of broken arms, lances, helmets, swords, and shattered fire-arms, amidst the pavement of fallen balls that have completed the work of destruction, numerous as hailstones after the fury of the storm ; nor, amidst these, the sight of the wounded lying upon one another, weltering in their blood, imploring assistance, importuning an end of their woes by

the hand of a surviving soldier, invoking death as the only respite from excruciating torments. But this is not all, for the tidings are at length carried to their respective homes. Then come the enduring wail of widows and orphans—the screams and the anguish of mothers and sisters deprived for ever of the consolations and hopes that clustered round the return of those so dear to them, that have perished in the conflict.

But even these are not the most fearful desolations of war. Where now are the 200,000 lost by England in our revolutionary war ?—the 70,000 lost by her at Waterloo and Quatre Bras ?—the 80,000 at Borodino ?—the 300,000 at Arbela ?—or where the 15,000,000 Goths destroyed by Justinian in twenty years ?—the 32,000,000 by Jenghiz Khan in forty-one years ?—the 60,000,000 slain by the Turks ?—the 80,000,000 by the Tartars, hurried away to judgment in a paroxysm of wrath, amid the fury of the passions ? What can we think of their eternal destiny !* Besides all these, how many have died in captivity ! How many an unfortunate exile or captive might, with a French prisoner, sing of woes like these, or even greater !

"I dwelt upon the willowy banks of Loire:
I married one who from my boyish days
Had been my playmate. One morn, I'll ne'er forget,
While choosing out the fairest twigs
To warp a cradle for our child unborn,
We heard the tidings that the conscript lot
Had fallen on me. It came like a death knell!
The mother perished ; but the babe survived ;
And, ere my parting day, his rocking couch
I made complete ; and saw him, sleeping, smile,
The smile that played erst on the cheek of her
Who lay clay-cold. Alas ! the hour soon came
That forced my fettered arms to quit my child ;
And whether now he lives to deck with flowers
The sod upon his mother's grave, or lies
Beneath it by her side, I ne'er could learn.
I think he's gone : and now I only wish
For liberty and home, that I may see,
And stretch myself and lie upon their grave !"

But these, multiplied by myriads, are but specimens of the countless

* "War, a Destroyer of Souls," a Tract of the Peace Society.

millions slain, the solitary exiles, the lonely captives. They tell the least portion of the miseries of war. Yet even these all say to the Christian, how can you become a soldier?—how countenance and aid this horrible work of death?

For my own part, and I am not alone in this opinion, I think that its moral desolations cap the climax of the horrors of war. And amongst these, I do not assign the highest place to the vulgar profanity, brutality, and debauchery of the mere soldier, the professional and licensed butcher of mankind, who, for his eight dollars a month, or his ten sous per day, hires himself to lay waste a country, to pillage, burn, and destroy the peaceful hamlet, the cheerful village, or the magnificent city; and to harass, wound, and destroy his fellow-man, for no other consideration than his paltry wages, his daily rations, and the infernal pleasure of doing it, anticipating hereafter “the stupid stares and loud huzzas” of monsters as inhuman and heartless as himself. And were it not for the infatuation of public opinion and popular applause, I would place not far from him, as no less to be condemned, though more admired, the vain and pompous volunteer, who for his country, “right or wrong,” hastens to the theatre of war for the mere plaudits of admiring multitudes, ready to cover himself with glory, because he has aided an aspirant to a throne, or paved the way to his own election to reign over an humbled and degraded people.

I make great allowance for false education, for bad taste, for the contagion of vicious example; still I cannot view those deluded by such sophistry, however good their motives, as deserving anything from contemporaries or posterity, except their compassion and forgiveness. Yet behold its influence on mothers, sisters, and relatives—note its contagion, its corruption of public taste. See the softer sex allured, fascinated with

the halo of false glory thrown around these worshipped heroes! See them gazing with admiration on the “tinsel-trappings,” the “embroidered ensigns” of him whose profession it is to make widows and orphans by wholesale! Sometimes their hands are withdrawn from works of charity to decorate the warrior’s banners, and to cater to these false notions of human glory! Behold, too, the young mother arraying her proud boy “with cap and feather, toyed with a drum and sword, training him for the admired profession of a man-killer!”

This is not all. It is not only at home, in the nursery and infant school, that this false spirit is inspired. Our schools, our academies, our colleges echo and re-echo with the fame of an Alexander, a Cæsar, a Napoleon, a Wellington. Forensic eloquence is also full of the fame of great heroes, of military chieftains, of patriotic deliverers, whose memory must be kept for ever verdant in the affections of a grateful posterity, redeemed by their patriotism, or rescued from oppression by their valour.

The pulpit, too, must lend its aid in cherishing the delusion. There is not unfrequently heard a eulogium on some fallen hero—some church service for the mighty dead, thus desecrating the religion of the Prince of Peace, by causing it to minister as the handmaid of war. Not only prayers are offered up by pensioned chaplains on both sides of the field, even amid the din of arms; but, Sabbath after Sabbath, for years and years, have the pulpits on one side of a sea or river, and those on the other side, resounded with prayers for the success of rival armies, as if God could hear them both, and make each triumphant over the other, guiding and commissioning swords and bullets to the heads and hearts of their respective enemies!

And not only this; but even the churches in the Old World, and some-

times in the New, are ornamented with more military heroes than saints—Generals, Admirals, and Captains, who “gallantly fought” and “gloriously expired” in the service of their country. It is not only in Westminster Abbey or in St. Paul’s that we read their glory, and see their statues; but even in some of our own cities we find St. Paul driven out of the church to make room for Generals and Commodores renowned in fight. And last of all, in consummation of the moral desolation of war, we sometimes have an illumination—even a thanksgiving, rejoicing that God has caused ten or twenty thousand of our enemies to be sent down to Tartarus—and has made myriads of widows and orphans at the bidding of some chieftain, or of some aspirant to a throne.

But it would be long to tell the inconsistencies of the present Christian world on this single subject of war, or to trace to their proper fountains the general misconceptions of the people on their political duties, and that of governments. This would be the work of volumes—not of a single address. The most enlightened of our ecclesiastic leaders seem to think that Jesus Christ governs the nations as God governed the Jews. They cannot separate, even in this land, the Church and State. For yet they ask for a Christian national code.

If the world were under a politico-ecclesiastic King or President, it would, indeed, be hard to find a model for him in the New Testament. Suffice it to remark, that the church, and the church only, is under the special government and guardianship of our Christian King. The nation, or those not in the church, not owning Jesus Christ, he owns not them; he leaves them to themselves to make their own institutions, as God anciently did all nations but the Jews. He holds them in abeyance; and, as in Providence, so in government, he makes all things work together for the good of his people, restrains the wrath of their ene-

mies, turns the counsels and wishes of kings as he turns the rivers; but never condescends to legislate for the bodies of men, or their goods and chattels, who withhold from him their conscience and their hearts. He announces the fact that it is by his permission, not always with his approbation, that kings do reign and that princes decree justice, and commands his people politically to obey their rulers and to respect the ordinance of kings, that “they may lead quiet and peaceable lives, in all godliness and honesty.” And where the Christian gospel comes to kings and rulers, it addresses them as men in common with other men, commanding them to repent of their sins, to submit to his government, and to discharge their relative duties according to the morality and piety inculcated in his own code. If they do, they are a blessing to his people, as well as an honor to themselves. If they do not, he will hold them to a reckoning as other men, from which there is neither escape nor appeal. What Cowper says is as true of kings as of their subjects—

“War is a game that, were their subjects wise,
Kings would not play at.”

For, were both kings and people wise, wars would cease, and nations would learn war no more.

But how are all national disputes to be settled? Philosophy, history, the Bible teach—that all disputes, misunderstandings, alienations, are to be settled, heard, tried, adjudicated by impartial, that is, by disinterested umpires. No man is admitted to be a proper judge in his own case. Wars never make amicable settlements, and seldom, if ever, just decisions of points at issue. We are obliged to offer preliminaries of peace at last. Nations must meet by their representatives, stipulate and re-stipulate, hear and answer, compare and decide.

In modern times we terminate hostilities by a treaty of peace. We do not make peace with powder and

lead. It is done by reason, reflection, and negotiation. Why not employ these first? But it is alleged that war has long been, and must always be, the *ultima ratio regium*—the last resort of those in power. For ages a Father Inquisitor was the strong argument for orthodoxy; but light has gone abroad, and he has lost his power. Illuminate the human mind on this subject also, create a more rational and humane public opinion; and wars, too, will cease.

But it is alleged all will not yield to reason or justice. There must be compulsion. Is war the only compulsory measure? Is there no legal compulsion? Must all personal misunderstandings be settled by the sword?

Why not have a *by-law-established Umpire*? Could not a united National Court be made as feasible and practicable as a United States Court? Why not, as often proposed, and as eloquently, ably, and humanely argued by the advocates of peace, have a Congress of Nations and a High Court of Nations, for adjudicating and terminating all international misunderstandings and complaints, redressing and remedying all wrongs and grievances?

There is not, as it appears to me, a physical or a rational difficulty in the way. But I do not now argue the case; I merely suggest this expedient, and will always vote correspondingly, for reasons as good and as relevant, as I conceive them to be humane and beneficial.

To sum up the whole, we argue—

I. The right to take away the life of the murderer does not of itself warrant war, inasmuch as in that case none but the guilty suffer; whereas in war the innocent suffer not only with, but often without the guilty. The guilty generally make war and the innocent suffer the consequences.

II. The right given to the Jews to wage war is not vouchsafed to any other nation; for they were, under a theocracy, and were God's sheriff to punish nations: consequently no Christian can argue from the wars of the Jews in justification or in ex-

tenuation of the wars of Christendom. The Jews had a divine precept and authority: no existing nation can produce such a warrant.

III. The prophecies clearly indicate that the Messiah himself would be "THE PRINCE OF PEACE," and that under his reign "wars should cease," and "nations study it no more."

IV. The gospel, as first announced by the angels, is a message which results in producing "peace on earth and good will among men."

V. The precepts of Christianity positively inhibit war—by showing that "wars and fightings come from men's lusts" and evil passions, and by commanding Christians to "follow peace with all men."

VI. The beatitudes of Christ are not pronounced on patriots, heroes, and conquerors; but on "peace makers," on whom is conferred the highest rank and title in the universe—"Blessed are the PEACE-MAKERS, for they shall be called THE SONS OF GOD."

VII. The folly of war is manifest in the following particulars:—

1st. It never can be the criterion of justice or a proof of right.

2nd. It can never be a satisfactory end of the controversy.

3rd. Peace is always the result of negotiation, and treaties are its guarantee and pledge.

VIII. The wickedness of war is demonstrated in the following particulars:—

1st. Those who are engaged in killing their brethren, for the most part, have no personal cause of provocation whatever.

2nd. They seldom, or ever, comprehend the right or the wrong of the war. They, therefore, act without the approbation of conscience.

3rd. In all wars, the innocent are punished with the guilty.

4th. They constrain the soldier to do for the state that, which, were he to do in his own case, the state would condemn him to death.

5th. They are the pioneers of all other evils of society, both moral and physical. In the language of Lord Brougham—"Peace, peace, PEACE! I abominate war as unchristian. I hold it the greatest of human curses. I deem it to include all others—violence, blood, rapine, fraud, everything that can deform the character, alter the nature, and debase the name of man." Or, with Joseph Bonaparte—"War is but organized barbarism—an inheritance of the savage state." With Franklin I, therefore, conclude, "There never was a good war, or a bad peace."

No wonder, then, that for two or three centuries after Christ, all Chris-

tians refused to bear arms. So depose Justin Martyr, Tatian, Clemens of Alexandria, Tertullian, Origen, &c.

In addition to all these considerations, I farther say, were I not a Christian, as a political economist I would plead this cause. Apart from the mere claims of humanity, I would urge it on the ground of political economy.

Give me the money, I would say, that has been spent in wars, and I will clear up every acre of land in the world that ought to be cleared—drain every marsh—subdue every desert—fertilize every mountain and hill—and convert the whole earth into a continuous series of fruitful fields, verdant meadows, beautiful villas, hamlets, towns, cities, standing along smooth and comfortable highways and canals, in the midst of luxuriant and fruitful orchards, vineyards, and gardens, full of all fruits and flowers, redolent, and rich, and beautiful, with all that pleases the eye and regales the senses of man. I would found, furnish, and endow as many schools, academies, and colleges, as would educate the whole human race—build meeting-houses, public halls, lyceums, and furnish them with libraries adequate to the wants of a thousand millions of human beings.

Beat your swords into ploughshares, your spears into pruning-hooks—convert your war-ships into missionary packets—your arsenals and munitions of war into Bibles, school-books, teachers, and professors of literature, science, and art; and then ask—What would be wanting on the part of man to “make the wilderness and solitary place glad”—to cause “the desert to rejoice and blossom as the rose”—to make our hills “like Carmel and Sharon,” and our valleys as the “garden of God?” All this being done, I would doubtless have a surplus for some new enterprise.

On reviewing the subject, only in the few points that I have made, and

with the comparatively few facts that I have collected, I must confess that I both wonder at myself, and am ashamed to think that I have not spoken out my views, nor ever before written an essay on this subject. True, I had, indeed, no apprehension of ever again seeing, or even hearing of a war in the United States. It came upon me so suddenly, and it so soon became a party question, that, preserving as I do, a strict neutrality between party politics, both in my oral and written addresses on all subjects, I could not for a time decide whether to speak out or be silent. I finally determined not to touch the subject until the war was over. Presuming that time to have arrived, and resolving that my first essay from my regular course, at any foreign point, should be on this subject; and no other reason whatever, has been the occasion of my now calling your attention, ladies and gentlemen, to the subject. I am sorry to think—very sorry, indeed, to be only of the opinion, that probably even this much published by me some three years, or even two years ago, might have saved some lives that have been thrown away in the desert—some hot-brained youths,

“Whose limbs, unburied on the shore,
Devouring dogs or hungry vultures tore.”

We have all much interest in the question—we can all do something in it, and it is every one's duty to do all the good he can. We must create a public opinion on this subject. We should inspire a pacific spirit, and show off on all proper occasions the chief objections to war. In the language of the eloquent Grimke, we must show that “the great objection to war is not so much the number of lives and the amount of property it destroys, as its moral influence on nations and individuals. It creates and perpetuates national jealousy, fear, hatred, and envy. It arrogates to itself the prerogative of the Creator alone, to involve the innocent multitude in the punishment of the guilty

few. It corrupts the moral taste, and hardens the heart—cherishes and strengthens the base and violent passions—destroys the distinguishing features of Christian charity, its *universality* and its *love of enemies*—turns into mockery and contempt the best virtue of Christians, *humility*—weakens the sense of moral obligation—banishes the spirit of improvement, usefulness, and benevolence, and inculcates the horrible maxim that murder and robbery are matters of state expediency.”

Let every one, then, who fears God and loves man, put his hand to the work, and the time is not far distant, when—

“No longer hosts encount’ring hosts
Shall crowds of slain deplore;
They’ll hang the trumpet in the hall,
And study war no more!”

A. C.

THE QUESTIONS OF THE PRESENT AGE,

CONSIDERED IN THEIR RELATION TO
DIVINE TRUTH.

NO. III.—THE STATE CHURCH.

(Continued from page 450.)

THE principle in human nature upon which the promulgation of Christianity depended, was that of proselytism—that principle itself being composed of two other elementary principles, social affection and natural communicativeness. The proselyting principle exists in every heart, and works with undeviating and indestructible power. The universal workings of the human soul, from primæval times to the present hour, have demonstrated the existence of this principle. The Fire-worshipper, the Priest of Isis, the Buddhist, the Brahmin, the Pythagorean, the Platonist, the Gnostic—these, and all associations of men in ancient times, have shown by their endeavours to spread their doctrines, that their souls were animated by the proselyting principle. And in later times, the Mahometan, the Catholic,

the Protestant, whatever his designation—all these, too, have shown by their acts, that this very principle held dominion over them. Nor is it confined to the natural religious feelings of man. Examine the history of all systems, purely social and political, and it will be seen that men, whether they be the disciples of Communism, as taught by the dreaming Fourier, the earnest-hearted and quixotic Robert Owen, or the asinine and unprincipled Louis Blanc—whether they be St. Simonians, or even benighted and unintellectual atheists—all, whoever they be, have been intensely animated by the principle of proselytism. This principle, therefore, has an existence.

THE DESIGN OF THIS PRINCIPLE.

The Diving Being, when he made man’s soul, foresaw its liability to strange and fearful wanderings from the prescribed path. He saw that before the cycle of human existence was completed, there would be unnumbered millions of souls passing through the world; and that if the whole, or any portion of these, were to be preserved in purity, the knowledge of His existence, nature, and attributes, must be transmitted from one generation to another. He, therefore, implanted in the first man Adam, a faculty, or rather a desire adapted to his future destiny—He created in the soul of man a proselyting faculty, which faculty itself is composed, as we have before stated, of social affection and natural communicativeness, the former principle being the *motive*, and the latter the *means*—the two principles combined effecting one result, *conversion* to certain articles of faith, good, bad, or indifferent, as their nature may be.

THE DEVELOPMENT OF THIS PRINCIPLE, INDEPENDENT OF RELIGIOUS FAITH.

Man being destined for a social state, the Divinity implanted in his nature *social affections*, which prompt him, when in a healthy state of mind,

to seek for companionship in his thoughts and feelings—to seek the fellowship of kindred souls. That man has naturally strong social affections when in a healthy state of mind, is evident from the fact that the first indications of insanity are a morbid love of solitude, and a general dislike to the presence of human beings. This is true with regard to his affections, considered as existing in the heart, without any reference to the operations of the mind.

We can see this elementary principle of proselytism working in man's mental operations, though we are generally unconscious of it, as influencing our own judgment.

Man, with regard to the opinions he holds independently of any higher faith, strives for converts to those opinions, because each convert is, in his eyes, an additional guarantee for the correctness and reasonableness of those opinions. We have often seen this principle working in the minds of Atheists, who, when hard pressed for arguments, have adduced as *evidence* of the truth of their convictions, the so-called conviction of Voltaire—and very dishonestly, too, for Voltaire was not an Atheist, though he hated priestcraft. We have often heard these same men attempt to prove that Christianity is a system fraught with evils, the evidence they adduced being the immoral conduct of some of its votaries. Now, though this be a very ridiculous method of proof, these Atheists were only unconsciously exercising a mental habit which God had implanted in them for wise and future purposes. The social affections and reason were to work in unison, the one influencing the other. We remember reading an affecting instance of the moral and intellectual character of an individual being regarded as the guarantee for the truth of his doctrine. A Spanish priest had embraced the Reformed doctrines, and, impelled by the inward working of the proselyting principle, sought to

implant the same faith in the minds of his two sisters, and succeeded. Shortly afterwards he and his sisters were seized by the Inquisition: the priest was condemned to immediate death, but his sisters were offered their lives on condition of recantation. "No," said they, "we will not deny our faith, for our [brother was too good to deceive us, and too wise to be mistaken:]" so they died. Social affection here worked out its especial purpose. God himself has recognized the existence of the *mental habit* we have mentioned, inasmuch as our Elder Brother is too good to deceive us, for he was perfect—sinless without guile: he is too wise to be mistaken, for he is the Incarnate Word, the Fountain of all Truth, the Creator of the Human Soul.

The second element which composes the proselyting principle is *communicativeness*. In the heart of every sane mind, there dwells a desire of communicating its thoughts and feelings, especially if they be joyous—sorrow and gloom being causes of silence and retirement. It is an attribute of man that he desires to communicate to his fellow-man his thoughts rather than his feelings. It is natural, for the foresight of his nature warns him not to disclose to others the channel in which glides the full stream of feeling; for those to whom he has disclosed this great secret, may become either his opponents or his enemies. Hence it is only to those in whom he especially trusts, but more especially to woman, either as his wife or the chosen of his heart, that he reveals the inner springs of action—the impulsive feeling, which is alike the source of weakness and majestic strength—that she may reciprocate that confidence—that in her he may behold his own soul reflected, as in a crystal mirror: there has been given by God to woman an earnest desire to reveal her feelings rather than her thoughts, so that they two may become one soul.

It is true that there are some who, like Delilah, make use of that trust only to betray and destroy; but they are very rare, and do not check that general confidence in woman's truth, for love (one of whose beautiful attributes is to think no evil) whispers that this is not the parasite which destroys, but rather the vine which will adorn the tree that gives it shelter and a portion of its own strength.

But there is another reason for woman possessing a larger portion of communicativeness: it is that to her is committed the care, the instruction of the young soul.

When the world received from the uttered word of God the command to begin its untiring course, the stars sang together—the spheres in their motion became one grand choir, from which proceeded the hymn of nature, and to the Eternal Throne there arose

“The deep music of the rolling world,
Kindling within the strings of waved air
Æolian modulations.”

And from the Sons of God—the Archangel, the Cherubim, the Seraphim—

“The glad cry sounded, swelling to His praise,
Who thus had cast another sparkling gem,
Little, but beautiful, amid the crowd
Of splendours that enrich his firmament.”

If such be the joyous chorus over the birth of a fair young world, shall there be joy over the birth of a young soul? Will not rather the angelic voices be hushed? Will not their radiant wings be folded, as they watch in solemn suspense its entrance into the world? It *may* be higher and holier than they—it *may* gaze with steadfast eye on Him whom they only know by their power and love, and whose presence is alone declared to them by that voice of still and awful sweetness—it *may*, in its holy and happy course, show them another evidence of divine wisdom, causing their harp-strings to wake again: or it *may* be a lost, a condemned soul! and therefore are their voices hushed,

and their harps silent, as they watch its entrance through the gates of life. That young soul is purer and more transparent than the marble of Pentelious; and yet, like that marble, the hand of the sculptor must give it a form. As the sculptor to the marble, is the mother to her infant's soul: she may chisel it till it be like the Sun-God, radiant in beauty: she may render it as robust and colossal as the fabled Hercules, or brutish and lascivious as a Satyr; and therefore has she been gifted with a deeper love of the pure and beautiful—for she, unlike the sculptor, carves for eternity, and not for time: her statue will be immortal.

And this principle of communicativeness works with a constant power in every human heart, particularly if any glad-tidings are to be told. Does not every man know that his first impulse is to communicate to some friend or relation anything which affects him with peculiar pleasure? Every man's personal experience answers that it is so. It was the voice of nature which spoke when the Apostles Peter and John answered the threats of the Jewish rulers in these words—“We cannot but speak the things we have seen and heard.” No, nor can any other Christian!

We have now shown the nature, design, and manifestation of the proselyting principle—we have shown the united characteristics and effects of the component elements of proselytism, social affection and natural communicativeness. We shall now show their application in the propagation of Christianity.

Christianity gave to man every thing which the nobler faculties of his soul desired. The Roman or Grecian might be so filled with pure and noble feelings, as to love Nature for her own sake; but even then he was consumed by doubt and anxiety—he felt that he was perhaps wasting the joys of life in abstaining from sensual pleasures, and he became filled either

with pride as he contemplated his own moral superiority, or else with moody discontent at the limited portion of his spiritual knowledge. But Christianity giving assurance of eternal life, would not the Roman father who beheld his sons (in whom, perhaps, were seeds of great and noble virtues) rushing into vice from sheer recklessness and indifference, obeying every wild impulse and wayward desire—would not this man, when converted to the faith, proclaim to those sons the “glad tidings” of an eternal pleasure that would never cloy?—of an Eden of such ecstatic bliss, that every revolving age would but give the soul an enlarged capacity of enjoyment? Would not every motive of which man is susceptible impel him to proclaim the same heart-gladdening truths to his own children? Would not the Christian wife strive to convert her heathen husband to the same faith, in order that he, whom she regarded as the greatest treasure the wide earth contained, might dwell with her in a home where, divested of all earthly passion, the purer, the divine part of love would alone survive? Would she not be an eloquent and indefatigable preacher of the gospel? Where is the heart that would not do likewise? The Roman Polytheism taught that the infant which died before its young mind had blossomed, was destined for hell. Would not the heart of a bereaved mother thrill with anguish, that her babe was doomed to such a fearful fate? But when she believed that Teacher who said, “Of such are the kingdom of heaven”—how her heart would overflow with joy! Would not the common sympathies of our nature cause her to communicate to others the principles of that faith which says, that when the harvest of the earth is ripe, the sheaf of kindred hearts shall be bound up again?—or when the poor slave whose life was one continuance of toil, and misery, and degradation, heard that in Christ

ALL were free, that his soul was as precious as his master's, that he, if he denied all ungodliness and worldly lusts, should yet wear an eternal crown—would not he communicate to his fellow-sufferers the glad-tidings that their souls were free—that there was a just God, who regarded no man's pecuniary or political privileges, who alone regarded the pure heart, the consecrated mind?—would not this ever be the subject of his discourse? Such were the applications and working of the proselyting principle in those days. And the same faculties are in existence in the human soul now. Christianity was, and is, in harmony with human nature. We have shown that it depended for propagation on a faculty which exists in the human mind, independently of any leave asked from, or given by, “King, Lords, and Commons”—we have shown that every principle of our nature prompts us to communicate the Christian truths to those whom we love—we have shown that an unvarying and ever-working impulse, causes man to communicate the Christian truths to those who are only bound to him by the common tie of humanity; and when we have shown the *means* and *method* of the instruction and government of the Christian church in its congregational capacity, the evidence that Christianity depends not for any part of its success on Acts of Parliament—this evidence will be full and complete.

J. G. L.

(To be continued.)

OPINIONISM.

THERE is a growing taste for *opinionism* in the ranks of reformation. This has ever been the harbinger of schism, the forerunner of all discord, vain jangling, and bad feeling amongst all classes of religionists. It has, indeed, ever been the plague of Christendom. I have therefore resolved to be clearly and fully understood on this

subject ; and shall be at pains to define this new name of an ancient pest, with all perspicuity and precision.

And first let me ask, What is an *opinion*? "*Persuasion without proof*," say some of our lexicographers. It is a speculation built on probable evidence. It is neither knowledge nor faith ; but, in the absence of these, it is an inference, a conclusion to which the mind inclines or assents according to its information and modes of reasoning. As vision puts an end to faith, and fruition to hope, so knowledge and belief put an end to opinion. *Knowledge* is our experience ; *faith*, our assurance of the experience of others ; and *opinion*, our persuasion of the probability of a matter which we neither know nor believe. In one sentence, then, knowledge is the certainty of our own experience ; faith, the certainty of the experience of other persons ; opinion, the probability of our own reasonings. I *know* that honey is sweet ; I *believe* that William IV. is dead ; and I *am of opinion* that the North American Indians are of Abraham's extraction.

An *opinionist* is one fond of opinions, but especially of his own. Opinionism, then, it may be presumed, is fondness for opinions. But that I may meet the exigency of the crisis and give a proper latitude to this term, I hereby define *opinionism* to be, *the liberty of propagating one's own opinions*.

Some of our correspondents suppose *opinionism*, as thus defined, to be an element, an essential part of Christian liberty ; and if any restrictions should be imposed upon their benevolent efforts to propagate whatever comes into their heads, they instantly complain of an infringement of their rights. It is not long since we have been blamed by some for not opening our pages to the propagation of certain opinions, and thereby have incurred the censure of not paying a proper regard to the rights of others.

But we do not admit the right : for if this be a Christian right, it is an equal and an inalienable right. Now if the liberty of propagating one's own opinions be the right of a Christian, then every man, woman, and child in Christ's church has a right to propagate his or her opinions, and to complain if that right be not respected by all the Christian community. And as there is no restriction as to the number or magnitude of subjects on which opinions may be formed, there can be no limitation of the number of opinions that may be offered for adoption or propagation ; and thus the whole earthly pilgrimage of the church may be occupied in the discussion of such opinions.

Again, if such be the right of all, it is the *duty* of all to listen and judge ; for all Christian rights oblige to corresponding duties. If only one person in a church has a right to propagate his opinions, it is the duty of all the rest to listen to him ; for that the very nature of the right implies. But if all have the right in question, then all are obliged in turn to propagate his own opinion on any one or all of the ten thousand topics on which a person may form an opinion : for be it observed, the dominions of opinion are larger than the dominions of knowledge and faith united.

We are therefore rationally and religiously compelled to deny any such right. *It is not the right of any one citizen of Christ's kingdom to propagate any opinion whatever, either in the public assembly or in private* ; consequently it is not the duty of all, nor of any one, to listen to an opinionist in his efforts to dogmatize or establish his opinions. This is an important point, and we state it confidently and boldly.

Opinions in religion can have no authority. Precepts, promises, and threatenings, sanctioned by Omnipotence, are the weapons of the Holy Spirit. Men may form opinions and walk by them on all subjects of mere

temporal concern, in the absence of Divine Revelation. But to walk by opinions rather than faith, or in opposition to faith, is effectually to make the Book of God of no authority. Moreover, in the decisions of that volume, he that propagates an opinion and seeks to attach persons to it, or to himself on account of it, is a factionist in embryo, in infancy, or in manhood.

Unless this matter, is better understood it will fare with us as with Presbyterians, Methodists, Baptists, and other religious communities. We shall be broken to pieces as well as they. It is owing to the patience of contradiction and the great good sense of some of our more intelligent brethren, that schisms have not already appeared amongst us under the assumption that every Christian has a right to propagate his opinions. While it is conceded that on some matters we have all liberty to form opinions, and, if asked for them, to express them; we must regard this as very different from the right to propagate our speculations, instead of practising the precepts of the gospel.

There are two things hard to be uttered:—The first is, "I have erred;" the second, "I am ignorant." A haughty spirit, rather than say the former, will frame many an excuse for himself; and rather than acknowledge the latter, he will advance many a speculation. Yet it is both piety and wisdom to acknowledge an error, when guilty; and, in the absence of revelation clear and explicit, it is our privilege to be ignorant and to acknowledge it!

Some of our brethren to this very hour, cannot perceive the difference between what is faith and what is opinion. Even one of our much-valued correspondents, who writes many excellent things, seems to have been off his guard and to have fallen palpably into the same error. We shall quote a recent letter of his from the "*Primitive Christian*," as a text,

because we expect as much patience and candor from brother Winans as from any other brother:—

"*Dear Brother Shepard.*—In spite of all that has been said to the contrary, I find that differences in opinion still continue to alienate brethren, and that in some sense opinion is made the bond of union. This state of things exists to a greater extent than we are fully aware of, and it is not confined to the illiterate, but extends through all grades of intelligence. Therefore, there is evidently a fault among us; for while we teach that all men have the right to think and judge for themselves in religious matters, still we condemn them for doing so, provided their conclusion differ from our own. One man thinks there is an intermediate state of consciousness between death and the resurrection; another thinks that all consciousness, and susceptibility of pain or pleasure ceases at death. One man thinks there are three resurrections of the dead spoken of in the Scriptures; one past, including the saints who died in the faith, preceding the coming of the Messiah; another, of the saints who die in the faith between the first and second comings of Christ; and another of all the dead both great and small, who never heard of a Saviour; this last to take place at the end of the next dispensation or millennium. Another thinks there is but one resurrection of the dead, which immediately precedes the judgment. Another thinks that the spirits of those who die go immediately to heaven or hell, and that their bodies follow at the resurrection. And another thinks that the wicked are not raised at all; or he divides them into two classes, such as have heard the Prophets or Apostles, or both, and such as have not heard either—the former of which will be raised and the latter not. And another thinks that there is no such thing as the spirits of men separate from their bodies.

"But all of these men believe the testimony of God relative to his son Jesus Christ, and are willing to obey him in all things.

"These things being so, they should cease to speak evil of one another, and not corrupt their good manners by calling each other ugly names.

"Affectionately yours,
"M. WINANS."

This letter is surely sufficiently latitudinarian for the taste of this generation. But is it not loose in all its joints, and halt into the bargain? "The right to think and judge for themselves in religious matters," is

here confounded with "the right to propagate one's own opinions." These are very different matters—The right to think and judge for one's self respects not opinions, but faith, precepts, promises, and threatenings. We do not condemn any one for thinking and judging for himself on faith and duty ; but we do dissent from him, and perhaps, censure him too, who insists upon propagating his own opinions as aforesaid.

But our principal objection to this letter is, that it confounds opinion and faith. One man thinks, another man thinks, &c. And what do they think ? "One man *thinks* there will be a resurrection of all the dead, both small and great !" and another "*thinks* that the wicked are not raised at all !" &c. Yes, indeed, one man thinks there will be no punishment after death, and another thinks that the wicked shall be punished after death ! This is charitable enough ! It is all *I think* and "*he thinks*." But, according to Paul, "there shall be a resurrection of the just and of the unjust ;" and he that *thinks* differently, has erred not in opinion ; but, as Paul says, "he errs concerning the *faith*." So far he denies the faith and contradicts the Apostle. "But all these men," concludes our charitable brother Winans, all these *thinkers*, "believe the testimony of God relative to his son Jesus Christ." Yes ! and one man thinks that sprinkling is as good as dipping, and another thinks that an infant is as proper a subject of baptism as a believing adult ; and one thinks Jesus Christ is a mere man, and another thinks him to be a super-angelic being, and a third thinks him to be the only begotten Son of God, as fully possessed of divinity as his Father ; and so it is all *I think*. No man "believes the testimony of God relative to his son Jesus Christ" who does not believe all that testimony : and it is a part of that testimony that Jesus Christ always spoke the truth. Now to believe the testimony of God,

is to believe the testimony of Jesus ; and Jesus has said, that all that are in the graves shall come forth : they that have done good and they that have done evil ! Are not evil-doers the wicked ? Yet our charitable brother regards him who *thinks* that only some of the dead shall hear Christ's voice and come forth from the grave, as only differing in opinion from himself, who believes on the word of the Son of God, that all the dead shall be raised ! A single specimen is all that we select on the present occasion, to call attention to this point.

In a little time we shall have all the opinions of eighteen centuries under discussion, unless we learn that we have no right nor license to seek to be wise above what is written. But that is not the worst of it. If it be the duty of the present generation to canvas the ten thousand notions of two thousand years, it will equally devolve upon our children and their children, for a thousand generations, to go over the same ground — if, indeed, God would permit this state of things so long to continue.

We must, I repeat it, set our faces against this course, or we will all repent it. The weakest are generally the most dogmatical ; and those who know the least, the most positive and overbearing, and therefore there is no convincing them : nothing to be hoped from strifes of opinions—for the chorus will ever be, "My opinion is as good as thine," and "Am I not as infallible as thou ?"

But we sin against the teaching of the Apostles if we do not abandon this course. Paul enjoins that we "give not heed to *fables*"—"to endless genealogies"—"that he that consents not to the doctrine which is according to godliness, is proud, self-opiniated, doting, or sick about questions, and debates of words ; from which come envy, strife, railing, evil surmisings," &c. "Avoid profane and vain babblings, oppositions of

science falsely so called ; which some professing have erred, not in opinion, but from the faith." He reiterates these precepts in his two epistles to Timothy : " Shun profane and vain babblings, for they will increase to more ungodliness, and their word will eat like a canker. Of this class are Hymeneus and Philetus," (men of science !) " who concerning" opinions ! nay, "*the truth* have erred, saying that the resurrection is past *already*, and have *overthrown the faith of some*." This gives a key to the whole chapter of vain babblings, &c. Hence said the Apostle, " Foolish and *untaught* questions avoid, knowing that they do gender strifes."

These untaught questions are precisely questions about opinions ; and that they do gender strife we have proof from brother Winans, who avows that " differences in opinion" —that is, in untaught questions, when persons became dogmatical of course —"*still continue to alienate brethren*." Paul, it seems, was alienated from Hymeneus and Philetus for affirming an opinion concerning the resurrection being in some sense or in some part already past. It was but an *opinion*, yet it "*overthrew the faith of some*."

I presume it will require a good deal of plain showing to make this matter of *dogmatizing* and of *opinionism* evident to all. We shall, however, devote an essay or two to the subject. I have no doubt but all partyism now in Protestant Christendom, and most of the errors too, grew out of neglect of the scriptures quoted from Paul, and a misunderstanding of *the faith* and of untaught questions.

A. C.

REMARKS ON COMMUNION OF SISTER CHURCHES.

In the article headed " Communion of Sister Churches," in the September *Harbinger*, there are a few remarks which appear to be erroneous, or at least confused. The object of

it is to prove, that the members of Christ's body, or Christians, ought, wherever they may go, to enjoy the fellowship and communion of those who, in that place, belong to the same body ; and that none but such be admitted to these privileges. This, we imagine to have been the aim of the writer, although he seems, from the whole of that article, to confine this freedom of, and this right of communion to, a limited number of Christians, because they belong to the so-called churches of the Reformation.

The expressions *sister churches*, and *sisterhood of churches*, are not found in the Word of God, and are calculated to convey an incorrect idea of what is necessary in the organization of every congregation. These terms were introduced after there had arisen sects and parties in the church of God, and were employed to designate, not those churches founded on a scriptural basis, but such as advocated one class of opinions in opposition to another. But in the present age, when an attempt is being made to return to the primitive order, and to build upon the only sure foundation laid by our Lord, and built upon by his Apostles, care ought to be taken, that no appellation be given either to individuals or to churches, but those bestowed upon them in the New Testament. In the apostolic age, every individual who believed in Jesus, and was baptized into his death, became a member of his body, irrespective of opinions, and was recognized as such by all the holy brethren. To such an one the Apostles, and particularly the Apostle Paul, gave many exhortations to live in harmony, love, and unity with his brethren ; which exhortations have, by some of our brethren, been taken and applied to churches. Hence has arisen that confusion of ideas in which a " sisterhood of churches" is substituted for a brotherhood of saints.

To illustrate this, let us take Paul's

Epistle to the Corinthians. From the introduction, it is evident the Apostle addressed his letter to the members of the congregation at Corinth, individually as well as collectively, and likewise to "all in every place who invoke the name of our Lord Jesus Christ;" and not to a congregation of churches, or representatives of churches. In it he tells them — "Now, you," Corinthians and not — you churches in Corinth or in any given district — "are Christ's body, and members in particular;" and he urges upon them the necessity of filling up each that part in the body which has been assigned him. Observe, it is individuals, and not churches, he styles "members in particular;" and in making use of passages of such a nature, this fact should always be borne in mind.

From the manner in which the extract from ecclesiastical history is introduced, we are inclined to infer that it fully expresses the ideas of the writer, and on it we would make a few observations. As ecclesiastical history is the history of a period in which all the various parties in Christendom have been fighting and devouring each other to establish their own exclusive tenets, it would perhaps have been much better not to have introduced the extract. Even in the days of the apostles, the "mystery of iniquity" had begun to work, and many "Anti-Christ's" had appeared, so that no dependance whatever can be placed on any writing but the Word of God. However, had the extract expressed nothing but what is found there, we should not have so seriously objected to it; but in it there are some ideas nowhere countenanced by the Bible. We can fully comprehend what is meant by "baptism, ordination, expulsion from communion;" but we cannot, with the light of the Scriptures discover where, or by whose authority, "the imposing and removing of censure" are commanded: or who decreed

that "a person under censure in one church, was not" to be "admitted to communion in any other." Of the following facts there can be no doubt: — That, during the first two centuries of the Christian era, many absurd and foolish practices crept into many of the churches; and that, to maintain the "sisterhood of churches" entire, "what was transacted by one, was acknowledged as valid by all the others," as the author of Ecclesiastical History justly observes. Again: we remember no passage in the injunctions Paul gives Timothy or Titus, or, indeed, in the whole of the New Testament, authorising the "bishops, or overseers of particular flocks," to be "recognized as true ministers of Christ by all the churches, and always" to use "due care before and at their ordination, to obtain a recognition of brotherhood in the pastoral office." This "recognition of brotherhood in the pastoral office," seems to have been the foundation of all the clerical and ecclesiastical councils and assemblies which have ever been supplanting Christianity, and tormenting and perplexing the world.

With the arrangement of the church in Nottingham we by no means wish to interfere, as each church has to arrange its own matters, independently of the others: but we cannot refrain from expressing our own opinion, that a private recommendation ought, in very many cases, to be as valuable and as satisfactory to all, as one from the officers of the church.

J. MAIR.

[NOTE.—We have no desire to offer any observations on the communication of Brother Mair. The testimony of two or more to the good character and standing of a brother or sister in connection with any church, is always preferable to the testimony of one individual; especially as some persons, who have been excluded from a Christian church, when removed to a distance, have taken upon themselves to give letters of recommendation to individuals occupying a similar position to that which they sustain. Now if all let-

ters were written and signed by those in office, such gross impositions would be prevented, and much evil thereby avoided among the disciples of the Lord. By this means the factious (for there are, unhappily, factious persons in this, as there were in the apostolic age) and the excluded from every church, would be placed in the unenviable situation, which, by their unhallowed conduct, they had chosen for themselves. We still plead for all letters of recommendation being signed by those in office in the congregation—such testimonials being alike honorable both to the parties by whom they are borne, and the individual to whom they are given—as well as in accordance with the principles of truth and righteousness for which we contend. “In the mouth of two or three witnesses let every thing be established.” The Apostles taught the same things in every church—the same government, discipline, order, and worship under Jesus—the one Lord and King, who is over all, God blessed for ever more. There is no ecclesiastical Chartism or Toryism in the church of God. The following observations, from the pen of A. Campbell, will be found to bear upon the point under consideration.]

ORDER AS RESPECTS SISTER CHURCHES.

EVERY church, like every family, has its own concerns; and while it owes much attention to its own interests, it owes something to the interests and prosperity of its neighbours. In order to the faithful discharge of its relative duties to sister churches, if not for its own sake, it ought for theirs, to keep a record of all its proceedings. In the church record should be enrolled not merely the names of all its members; but the date of their reception, and how received—upon their confession of the Lord in immersion in the presence of the congregation, or upon letter of recommendation from some other church.

If at any time they may have been under censure, and for what offence, ought always to be noted. And if on any occasion they may have been long absent from the church and returned to it again, good order requires that it should be registered. When any

brother migrates and obtains a letter of recommendation, the fact with its date is matter of record: so is the exclusion of a member, with the reasons for which he was excluded.

A little reflection and a small portion of experience will convince the most dull of perception that such a record is necessary in some cases of discipline; in others, to the defence of the reputation of our brethren; a useful expedient to prevent imposition, and always satisfactory to those of upright behaviour. Our experience has furnished so many instances where even the date of a person's admission, rejection, or removal has been requisite either to his own vindication or that of others connected with him; for so few there are who never forget dates and circumstances, or the incidents in the history of a church of even fifty members, that much trouble and dissatisfaction, and some damage have been incurred for the want of such vouchers.

No person ought to be received from another church without either oral or written testimony of his good standing. The gospel had been preached but for a few years, till the Apostles themselves found it necessary to give letters of recommendation to those worthy of the confidence of the brethren. Even some of the Epistles extant contain within them letters of recommendation. Paul's letter to Philemon is a beautiful specimen of a Christian letter of introduction.

In order to the purity of the Christian profession and the harmony of churches, when a member is excluded from one church by a solemn vote of the brethren, no other church can consistently receive him, while lying under such censure. He can only be restored on repentance by and with the consent of the congregation that excluded him: for should a sister church receive an excluded member, it would, in fact, be assuming an authority over the other churches, and

reversing the decision of the church that excluded him, and that, too, on ex-parte testimony. It would also be offering a gross indignity to the excluded church, which she could brook, but by the sacrifice of her own reputation for good sense and good manners.

In the occasional communion of the brethren of sister churches, where it is not frequent, and the members are not intimately acquainted with each other, an invitation ought always to be tendered on the part of those who can testify of their character. This, in a well ordered church, should be made known to the elders; and they should introduce to the brethren the strangers, and invite them to a participation of the ordinances of the Lord's house. When, indeed, such visits are frequent, and the brethren are generally acquainted, it would be unnecessary to be thus formal.

If a member of one church has discovered any misdemeanor in the behaviour of a brother of another church, or has heard aught against his reputation from a credible source, he ought to inform the brother, and, in some cases, the church to which he belongs, that he may be admonished, if deserving an admonition, or defended against the malicious slanders of those without.

We owe to sister churches all respect, Christian affection, and co-operation as far as in our power, or as the exigencies of society require; and ought, therefore, to do unto them as churches, what we would wish them as churches, to do unto us: for this golden rule is as applicable to neighbouring churches as it is to our neighbours in our individual capacities and relations.

DISCIPLINE—No. III.

Good discipline is as essential to the moral health, peace, and prosperity of the church of Christ, as good doctrine. Without it no society can long subsist. The theory of discipline is not discipline itself; and,

therefore, it is not discipline in the book, nor in the letter, but in the church, of which we speak.

There are no laws, human or divine, which have as yet been divulged on earth, that can benefit mankind only in so far as they are obeyed. That lawgiver is yet to be born who can promulge a code of laws which will bless society whether obeyed or disobeyed. Jesus Christ has not done it. He promulged, or caused to be promulged, confessedly on all hands, the best system on earth; yet these laws improve and bless mankind individually and socially only so far as they are obeyed.

It belongs to the whole Christian community to submit to his government as supreme. To have his law magnified and honored by every citizen in his kingdom, is the paramount obligation of the whole church. Its obligations and loyalty to Jesus Christ as King and Lawgiver, most solemnly and perpetually bind the Christian community to unreserved obedience.

The church, in selecting bishops, has this ostensibly in view. She has as much respect to the *ruling* as to the didactic talents of those she honors with the episcopacy. She argues well, when, with the Apostle Paul she declares, by his choice, that the man who rules not well his own house, ought not to be trusted with the affairs of God's house. In ordaining her overseers, she lays her hands upon them as much to preside and rule over her, as to teach her more perfectly the way of the Lord. For this purpose, more than for simple teaching, it behoves her to have a plurality. One may sometimes teach, and one may at a single meeting preside with all dignity and propriety; but one cannot scripturally rule a congregation, if ruling be scripturally understood.

"To rule well," be it observed, is not to legislate for the church, nor is it to lord over God's heritage. It is not to command with authority, as an

absolute sovereign—it is not to dictate, as a pedagogue; but it is to have all laws of the Absolute Monarch fully and faithfully executed. It is to have the apostolic canons supremely regarded, and all their commandments exactly and constantly obeyed. It is to have all things done decently and in order.

But, as has been observed in a former part of this essay, “to rule well” comprehends all the duties of watching over the flock, as well as correcting and removing offences when they occur. It may, perhaps, be said that watching to prevent the errors of the brotherhood falls not within our conceptions of ruling. But does it not fall within our ideas of authority? Who may watch over a flock without authority derived from the flock itself, or from the proprietor of the flock, and acknowledged by the people? And if the people confer authority on any persons to watch over them and to admonish them, the administration of that authority is with propriety regarded as a part of the duties of their office, as much as the application of the law to transgressors.

The best physicians are they who *prevent* diseases. In the same sense are they the best rulers who prevent errors and apostacies. The sovereign who, by his wisdom and timely precaution, prevents a revolt among his people, is more worthy of esteem than he who permits it to occur, though he should finally succeed in putting it down. They are the best bishops, who, by their watchful attention to the occasions of falling or apostacy, anticipate and prevent delinquencies—more to be admired and loved than they who even reclaim the sinner from the error of his way, or exclude the incorrigible offender from the communion of the faithful.

To the actual discipline of the church, in its social and public capacity, belong only the offences which are committed against the whole

community. Private trespasses between two or more individuals are not to be laid before the congregation until they become public offences. The commandments of the Saviour found on this subject in the 18th chapter of Matthew (and they are in accordance with our very best conceptions of propriety and expediency) go to prevent, if possible, private trespasses on the rights of individuals from becoming public offences. When those directions are faithfully regarded, it is but seldom that a private trespass comes before the congregation, or terminates in a public offence.

By a *public offence*, we mean every transgression that puts the congregation to shame—every transgression which brings a reproach upon the Lord or his people. Of course such transgressions are generally more or less known to those without the community. But should they not be known to any out of the church, if they be such, as when known, would bring reproach on the holy religion of the Redeemer, then are they to be regarded as public offences, and to be treated accordingly.

The Christian church is “the pillar and support of the truth,” the patroness of piety, righteousness, and holiness. She must never lose sight of her “high and holy calling;” and must, therefore, have “no fellowship with the unfruitful works of darkness.” She must not only be pure in doctrine, but irreproachable in character. Her profession and her works must agree. That she may sustain her moral dignity, she must never display any partiality for evil doers, nor leniency for transgressors. She must never pity the sinner so much as to forgive him to the dishonor of her Lord. Those who put her to shame, she must put to shame before she receive them into the bosom of her sympathy and affection. She must have inscribed upon her shield, and displayed upon her ensigns, as her motto, “*Without holiness no man*

shall see the Lord." She is to cultivate, to exalt, and to refine her sense of propriety, and to be highly sensitive touching the honor of her beloved. She will remember that one of the highest encomiums that Jesus addressed to the Ephesian church was, that she "could not bear them who are evil;" and one of the greatest censures pronounced upon the church in Thyatira, was her suffering immoral and ungodly persons to remain within her communion.

When a church has ordained to itself elders, no case of discipline can be laid before the community but through its presbytery. It is the province of the eldership to prepare the case and to choose the time for its consideration, should it be one that requires the action of the whole church. That congregation which allows any and every member when he pleases to introduce a case of discipline, will always be insecure against scenes of confusion and disorder. Their meetings for worship will often be converted into theatres of debate, not only upon the case presented, but also upon the nature of offences in general, the rules of discipline, and the propriety or impropriety of the various measures proposed.

In many cases when complaints are made to the elders of the congregation on the delinquency of brethren, it will be possible for them to have such matters adjusted without the necessity of laying them before the whole assembly. But in cases of unequivocal public offence, the elders will have the facts and documents, the accusation, and the witnesses to sustain it, so digested and prepared as to place it before the congregation matured for their action.

In those cases it will be in good order simply to state that such a charge has been preferred against such a brother; that certain witnesses have so and so testified; that the transgressor has made no defence, or such a defence; that he has to admit

so much; that he is impenitent, or unwilling to make acknowledgment; and, upon the whole premises, they doubt not his defection.

The church, then, is in full possession of the case, and little more will be necessary than to act upon the report, except the accused deny the facts alleged in the report. If he do not, the church by its vote separates him from its communion. But if he deny the facts alleged, the church will hear the witnesses, and then decide first whether in its judgment the facts are sustained; and on deciding this in the affirmative, will separate him from its fellowship.

But in such cases as the offender himself acknowledges his fault, or when it is proved against him in the presence of the elders, and he affords clear evidence of his penitence, report is made to the church, he appearing before it, and on being publicly rebuked and admonished, is restored to his standing in the congregation.

The elders of the church will not retain in the church, nor restore any transgressor who has been convicted of a public offence, or who, of his own accord, confesses a fault, but by a public rebuke: for, says the Apostle, "them that sin *rebuke before all*, that others also may fear." They will not, through the yearnings of pity or sympathy, "save the feelings" of a delinquent to the dishonour of Christ. They will, with Christian firmness, sustain the honour of the Christian institution, lest the way of the Lord should be traduced or evil spoken of. Dear as the feelings of a Christian brother may be, dearer far will be the character and feelings of the Saviour of the world.

In administering a rebuke it rarely happens that it will be in good order for a junior brother to reprove or admonish a senior. It will generally be the duty of the senior elder to attend to this solemn and responsible service. In rebuking a penitent offender, he will not fail to expatiate on

the nature and tendency of the offence, and the occasion or temptation that led the way to it ; and will also, with all earnestness and affection, admonish, beseech, and exhort to that watchfulness, meditation, and prayer, which alone can give him strength to moderate his passions, restrain his appetites, and overcome temptation.

The Apostle Paul allows the church to appoint a committee in some cases of misunderstanding among brethren, whose judgment of the points at issue shall be final. These secular seats of judicature are necessary when the church in the aggregate are so unacquainted with the matter as not to be able to decide with judgment. Persons competent to arbitrate the case are selected by the parties or by the congregation. To these the matters in debate are referred. Their report when presented to the church, and approved, must be final. So Paul taught the Corinthians, in his first Epistle, chap. vi. 1-5. The party that will not acquiesce in the decision of one or two committees thus chosen and appointed, is worthy of censure.

The difference between misrule, ruling ill, and ruling well cannot fail to be most apparent, and to be fully appreciated in the respective effects of a good and a bad administration. Under a prudent and righteous administration of the affairs of the church, the purity and excellency of the Christian institution will be sustained—offences and apostacies will be of rare occurrence. The congregation, like a well ordered family, will move in harmony and affection—will not only grow and increase in the knowledge of God, but in favor and usefulness among the people. Its numbers will be increased, and its influence in the community will be sensibly and extensively felt. The imputation of licentious and unsound doctrine will be impotent, and the ignorance of foolish and wicked revilers will be put to shame and silence.

But when every one does what is

right in his own eyes, and feels himself responsible to the oversight of no person ; at liberty to absent himself from the brethren as often and as long as he pleases, despising government and the restraints of Christ ; mingling in the society of them who profane that sacred name which he professes to worship and adore — indulging in loose behaviour and inattention to the study of God's book—preferring the company of the enemies of the cross, the world that crucified his Saviour, to the society of those who fear God and keep his commandments, and still regarded as a brother in Christ : the zeal of Paul, and the eloquence of Apollos, would fail to sustain the gospel in the midst of such disorder and licentiousness.

Add to this the incompetency and unfaithfulness of those who preside, winking at open transgression, and strongly sympathizing with what they "charitably" call the frailties of their brethren, fearful of exercising discipline ; and when some flagrant outrage occurs, allowing it to be brought into the congregation as a subject of inquiry and discussion, putting the law to vote whether it shall be executed, instead of proving by testimony the fact, and faithfully applying the law ; disposed rather to commiserate the offender and connive at his offence, than to honor the King and sustain his law ; and, perhaps, in the absence of the delinquent, judging his case by proxy ; and on some slight concession putting to vote the propriety of receiving him without a public acknowledgment or admonition, displaying more passion or feeling than judgment, good sense, and faithfulness to God or man ; and worse than all, either putting into office, or retaining in a conspicuous station in the church, those who have, not many months or years since, been a scandal to the Christian name by some gross immorality. Were the twelve Apostles to preach the gospel to a community intimately acquainted

with such an administration of affairs, they all could not make a single convert. Profligacy and drunkenness do not more certainly lead to bankruptcy and ruin, than such a weak and unfaithful administration to the utter extinction of the light of the gospel and final dissolution of the church. Well might Paul say, "Let the elders that *rule well* be counted worthy of double honor:" and wisely did he admonish the Christian community "to salute," "to remember," and "obey them *who had the rule over them*, and to *submit themselves*, for they *watched* for their souls"—inasmuch as without this good government and subordination, the best constituted church could not long be pure, honorable, and prosperous.

A. CAMPBELL.

PROPHETIC DEPARTMENT.

COMING OF THE LORD, NO. V.

[As Brother Campbell's writings hold so prominent a position in this periodical, we think it due to him and to our readers, that his opinions regarding the coming of the Lord be fully explained. In volume 5 of the *Christian Messenger*, published in 1842, when the coming of the Lord from heaven was anticipated by hundreds, perhaps by thousands, as likely to be realized within a few months, we gave four Essays from his pen on this important topic. In the following Essay we give the objections of A. S. with A. Campbell's reply, which we have no doubt will prove interesting and satisfactory, at least, to some of our readers. We have several other Essays on the same subject, which shall appear in due time.—J. W.]

This essay shall be devoted to the consideration of objections to our views of the coming of the Lord, so far as developed in the preceding essays. A correspondent from Kentucky writes as follows:—

Dear Brother Campbell—In your essay on the coming of the Lord, No. 2, you say, "My object is simply to produce scriptural evidences: we shall in the sequel argue from them as established points." Now, sir, however clear the scriptural evidence that you have adduced may be to yourself and others, it is not so to me upon the

third event. Will you, therefore, please notice the following before you proceed to argue from that point as established? On page 53 you say, "But we might have also connected with these two grand events the resurrection of all the wicked. Our Lord himself is first witness here. He says, John v. 39, 'Marvel not at this; for the *hour* cometh in the which *all* that are in their graves shall come forth: they that have done good to the resurrection of life, and they that have done evil to the resurrection of condemnation.'" Our Lord truly testifies here that *all* the wicked shall be raised; but does he say that this will take place at his coming? You have italicised the word *hour*. In the 25th verse he says, "The hour is coming, and now is, when the dead shall hear the voice of the Son of God." I understand *hour* to be here put for time indefinitely, and not for the precise moment or hour in which Lazarus and others was or should be raised. Now if *hour* is used indefinitely in the 25th verse, (and this I think you will not dispute,) may it not be so used in the 28th verse? And if the resurrection of the 25th took place in different hours and different days, may it not be same with the resurrection of the 28th, instead of all taking place in the *hour*, or day of the Lord's coming? See also Mark xiii. 31-32. "But of that day and hour knoweth no man, not even the angels." Here it is evident to me that *hour* is used indefinitely for time. Surely the things to be done before that generation passed were not done in an hour, or a day. John ii 4, "Woman, my hour is not yet come." And iv. 21, "Believe me the hour is coming when neither on this mountain," &c. —These last quotations need no comment. Now unless it be proved that the *hour* means the identical *hour* of the Lord's coming, your proof is not so unequivocal as you seem to think. You next say, "Then cometh the general judgment, which is connected with the coming of the Lord in glory." Here again it appears to me you are not clearly sustained. You have italicised *then* and *every man*. Now if it were found that *every man* meant the whole of Adam's family, then your point would be gained, [see 1 Cor. xii. 7-13.] Does *every man*, and *all*, in this text mean the whole of Adam's family? But you say the context must decide. Well, the text may mean, for aught I can see in the context, *every man* that is living upon the earth at the time of the Lord's coming. If the saints were raised at the coming of the Lord before the Millennium, and the rest of the dead at the end of the world, *every man* might mean *every one* of those that will be raised at the time. Now if it were proved unequivocally that *all* the

dead will be raised at the coming of the Lord, then indeed this text would be in point ; but as it is, it adds nothing to my mind ; see also Psalm lxii. 12. Does this mean the general judgment? Your fourth proof, Rev. xxii. 12, is of the same class, and subject to the same difficulties. The third is from Matt. xxv. 31-32. You here again italicise *all nations*. Now if *all nations* means all the dead, then your point would be gained. Does all nations, (Isa. xxii. Matt. xxviii. 19) or all flesh, (Joel iii. 8) mean all the dead? If not, why not the above text mean that the *all nations* who have flown into the Lord's house, the *all nations* who have been taught and baptized, and the *all flesh* upon whom the Spirit has been poured out, shall be gathered before him? For surely you will admit that some that have flown into the Lord's house, that have been taught and baptized, and upon whom the Spirit has been poured out, are wicked. And again, might not *all nations* mean all that are upon the earth at the time of the Lord's coming? See Isa. lx. 18-21 ; Joel iii. 2 ; Jer. iii. 17. These are plain without comment. In 1 Cor. xv. 22-26, Paul says that every man shall be raised in his own order : so I understand him. Now if all the dead are raised at once at the coming of the Lord, where and what is the order?

Yours in the love of truth, A. S.

The argument of the second essay on the coming of the Lord is this :—

1st. Ascertain the events concomitant with the second coming of the Lord. 2nd. Then examine whether these events can be viewed as compatible with a subsequent Millennium. The conclusion from such a comparison must be either that they are, or are not, compatible. If, however, they are shown to be compatible, it will not prove that a Millennium must follow them ; but, on the other hand, if they are not shown to be compatible with such a state of things, then it will logically follow that there is no Millennium after the second coming of the Lord, unless we change the names of things, and call heaven and eternity a Millennium. Four events alleged to be concomitant with the second coming of the Lord were adduced in that essay. The first two are admitted by our correspondent : the third, questioned. These four events are—

1st. The resurrection of all the dead saints.

2nd. The transformation of all the living saints.

3rd. The judgment and final separation of the righteous and wicked.

4th. A change in the structure of the material universe, as connected with our planet ; or the creation of new heavens and earth.

Now to consider attentively his objection to the 3rd event, we observe

—1st. That if the general judgment immediately follows upon the second coming of the Lord, which we all agree to be a literal and personal return to this planet, the resurrection of the wicked must also be contemporaneous with that event. In logic, however, it matters not whether one prove the resurrection of the wicked to accompany his coming by express testimony ; provided only, we exhibit such testimony that the wicked dead, or that all mankind are to be rewarded at his coming. We indeed attempted both—the demonstration of such resurrection of the wicked ; also, the demonstration of a general judgment. We are redundant rather than deficient in proof. Our correspondent appears to distrust the evidence for the simultaneous resurrection of the wicked more than for the simultaneous judgment of the righteous and wicked. Now it so happens the latter, being spoken of more frequently than the former, affords numerically more testimonies, and perhaps somewhat clearer ; nevertheless, that the wicked are raised at the same time with the righteous, is as evident from the fact of their simultaneous judgment, as it could be from any direct affirmation concerning their resurrection. Still, however, the passage quoted from John v. 39, indicates not only by the word, but by "*all in the graves*" and "*hearing his voice*," one and the same *voice* and *hour*, for *all in the graves*. "All in the graves" is the subject of the proposition, and certainly includes both good and bad, as defined in the pas-

sage. Now as *hour* and *voice* are applied equally to the whole subject of the proposition, it is unreasonable that the "*hour*" means periods a thousand apart; and the "*voice*" means two voices at immense intervals. It is, then, not in the word *hour* the point and strength of the argument lies, though that may be shown from similar passages to denote a particular day or time; but in the facts of all in the graves hearing the voice in that hour and coming forth—the doers of good and the doers of evil—the one for life, the other for condemnation. To rescue the mind of our correspondent from all difficulty on the term *hour*, it will be only necessary for him to reflect that although it were clearly proved to denote a lifetime, no one pretends that in any sort of language, literal or figurative, it ever meant a thousand years.

Our correspondent assumes too much about the indefinite import of the word *hour* in verse 25, and in chap. iv. 21; ii. 4,* as well as labors unnecessarily on the phrases "*all nations*," "*every man*," Matth. xxv. The stress lies not on these words, but on the fact that the Lord *then* makes a separation, placing the parties on different sides, and addressing them accordingly; and more especially on the word *then*, Matth. xvi. 27, "For the Son of Man shall come in the glory of his Father with his holy angels, and then he shall reward every man according to his works." *Then*, not before, but at that time he will reward, &c.

But express and definite as is this language, it is neither more precise nor unambiguous than are two passages in Paul's epistles—Rom. ii. and

* *Hour* either literally or figuratively denotes a definite time; but that definite time means not always sixty minutes. Jesus said, "The hour is come," John xvii. 1; xii. 23, 27; xiii. 1; Luke xii. 53, &c. Even in the passage quoted by our correspondent, it is used definitely—"My hour is not yet come," John ii. 4; "the hour is coming," iv. 21, denote a particular time, not an age, not a thousand years; but a certain day, an era, the commencement of a new period—not the whole period, but the beginning of it.

2 Thess. i. 6-10. The whole passage, Rom. ii. read together needs no comment. "God will render to every man according to his works." Two questions arise—Who are included in "*every man*?" and *When* are these to be judged? Both questions are most distinctly answered in this passage. Continues the Apostle, "God will render to every man—to them who by patient continuance in well doing seek for glory and honor, (he will render) eternal life. But to them that are contentious and do not obey the truth, but obey unrighteousness, (he will render) indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil—of the Jew first, and also of the Gentile. But glory, honor, and peace to every man that worketh good—to the Jew first, and also to the Gentile; for there is no respect of persons with God: for as many as have sinned without law shall perish without law; and as many have sinned under the law shall be judged by the law—(WHEN?)—*in the day when God shall judge the secrets of men by Jesus Christ, according to my gospel.*" The persons and time are clearly noted. If any thing can be wanting to fill up the picture and to establish the fact, it will be found in the words of the same Apostle, 2 Thess. i. 6-10, "It is a righteous thing with God to recompense tribulation to them that trouble you. And to you who are troubled, rest with us (till, or) when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord and the glory of his power, when he shall come to be glorified in his saints, and to be admired by all them that believe."

May we not now ask, What need have we of farther witnesses? Here we are most expressly informed that

the Pagans who know not God, and the Jews and Pagans who disobey the gospel, shall be punished with utter destruction **WHEN** the Lord comes to be glorified and admired by his saints. Till farther informed I shall therefore hold it as established by divine testimony, that the coming of the Lord to be glorified and to be admired by his people, is the day of destruction and perdition of ungodly men. Hence the resurrection and ultimate condemnation of the wicked are to be at the coming of the Lord—are to be simultaneous with the resurrection of the just, and not to be a thousand or three hundred thousand years after.

But when I say that the resurrection of the just and of the unjust are to be simultaneous events, I am far from thinking that there may not be an order and priority, even in a resurrection consummated in one literal hour or day. When I am taught by Paul that the dead in Christ shall be raised before the living saints shall be changed, I do not suppose an interval of a day nor an hour, much less a thousand years. And when I affirm my conviction that the dead saints shall be raised first, the living saints changed in the second place, and the ungodly raised in the third place, I would not be understood as intimating an interval of one week, or one day, or one hour, much less a thousand years. There may be order—a first, second, and third, in one minute as well as in a million of years.

Not observing this fact may be the occasion of my correspondent's embarrassment, intimated in the closing period of his communication. In 1 Cor. xvi. 22, Paul says that "every man shall be raised in his own order." Now if all the dead are raised at once, at the coming of the Lord, where and what is the order? I answer, What or where is the order when the dead saints are raised first, and the living saints changed next, and yet both are taken up together at once to meet the

Lord in the air? I will be told it is very plain. Though all is done in one day, there is a first, second, and a third. So say I. But to contemplate 1 Cor. xv. 22, "Every man in his one band," as Macknight renders it. Christ the first fruit, by himself; then the dead in Christ at his coming. What next? "Then cometh the end." No resurrection of the wicked at all, then, according to Paul, 1 Cor. xv. 22, unless it follow immediately that of the just: for it cannot be after the end. If it be before the end, it must instantly follow the resurrection of the just. The mistake is, that Paul here writes only of the just; but to the Romans and to the Thessalonians, of just and unjust. We, then, expound Paul to the Corinthians by Paul to the Romans and to the Thessalonians, and not as some others who expound Paul to the Romans and Thessalonians by Paul to the Corinthians. The difference of our method expounds the difference in conclusions to which we have come.

I hold it, then, that my third event, or fact concomitant with the coming of the Lord, is unequivocally established. But if any yet doubt, I have other reasons and evidence to offer.

Some there are who have indirectly assailed my fourth event contemporaneous with the coming of the Lord. This they aim at by alleging the new heavens and earth to be created when the Lord comes, or making out of them a mere moral improvement in governments and in society. But as this is not formerly avowed, I shall not assume the labor of demonstrating that however often heaven and earth may be used figuratively in *visions* and symbolic apocalypses, they are not so used in Peter's writing. I, for one, look for new heavens and a new earth when the Lord comes. Of this, however, we have something more to say in its proper time.

From different sources I have learned that my remarks on Rev. xx. are not distinctly understood No-

thing yet, however, has come before us in a tangible form. No one, indeed, seems disposed to hazard an opinion contrary to the grand position expressed on that subject—That as the *first*, so is the *second* resurrection—both literal, or both figurative: and that two literal resurrections of the dead, a thousand years apart, are no where intimated in the whole Bible, unless in this single passage. And in the third place, that to except out of all the symbolic imagery of the 20th of the Apocalypse from the government of the canons of interpretation, so much only as pertains to the first resurrection would be an anomaly—an innovation subversive of the intelligibility of the whole treatise, of which this is but a paragraph. These are three grand points in the final settlement of this long litigated case.

A. C.

THE "CONFESSION & ABJURATION" OF J. THOMAS, M.D.

[We stated on the cover of the *British Millennial Harbinger* for July, and again on the cover of the October number, that the far-famed John Thomas, M.D. of Richmond, Va. had publicly abjured all connection with the churches of the Reformation; in the United States, more especially with Brother Campbell and his associates: that he had not only renounced what he learned from them, but what he taught whilst among them—counting it all as dross, and wishing it to sink into oblivion; thus repudiating the whole, that he might, by re-immersion, enter upon a new era as the freed-man of Christ. The following "Confession and Abjuration," is extracted from the *Herald of the Future Age*, dated March 3, 1847, and was published about the time Brothers Campbell and Henshall came to England.]

WHEN we consider the nature of flesh and blood, and the constitution of the world to which it stands related, it seems impossible, that a man should struggle for twelve long years, in and with the darkness and evil by which he is surrounded, and have no errors to confess and abjure. There may be some immaculates, who, being wise in their own conceit, consider them-

selves as free from these; and, who regard with pious horror, the possibility of "heresy" being an ingredient of their religionism. But, it is not so with the Editor of the *Herald of the Future Age*. He admits he has erred "in many things;" and, it affords him great and pleasant satisfaction to announce to his readers, that by the profitable assistance of the sacred writings, he has discovered some mistakes, which, if not corrected, would prove fatal to his eternal well-being. His errors are of a positive and negative character—errors of omission, and errors of commission. While it may be a palliation to say, *he erred in sincerity*, he considers such a plea no valid excuse or expiation. Paul committed many heinous offences ignorantly; therefore he found mercy, but he was not therefore pardoned; so, because we have erred ignorantly and at the same time honestly contending for what we believed to be true, we have also "obtained mercy," in the forbearance of God toward us, seeing that we are still spared to the discovery of the sandiness of our foundation, and the correction and abjuration of our errors unto life.

When we look back upon the past 13 years, it is with mingled astonishment and satisfaction; but though in the course of that period, we have had many regrets, yet from the position we now occupy in viewing "the landscape o'er," we cannot confess that our mingled feeling is disturbed by the bitterness of regret.

I. First, we remark, that our moral training at the hands of a kind and pious mother, was the best her education in the Calvinism of the Scottish Kirk could enable her to give. She instilled into us a profound veneration for the Holy Scriptures, which we retain to this day. We had more veneration for the book, than accurate knowledge of its contents. Hence, while our youth was strictly moral, the hereditary principle of our flesh was strong and unsub-

dued. Pride and ambition, our ancestral sins, were the leading characteristics of our early manhood. These urged us on to "high things," as we then esteemed them. We sought distinction in politics and science, "the mean ambition and pride of men;" but God in his goodness foiled all our schemes, and we found ourselves an alien in a strange land.

II. With a very, very insufficient knowledge of the word, amounting almost to nothing, we became a truth-seeker. We sought truth as a worldly-minded, but otherwise moral young man might be supposed to seek it—we sought it at the lips of the world's prophets and diviners. Events introduced us to our worthy friend Walter Scott of the Protestant Unionist. We conversed on the Book of Daniel; we were acquainted with these prophecies then only so far as they are interpreted by Rollin which we have elsewhere by a different interpretation proved to be fallacious. If, therefore, the Kingdom of God was touched upon, and we think it was not, it is very certain we did not understand it. However, said our friend, "we agree very well as to generals; let us see if we cannot come to an understanding as to particulars. You believe that Jesus is the Christ!" The truth is, in relation to this, we could not have told when we did not "believe" it! We answered "yes." "What hinders, then, that you should be a Christian? You believe that Christ died for sins, was buried, and rose again, why not be baptized?" "Yes, we believed this, because it was so written, but we had always supposed ourselves as good a Christian as others, though not in a church. We had belonged to the Independents when 17 years old, for about six months, when we withdrew; we had always been a church-goer, and had officiated as a sort of chaplain on board a ship. A Christian! Could we be more a Christian than we were? Such was the

kind of thoughts flitting athwart the mind; but we replied, that we thought that, being a stranger, he ought not to press us to do this; but that we should wait, and prove whether we were worthy; we might discredit our profession, which would be worse than none." He very politely expressed that he had no fears of that kind. We told him, however, frankly, that we were seeking the truth, and if the course he recommended were scriptural we would comply. He cited the case of the Ethiopian officer, and in the conversation quoted Acts ii. 38, which proved an end to all controversy.

Such are the leading facts in the case as well as we can remember at this distance of time. We cast no blame on our friend, while we condemn ourselves. With the views he had then, and seems still to retain—and which for many years we have shared with him and others, we should, and doubtless have pursued, the same course; but the eyes of our understanding being enlightened, as we verily believe, we confess that the whole matter was a mistake, and as such make this public abjuration thereof:

1. Because our "faith" rested mainly, if not solely, upon the word of man.

2. Because that most excellent man, we think, did not then, neither does he now, appear to know, nor did we, what the Gospel of God is concerning his Son.

3. Because we mistook the mystery of the Gospel for the Gospel itself.

4. Because the editor was a stranger to the Abrahamic disposition and mode of thinking, which are the true type of "repentance unto life."

5. Because, being destitute of this child-like frame of mind, even had he known and believed the Gospel of the Kingdom, his faith would not have been imputed to him for righteousness.

6. Because that men are "saved by the hope," being ignorant in toto of that hope, he was not saved by it,

and therefore, while he writes this, must be in his sins.

III. These we consider are sufficient reasons why we should abjure the whole transaction, in which we once firmly thought we had believed and obeyed the one only true apostolic gospel of Jesus Christ.

Having been immersed into what we now see is an erroneous system, an interest was *then* awakened in us to know more about it. Accordingly we devoured the Christian Baptist and Harbinger ; and while these maintained their ascendancy our mind continually reverted to their author as *the* light of the age, and we wrote and spoke of him as such ; but as the Word began to take root in our heart, and to enlighten the eyes of our understanding, in the same ratio that light became dim, and we began to discover the dense fog in which he and his system are embedded.

IV. It has consumed many years to convince us thoroughly of this. This will explain how it is we have taught errors we are now under the necessity of abjuring. We taught these errors under the influence of human tradition ; we have recently perceived the truth aided only by the prophets and apostles ; therefore we do confess,

1. That we have taught, that to believe, that Jesus is the Christ, the Son of God ; that he died for sins, was buried and rose again for our justification ; and, that to be immersed into the name of the Father, Son, and Holy Spirit for the remission of sins—is to believe and obey the gospel ;

2. That we have taught, that to be sorry for sin, cease to do evil and learn to do well—is repentance ;

3. That the Kingdom of God was set up on the Day of Pentecost ; that it consisted of 3120 citizens ; that the apostles then sat upon their thrones ; and we have sung that we shall gain kingdoms beyond the skies, &c. ;

4. That the Gospel was preached

for the first time by Peter on Pentecost, and that it is contained in Acts ii. 38 ; and that the transactions therein detailed are a fulfilment of Isaiah ii. 3 ;

5. That by immersion, a believer after the type of No. 1. is introduced into the Kingdom ;

6. That, while we have always contended, that the faith of the sectarian world, and the faith, without which a man cannot please God, are essentially different faiths, we have erroneously attributed that essential difference to not believing in the remission of sins through immersion into the name of Jesus, instead of to their utter ignorance of the Gospel of the Kingdom ;

7. That, while formerly with these errors, we taught the truth as it opened up before us from the word, we have never till comparatively recently perceived, that it was the Gospel, and therefore, we have never ventured to affirm, that these things were necessary to salvation.

8. That, like all the rest of our contemporaries, we have taught unknowingly the conditions of the Gospel as a substitute for the Gospel of the Kingdom of God ;

9. That under the influence of human tradition and example, we have invited persons to come forward on the spur of the moment, and be baptized for remission of sins ; when from the nature of things, it was impossible, that they could have been enlightened ; had we been properly instructed, we should not now have had to make this confession and abjuration of our mistakes. Better late, however, than not at all.

10. We do not remember, that we ever taught the existence of an immortal soul in corruptible man, and the translation thereof to heaven or hell, at the instant of death ; if we have, so much the worse : no man can hold this dogma, and acceptably believe the Gospel of the kingdom of God and his Christ ; we abjure it as " a damnable heresy : "

The former nine of these items we confess to ; there may be other things which have escaped our recollection ; whatever they be, let them all go into eternal oblivion ; we count them all but dross, and abjure them all, that we may enter upon a new era as the freed-man of Christ and his truth.

VI. We erred in holding in abeyance the most trivial inference from the truth on any pretence whatever ; we abjure all errors of this kind, and that this opportunity of declaring, that no compromise with men or principles can hereafter be extracted from the editor of this paper ;

VII. We admit, that we have not accepted the slanders and reproaches bestowed upon us, with that gratitude the word inculcates. Born and educated in a country where character is more precious than gold, we have, in time past, felt like Ephraim unaccustomed to the yoke, when suffering under the galling imputations of reckless assailants. Experience, however, has taught us, that in this country, slander is the people's broadsword with which they seek to slay the reputations of all, who aim to serve them otherwise than in subservience to their passions, in the things of time or eternity. But, blessed be our foes in their basket and store. We thank them for their persecution and opposition with which they have encountered us. But for these, we should have been, perhaps, like them, "in the gall of bitterness and bond of iniquity." Their course has compelled us to study more diligently than we might have done, the Holy Scriptures, that we might be better able to give an answer to every one that should ask a reason of the Hope that is in us. Had they let us alone, it is probable, we should have been in good repute indeed with them and their leaders ; and might even have been teaching the same fables : which, however, would have deprived us of the pleasure of confessing our errors and mistakes, and of thus publicly

renouncing and bidding them all adieu.

J. T.

REMARKS BY THE EDITOR.

The foregoing "Confession and Abjuration" is an all-sufficient reason—and that, too, of his own showing—why John Thomas ought not to have sought, or been received, into the fellowship of any of our churches ; and what motive, other than that of creating division, could induce him to seek the fellowship of those in this country, whom, if in the United States, he would abjure and reject, as holding "*damnable heresy*," we are at a loss to imagine. It appears to us that his great ambition in visiting this country, (as we noticed on the cover of our last number) is not to build-up and enlarge the churches already planted, but to obtain a standing as the head of a party, by proselyting as many out of them to his own spirit and theory, as he possibly can—and that, too, without any compromise whatever. Now, although J. Thomas is late in the field as a Second Adventist—or advocate of the literal, visible, and personal reign of Jesus in old Jerusalem, newly builded—yet, like his predecessors, Mr. Miller, and others, he may succeed in raising up a small party, who will plead for the return of the Lord in 1864 or 1866, instead of 1843-5-7 ; but it becomes an important question, in what respect is the world advantaged by the proclamation of such a theory ? We answer in no respect whatever. If the Saviour said to his inspired Apostles, "It is not for you to know the times and seasons which the Father has reserved for himself," so it is not for any uninspired man to fix upon the period when the Lord is to return from heaven to earth. If the disciples in Great Britain had known the exact position in which J. Thomas has stood for some years past, and in which his "Confession and Abjuration" have placed him—which include in them the rejection of Walter Scott, with the designation of an apostate not knowing the gospel—of A. Campbell and all his writings—of the church of disciples in Richmond, Va. with Brother Henshall as their evangelist—of the great body of disciples in Virginia, with most, if not all the leading brethren among them, regarding whom, in 1844, he roundly asserted that he would as soon hold fellowship with Satan as with them—we say, if our brethren had known thus much, they would not have so hastily given their consent to his application to come among them as an expounder of what he imagines to be the *deep things of God*.

We are exhorted to "prove all things, and to hold fast that which is good"—advice which is excellent, and which implies that we are to let all evil, or that which is bad,

pass through our minds as quietly, and with as much ease as possible. We are also commanded to mark them which cause separations, and occasions of falling, contrary to the doctrine which we have learned from Christ and his Apostles, and to avoid them. This, again, is excellent, and requires our obedience as much as the other.

But, the remark has been made by some, "We must know all the facts for ourselves, before we can decide in rejecting any one from the fellowship of the church of which we are members!" Now if this *ultra* and extravagant principle is to predominate, then we shall be compelled to fellowship every man of whom we are ignorant, whose conduct may have been censured by his brethren, and who is justly punished for his unrighteousness, or factious course of proceeding: for, if all the facts of each case are to be regularly known, then the testimony of brethren, however honorable and united, is worthless. And therefore, upon such a principle, were Judas, or Hymeneus, or Alexander the Coppersmith, to rise from the dead, and make application for church fellowship, we should also be compelled to embrace them as brethren in the Lord—as, most assuredly, we could know nothing of the facts of the case, whatever our faith might be in the testimony of Paul.

Letters of commendation from the churches (not from individuals, some of whom may be under church censure) are of apostolic origin; but they would be useless indeed, if Christians were bound to receive all that came unto them, unless they knew, by actual observation, the facts criminating them. Might not these letters of commendation originate in the operation of a principle which excluded all who did not furnish evidence of character and standing? Indeed, if primitive disciples had been acquainted with such a rule as that of receiving all on their individual testimony, then nothing could have been more worthless to a Christian than these letters of commendation. Any such rule would prove subversive of all good order, and is, besides, without apostolic precedent or countenance. We again exhort the churches to require from strangers well-attested letters of commendation from the churches to which they belong.

REPORT OF THE MEETING OF MESSENGERS AT GLASGOW.

IN accordance with a resolution of the meeting at Chester, in October, 1847, a meeting was held in Glasgow, on the 27th, 28th, and 29th September, of Messengers from the Congregations in Great Britain and Ireland, for the promotion of union,

brotherly love, and co-operation among the disciples of Jesus. After singing and prayer, Brother Davies, of Mollington, was unanimously called to the chair: Brother G. Schlesselman was appointed secretary.

After a few introductory remarks from the Chairman, the list of churches in the May number of the *British Millennial Harbinger* was called over, and information received from the different churches by delegates and letters, as exhibited in the following list:—

ENGLAND.

PLACE.	DELEGATE	MEM.	OFFICERS.
Ashton-un-Lyne	Letter	18	J. Scholefield & N. Harrison, elders.
Banbury.....		25	T. Bruar, president
Brighton.....		12	
Bulwell.....	H. Hudson	60	W. Dawson, elder; A. Smith and J. Rome, deacons.
Bedlington....	Letter	23	Lamb, pastor.
Carlisle.....		9	
Chester & Mollington.....	Davies	62	Two elders, and two deacons.
Clackheaton....		12	
Carlton.....		22	
Donnington....		3	Binks, president.
Eastwood.....		17	
Ford Forge....		49	
Halifax.....	Letter	49	J. Mitchell and J. Wilson, presidents.
Horncastle....		6	H. Scott, president.
Huddersfield..	Butler	60	H. Shaw, W. Haigh, B. Jenkins and G. Greenwell, presidents; two deacons.
Howden.....		15	Renshaw, president
Hull.....	Godson	13	Two deacons.
Hammer-smith.	McIntyre	10	No elders or deacons
Levensham....		6	S. Burnet, president
Leigh.....	Turner	13	
Leicester.....		7	
Liverpool.....	Woodnorth	30	R. Evans and P. Woodnorth, elders; two deacons.
London.....	King	85	J. Black, pastor. D. King, evangelist; two helps to the pastor, three deacons.
Lincoln.....		14	W. Kirk, president.
Louth.....	Letter	25	
Loughborough..		66	Brother Parkins was present but not as delegate; do not as a body recognise the reformation.
Manchester....		12	
Maidstone....	Letter	30	Bro. Bell, president.
Newark.....		47	W. Patrick, elder; two deacons.
Newcastle-Tyne	Letter	12	J. Neil, elder.
North Shields..	Letter	170	One pastor, and four deacons
Nottingham....	Wallis	16	Brothers Butler and Hume, presidents.
Shrewsbury....	Letter	9	P. Harrison, pres.
Stockport.....		7	
Seale.....	Letter	6	
Stanley.....		23	F. Hill, pastor, and three deacons.
Sunderland....	Wardropper	8	Bro. Norton, pres.
Waddington....		12	Deacon, president.
Woolley.....		8	
Walthworth....		50	Three deacons.
Wigan.....	Coop. Sinclair	31	
Wakefield....	Letter		

SCOTLAND.

<i>Aberdeen</i>	33	Brothers Mouat, Thompson, and Crombie, presidents.
<i>Alva</i>	6	
<i>Airdrie</i>	7	Brothers Mather & Crouther, presids.
<i>Auchtermarder</i>	12	Brother Brocke, president; and three deacons.
<i>Auchtermuchty</i> J. Dron, G. Dron, & A. Forsyth	38	J. Dron, and G. Dron, elders.
<i>Banff</i>	20	Cameron, president
<i>Bathgate</i>	11	R. Cruickshank, and Russell, president.
<i>Cupar</i>	100	Dowie, Mitchell, Beveridge, three elders, and four deacons.
<i>Chapel Hall</i>	10	G. Geddes, pres.
<i>Dunbar</i>	7	
<i>Dornock</i>	8	
<i>Dumfries</i>	36	Bro. Hutchison.
<i>Dunfermline</i>	43	W. Ramsay, elder, two deacons.
<i>Dundee</i>	102	Ainalie, Fordyce, and Schlesselman, Twelve visitors.
<i>Edinburgh</i>	94	R. Anderson, T. Macdougale, Stewart, P. C. Gray, H. Mc Intosh, and G. Dowie, presidents.
<i>Frazerburgh</i>		
<i>Glasgow</i>	71	Bros. Paton, & Linn Black, Service, elders, three deacons.
<i>Grangemouth</i>	3	R. Laird, president.
<i>Kilmarnock</i>	18	H. Lander, pres.
<i>Kirkcaldy</i>	50	Five presidents.
<i>Kilwinning</i> & J. B. Kollo		Two presidents, and one deacon.
<i>Leith</i>	15	Four presidents.
<i>Leith</i>	22	Three presidents & two deacons.
<i>Montrose</i>	10	Arbuthnot & Hearney, presidents.
<i>Newburgh</i>	21	Two presidents and two deacons.
<i>Newton Stew.</i>	12	Crawford, pres.
<i>New Mills</i>		
<i>Perth</i>	15	Two presidents.
<i>Pitligo</i>		
<i>Sanquhar</i>	24	One president.
<i>St. Andrew's</i>	22	J. Gourlay, and W. Wilson, presidents.
<i>St. Andrew's & Pitligo</i>		
<i>Shotts Iron Works</i>	8	
<i>Turriff</i>		
<i>West Calder</i>	12	A. Mair, president.

IRELAND.

<i>Cookstown</i> ..	11	Two presidents.
<i>Bellamagullish</i> Toner Smith	22	Two presidents, and two deacons.

WALES.

<i>Buckley</i>	11	J. Astbury, presidt.
<i>Ceprenew</i>	10	
<i>Cox Lane</i>	30	E. Gibson, and W. Whalley, elders; three deacons.
<i>Criceth</i>		
<i>Ellemere</i> ..	6	W. Whalley, elder.
<i>Rhoslanucriuhog</i>	36	Rice, Griffith, and Clarke, presidents.
<i>Ryden Park</i> ..		Bro. Rees, president.
<i>Tremadoc</i>	Letter	
<i>Wrexham</i>	36	T. Jones, president.

The delegate of the Lincoln congregation, being a foreigner, some doubts were entertained as to his being eligible to represent any congregation in Great Britain at this meeting; and some having said that he had made a declaration of non-fel-

lowship with our brethren in the U.S. and that they were prepared to prove it from his own writings, it was moved by Brother Wardropper, and seconded by Brother Forsyth, "That it is the opinion of this meeting, that Dr. Thomas is not a fit and proper person to represent the church in Lincoln." Some discussion having taken place, an adjournment was agreed to.

SEPTEMBER 28.—The chair having been taken, the motion of the previous evening came on for consideration, but, at the request of its mover and seconder, was allowed to be withdrawn. It was then agreed, that all motions made in this meeting, be made by delegates only, and that these be presented in writing.—Brother Tener proposed, and Brother Forsyth seconded, "That a committee be appointed to take into consideration any difficulties that may arise, and report to the meeting," which was agreed to, the following forming the committee: Brethren William Turner, of Leigh, England; Thos. Jones, of Wrexham, Wales; George Dron, of Auchtermuchty, Scotland; and Robt. Smith, of Dungannon, Ireland; with power to choose a fifth from among the delegates.—The letters from the various churches were read by Brother Paton, in conformity with a proposition to that effect; after which, it was moved by Brother Fordyce, seconded by Brother J. Dron, supported by Brother King and other brethren, and adopted unanimously, "That this meeting earnestly recommend the disciples of Jesus Christ in Great Britain and Ireland, seriously to consider the necessity of arranging these countries into a number of districts, each of the districts comprehending a cluster of churches; and these to assemble in a convenient place in each district as often as possible, or as often as they deem it necessary for the cultivation of unity and love, and the promotion of a more efficient co-operation in missionary and all other purposes in their respective districts,

and that they report to next general meeting.

In the evening, the chair having been again taken, *The British Millennial Harbinger* was the subject of conversation, when it was proposed by Brother Tener, seconded, and carried unanimously, "That this meeting is again determined to support *The British Millennial Harbinger*, and it earnestly recommends the brethren to exert themselves in its behalf, so as to increase the circulation to 2000, and thus warrant the reduction of the price to four pence, to commence in January next."—It was recommended by the meeting that the practice prevalent amongst the congregations in the days of the apostles, of requiring letters of commendation from stranger brethren visiting the congregations, be adopted by all the congregations, these letters being signed by the officers of the congregations to which they respectively belong.

SEPTEMBER 29.—The Treasurer's account of the Evangelist Fund, and the one connected with the visit of Brothers Campbell and Henshall to this country, being submitted to the meeting, the President and Secretary were required to adhibit their signatures to the same, in attestation of the correctness thereof.—The meeting unanimously agreed that all the churches in this Reformation, shall co-operate in the evangelization of Great Britain and Ireland generally, and that a committee be appointed, consisting of three members, with a Treasurer and Secretary, who shall be resident in Nottingham or its neighbourhood, to take charge of the contributions of the brethren, and support the general evangelists from the funds; and also that they have the power to assist district evangelists until next meeting. That the committee consist of Brethren James Wallis, Thomas Wallis, Jonathan Hine, Augustus Darby, and Edward Manfull, Brother Hine being request-

ed to continue to act as treasurer, the committee choosing their own secretary, with power to supply the place of any vacancy that may occur.—The brethren unanimously approve of the arrangement adopted at the meeting in Edinburgh in 1842, respecting the selection of evangelists, viz. "That in any case where it may be deemed justifiable in the committee to procure one, the secretary shall write for the judgment and testimony of the church where the brother named resides, and the churches in the neighbourhood; and upon finding the testimony of these sufficiently satisfactory, the brother thus approved shall be sent forth to the work of the Lord."—The meeting having had their attention called to the differences and division existing among the brethren in Edinburgh, deeply regret and deplore the same, and therefore deem it their duty, not only to acquaint both parties thereof of the perplexity and grief produced among the congregations on their account, but also to advise them, in all sincerity and affection, that they should invite three or four brethren of wisdom and prudence to meet with them, to hear and consider those matters of grievance or disaffection between them, so as to tender such advice and exhortation, as may lead to a reconciliation and union.—It was resolved, that the next meeting of messengers be held in Sunderland in Whitsun week, commencing on Tuesday evening, at six o'clock.—It was also deemed advisable that the congregations be supplied with a few copies of the report of the meeting, the expense of the same to be defrayed out of the evangelist fund, and the committee regulating the number of copies to be printed.—The case of the messenger of the Lincoln church being again mentioned, it was referred to the Committee on Difficulties; Geo. Dron being absent, Wm. Linn, Glasgow, was elected in his place, when Anthony Wardropper, of Sunderland, was named as the fifth: they reported

as follows: "Your committee consider the church at Lincoln have acted injudiciously in appointing Dr. John Thomas their delegate to this meeting, he being a stranger from another country, and not acknowledged by our brethren; and therefore recommend that he be not received as their delegate.

William Turner,
Thomas Jones,
Robert Smith,
Anthony Wardropper.

William Linn dissents."

It being desirable to have a series of tracts put in circulation, and Brother King, London, having expressed his intention of incurring the responsibility of printing and publishing such, with his desire to have the assistance and judgment of some of the brethren, in the selection of such treatises as might be deemed most useful and instructive, the meeting appointed the Brethren Macdougale, Newcastle; Dowie, Cupar; and Lawson, Newburgh, to aid him in the work.

TREASURER'S ACCOUNT.

CAMPBELL AND HENSHALL FUND,

DR.		
1847. Oct. Balance in hand ..	£89	19 0
1848. Balance of interest to Sept. 21 ..	2	12 2

CR. 92 11 2

1848. By expenditure from Jan. to May ..	33	0 0
Balance in Treasurer's hands, Sept. 21 ..	59	11 2

92 11 2

EVANGELIST FUND.

DR.			
1847. Dec. By cash J. Norton, Banbury ..	1	0 0	
1848. Jan. 8. By ditto, Shrewsbury ..	1	7 6	
Feb. 6. By ditto, Nottingham ..	10	5 0	
13. By ditto, Alcester ..	0	10 0	
Mar. 14. By ditto, Gunness, Glasgow ..	1	0 0	
April 29. By ditto, Cupar ..	10	0 0	
By ditto, Shrewsbury ..	1	8 0	
May 14. By ditto, Nottingham ..	8	3 3½	
Aug. 15. By ditto, Shrewsbury ..	1	5 6	
Sep. 21. By balance of interest ..	0	8 7	

35 7 10½

CR.		
Sep. 21. By expenditure ..	10	8 0
By balance in Treas. hands, 24 19 10½		

£35 7 20½

Passed. John Davies, Chairman.
Alex. Paton, Secretary.

[Not being able to obtain suitable men to send forth as preachers of the gospel, but little has been done this year by our community, except in local districts, for the conversion of sinners. This was deep-

ly lamented by all present at the meeting, and resolutions were entered into to prevent, if possible, a continuance of this state of things. The souls of them who were beheaded for their witness to the truth as it is in Jesus, are now much needed. If they are to be raised from the dead immortal, and to preach to the world in that state, the promised contributions of the disciples will not be required, either to clothe, feed, or protect them from imprisonment or death. But if, on the other hand, the conversion of sinners, for some time to come, is to be achieved by the instrumentality of man, as he now is, then the contributions of the brethren will be called for, as soon as the men are raised up, qualified, and ready to do the work. The Saviour does not allow either illiberality or covetousness in his kingdom. J.W.]

CO-OPERATION MEETINGS.

It has become a matter of necessity that just regulations be laid down to guide the Messengers of Churches in Great Britain and Ireland in these meetings, to prevent dissatisfaction, to promote the grateful and God-like endeavours of the Brethren, and to make successful the Messengers' labors of love.

The situation I was honored with at the Glasgow meeting, afforded me favorable opportunities for watching its working, and for forming a judgment as to needed regulations: I therefore deem it my duty both to state my convictions, and to propose such rules for future meetings, as may, I trust, commend themselves to the wise and good. I am convinced—

1st. That there is impropriety in the churches' being unequally represented; some congregations having many messengers present, others but one, while many appear only by letter; and the voting being a sort of universal suffrage of those who happen to be present, without regard to the letters, the number of churches, the number of members, or the amount contributed.

2nd. That there is impropriety in any church sending as messenger a person notoriously objectionable, as though to cause divisions and grieve the body; and that there is equal impropriety in tolerating "unruly talkers," more especially such as are not bearers of contributions.

3rd. That, in fine, there is impropriety in not having such equal and acknowledged regulations for co-operation meetings, as may prevent undue interference, inspire generous confidence, and enable the messengers to carry into full effect the benevolent desires of the brotherhood.

The great object of these meetings being to furnish funds, and duly apply them in sending out evangelists, I may, for clearness sake, assume three cases illustrative of the necessity of just regulations. A contends

that each church should have 1 vote, whether represented by messenger or letter. To test this, say the meeting represents 21 churches, one of whom contributes £100, and the remaining twenty 1s. each. Each church having one vote, the twenty would decide what should be done with the whole £101, the messenger who brought the £100 having no available voice in the matter. B says the voting should be according to the number of members. Now of 21 churches, say one has 201 members, and the remaining twenty have ten members each. In this case the messenger of one church has the whole affair in his hands by a majority of one. C says the voting should be in proportion to the contributions. If then 20 messengers bring £5 each, and one messenger bring £101, the whole is again in one hand. May we not regard these cases as the extreme points of a three-rayed star, and perceive that justice and propriety are at its centre, equally distant from the extremes; and may we not fairly come to the conclusion that the rule for voting should not be, one vote for each church, nor in the ratio of members, nor in proportion to the contributions, but it should be a just combination of the three, which might also represent the Christian intelligence and wisdom of the churches.

It is not easy to arrive at this just combination, but we may be assisted in an approximation by Divine help. The principle laid down by the Holy Spirit to guide in "collections for the saints," (1 Cor. xvi. 2), is "as God hath prospered;" and as it is on this principle we contribute to send forth proclaimers, it follows that, in fact, the funds are the Lord's through the hands of his faithful stewards, and ought to be applied according to his will and as under his eye. There are no divine rules for conducting co-operation or other meetings, beyond general commands for "decency" and "order," all details being left to the wisdom of the churches. According to the divine principle, then, the brethren should, as the Lord's stewards, furnish funds AS GOD HAS PROSPERED THEM; and, according to their own good sense, should confide those funds to faithful and discreet messengers, or forward them by letter to the treasurer, to be applied as may seem best to the collective wisdom of the meeting, aided by the suggestions contained in the letters, and under and subject to appropriate regulations.

It is because the funds arise from the prosperity given by the Heavenly Father to the individual members of all the congregations, that I regard them as the proper standard from which to frame a scale for the voting; and I humbly venture to propose the following rules for adoption:—

1st. That each congregation contribute "as God has prospered," and either send the amount, before the meeting, by letter to

our esteemed Treasurer, or send it by messenger to the meeting.

2nd. That the meeting judge as to the reception of objectionable messengers, and express non-reception of them by non-acceptance of their contributions.

3rd. That whenever it shall be found necessary that a question shall be put to the vote, the voting shall be in the following proportions of the sums contributed, namely,

£1 and under £2 one vote.
2 and under 5 two votes.
5 and under 10 three votes.
10 and under 20 four votes,

and an additional vote for every full £10 above the first £10.

Doubtless cases of inequality may occur under this, as under any scale devised by man; but, upon the whole it may probably be found satisfactory, as holding the balance of intellect, numbers, and ability pretty equally, by giving the largest proportionate influence to the smaller sums, and by embodying the advantages of the three extremes without their disadvantages.

One result of these regulations would, I trust, be, to do away, almost entirely, with motion-and-amendment-making and voting in our meetings; and, in an earnest desire to promote, if not secure in them, "unity, peace, and concord," I humbly but seriously ask the churches in England, Scotland, Wales, and Ireland, to adopt these rules for our meeting in Whitsun-week next; and to signify the same by letter to our committee at Nottingham, under cover to Mr. Wallis. The judiciousness of them can be tested at that meeting, and such improvements be made in them as experience may dictate.

J. D.

[We hope the brethren will not slightly pass over the suggestions of Brother Davis, which are, to say the least, worthy of serious consideration. The idea of a large family of children and servants, or of redeemed subjects, placed under one King and Head, governing themselves by motion-and-amendment making, appears to us too much out of place to be entertained even on matters of expediency. To vote on matters of faith, piety, and morality, or to make laws in the kingdom of Jesus, are not permitted under any circumstances. He has left on record, for his people, a perfect code of laws—which, happily, is understood by the brethren, at least, to a considerable extent. Still, in affairs of expediency, we cannot affirm this; and therefore we express our obligation to J. D. for the above candid and well-intended suggestions, and commend them to the attention of all the brethren.—J. W.]

CORRESPONDENCE.

MR. EDITOR—Allow me to express to you the pleasure I had in reading the letter of your correspondent B. B. in the September number. Though I do not see evidence with him on all he says, such communications cannot but “instruct many,” and, like angular lines, tend to that point which is so earnestly longed for by those who have “truth for their object and salvation for their end:”—

“And names, and sects, and parties fall,
And Jesus Christ be all in all.”

I was once a Scotch Baptist, and still venerate the names and character of the excellent men who, by their writings, first taught me the difference between a national and popular profession of Christianity, and the good confession of Christ Jesus before Pontius Pilate,—*That his kingdom is not of this world.* In after days, however, I had to remind my valued friends in this connexion of the well known line—“*Amicus Socrates, Amicus Plato, sed magis Amica Veritas.*” and to take my stand upon the Great Protestant principle—THE BIBLE ONLY AND ENTIRELY. Here, perhaps, I may introduce a paragraph from the letters of one of the “mighty men” of that time, who to quote the words of your Manchester correspondent, B. B. “presented a more faithful representation of primitive order and discipline than could be found in any other churches of the same day, in this country.” If any one has got an ear for the truth of God, and desires to have his mind established therein, let him read the history of Jesus Christ, and the Acts of the Apostles, recorded by the four Evangelists. Would he be skilful in distinguishing the ancient gospel from all counterfeits, and so expert in fighting the good fight of faith? let him read Paul’s epistles. Would he know what is pure and undefiled religion before God, in distinction from idle talking about it? let him read James. Would he learn sobriety of mind, and patience in suffering for the truth, and have his veneration for the greatest names in the Anti-Christian world abated? let him read Peter and Jude. Would he be satisfied, that his spiritual joys are not the joys of the hypocrite, but that they arise from fellowship with the true God, so are the sure pledges and real beginnings of eternal life? let him read the epistles of John. Would he know the true state and appearance of the kingdom of God in this world, and the world to come, and so have his mind fortified against all modern dreams, visions, and prophecies? let him read the Revelation of the last mentioned Apostle. Would he have a safe and authentic commentary on the Old Testament, to prevent his being imposed upon by the deceitful glosses of ancient or modern Jews? let him consult all these apostolic writings together. I need

not inform you that Mr. McLean in his writings contends, that the gospel should be preached to every creature; and the late Mr. W. Jones, his particular friend and biographer, used to tell me with what delight he has often heard his favorite master illustrate his own words, in his sermon on *the doctrine of the reconciliation*:—“This ministry includes in it a commission to call all men every where to repentance, and to entreat and beseech them to be reconciled to God.” Yet to me there has ever appeared a strange inconsistency in this; for, as the gospel is commanded to be preached to *every creature*, so that “*he who believeth and is baptized shall be saved, and he that believeth not shall be damned,*” *every man* must need be included in this gracious commission. But the gospel is a declaration of facts, or, to give the words of Mr. McLean, on *The Apostolic Manner of Preaching the Gospel*, “It is a testimony that Jesus is the Christ, the Son of God; God manifest in the flesh. That he came into the world to save sinners; that he died for our sins according to the scriptures; and that he was buried, and that he rose again on the third day according to the scriptures. That having by himself purged our sins, he sat down on the right hand of the Majesty on high; that all things are put under him, and that he is appointed of God to be the judge of the quick and the dead. That to him give all the prophets witness, that through his name, whosoever believeth on him shall receive remission of sins, shall not perish, but have everlasting life. This is the gospel which the Apostles preached unto men, and which he sums up in the doctrine of the cross, or of *Christ crucified*, that being the most prominent and characteristic feature of the whole.”

Now if this be so, to preach the gospel to *every creature*, to *every man*, as we have opportunity, is to declare to him that Christ died for *his* sins; consequently, that the death of Christ was “for the sins of the *whole world.*” Yet, “By the world,” says Mr. McLean, “we are to understand, *not* every individual of the human race, but all of every nation whom God had from everlasting elected to life eternal; and these are termed the *world*, in opposition to the Jewish limitation, who confined the salvation of God to themselves, in distinction from the Gentile nations.”

But, if “the *redemption* which is in Christ Jesus,” mentioned in Rom. iii. 24, has not the meaning that it most commonly has in the scriptures, namely, actual deliverance from evil through the payment of a price, but that here it refers to the price itself which was paid, which is the death of Christ, as the context shows; we may also see that this *redemption* is not the redemption of *persons*, but the redemption of *sins*, according to the expression used in Heb. ix. 15, “The redemption of the *transgressions* that were un-

der the first testament ;" so that Christ did not suffer so much for *your* sins, so much for *mine*, but that he endured "once for all" the whole penalty of sin contained in *death*, properly and literally, or the giving up of the ghost, and also "the curse of the law," as we read Gal. iii. 13. We may quickly discover from hence, that the erroneous idea of Christ suffering so much for this person, and so much for that sin, is the foundation of all the errors that are maintained upon the subject; such as Christ bearing the sins of the elect, and not of the non-elect; of his standing in the place of some as a *substitute*, so that those *instead* of whom he died, *must* go free, or else God in the character of a creditor would be unjust to require twice over the payment of the same debt. If we consider that all these expressions are of human invention, and not one of them in the scriptures, this alone may well cause us to stand in doubt of their conveying any true idea, as indeed they do not; and should teach us to fear to adopt unscriptural expressions, as we may be sure that sayings not found in the scriptures will sooner or later lead us from the truth, as the writer himself and many others have proved in former times. The *things* of God should be spoken in the *words* of God; or as you, sir, and your brethren of the Reformation say, "*Let Bible things be declared in Bible words.*" It is true that we are not able to express our thoughts in nothing else but direct quotations from the scriptures, but we ought to be aware of the danger of certain *sayings* passing current among believers to express (as they think) the doctrine of Christ, and which becoming familiar to men's ears, very soon become a sort of creed which is laid on every one to believe as *truth* with as much authority as if it was God's own word, though it is no where written. It would be well, therefore, for persons of circumsised ears not to say that Christ was a *substitute* for *his people*—that he stood in *their place* or *stead*; that in dying for sin he *paid their debts*, &c. Such words should not be used, first and chiefly, because there are no such words in the scriptures, as assuredly there would have been, if they had expressed the truth so excellently as men think they do; and secondly, because they do not express the truth even badly, but express that which is not true at all.

(To be concluded in our next.)

DEAR BROTHER WALLIS—Your controversy with a Scotch Baptist induces me to make a few remarks relative thereto. He is influenced by that Calvinistic notion that when Christ offered himself for us all, sin was then done away, atonement was made, God was satisfied; and therefore, to think of baptism being for remission of sin, to him is almost blasphemy. But has he ever enquired or examined if this is in accordance with

God's word? Is there a word in the book intimating any way of removing sin from the sinner otherwise than by the exercise of the sovereign mercy of God? Are we at a loss for testimony to show this? The Bible is full in setting forth God's readiness to forgive. Under the law there was the yearly sacrifice offered for the sins of the nation; the scape-goat sent into the wilderness, bearing the sins of the people; and in cases of particular sins, Levit. iv. and v. are most clear to show what Paul so fully applies, without the shedding of blood there is no remission—meaning, evidently, that in all cases of the exercise of Divine forgiveness, sacrifice was uniformly connected, not to appease, but to show that sin had separated between them and God, and that spotless purity could have no immediate communion with sinful man. How fully does this accord with the Christian constitution! One sentence from Him who spake as never man spake, may suffice—"If ye from the heart forgive not one another, neither will your Heavenly Father forgive you." Rom. iii. 25, "God hath set him forth to be a propitiation through faith in his blood, to declare his (God's) righteousness, for remission of sins that are past, through the forbearance of God." This language is so clear that comment is almost superfluous, but we may first note the particulars. Jesus is constituted the propitiatory, where God can meet with the sinner and forgive his sins. Hence Eph. iv. 32, as "God for Christ's sake hath forgiven you." We are then debtors to divine mercy, but the medium through which it flows is Christ. Eph. i. 7, "We have redemption through his blood, even the forgiveness of sins, according to the riches of the grace (of God)." From which it is clear that the Scotch Baptist flounders on a preconceived notion that never can be reconciled with the current of scripture doctrine. But we have a word for you also. You have said that baptism represented a washing away of sins by the blood of Christ. Peter clearly shows that the salvation of Noah and his family, out of the world which was destroyed, was a type of baptism, by which the believing penitent sinner is translated out of the kingdom of darkness into the kingdom of God's dear Son. It is, therefore, the anti-type, and not typical—a positive institution for remission of sin. As, then, we have before seen, that to remove sin from the sinner—or, in other words—to remit all the consequences of sin, and relieve from punishment in future, is an act of sovereign mercy on the part of God, washing, cleansing, and sanctifying wholly, must mean something else. Hence John i. 7, clearly shows the distinction, "If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us (Christians) from all sin." No such language is, or can be, ad-

dressed to the sinner. The gospel only, and for such is one constituted way only, Eph. v. 25, "that he might sanctify and cleanse it by the washing of the water and the word." Jesus prays, "Sanctify them through thy truth, thy word is truth." Now all this shows that we are to understand, that after the forgiveness of sin has taken place, there yet remains the dross, or old habit of sin, to be cleansed from us, which is to be accomplished by the truth; by the means established in a church state; by looking unto Jesus, who gave himself for us. What is the influence that should be effected in us by such considerations, as being bought with a price, his precious blood? We, then, are not our own; and as he gave himself for us, we ought also to surrender body, soul, and spirit to his service.

Dear brethren: I have thus taken the opportunity of placing before you the mistakes on both sides of the subject. Calvinism is the root from whence both the errors spring. There is abundant scope to have enlarged in proof of what is presented; but my time is limited, and I therefore conclude by praying that you may be blessed with every needful blessing in Christ. I am, your brother,

J. BLACK.

London, October 18th, 1848.

[The blessing obtained by Noah and his family was salvation. So, in like manner, that which is obtained through the antitype, Christ and baptism, is salvation; or, in other words, the free and full forgiveness of all past sins through his name.]

THE BRITISH MILLENNIAL HARBINGER.

SINCE the Glasgow meeting was held, we have had much thought, and some correspondence, respecting the propriety of reducing the price of this periodical, as thought advisable by the delegates assembled at that meeting. We have still some hesitation with regard to the propriety of taking such a step; for, unless the circulation could be doubled, and a large portion of the edition sent through the Post Office to the address of each pre-paid subscriber, or guaranteed by some responsible person in every church, we fear the work would not be left self-sustaining, at so low a price as fourpence. We are willing to do all in our power to promote the circulation of light and truth in the world, but Editors, any more than other men, cannot accomplish impossibilities. Supposing the editorial services and correspondence to continue, as heretofore, entirely gratuitous, still, we doubt whether the reduction in price, with all the drawbacks consequent thereupon, would not prove fatal to the most sanguine wishes and expectations of the brethren. The

following suggestions, alike discriminating and judicious, are printed for the consideration of all the brethren:

"With respect to the proposed reduction of price of the *Harbinger*, I have equal fears with yourself that if lowered to 4d. including the penny stamp, the sale may not be correspondingly increased. Many friends, including myself, would nearly or quite double the numbers; but if all should not, and if, as is too likely, the postwise and publisher's demand should not much increase, the concern would again become a losing one, offering only the following choice—to again raise the price—to again require help, or, to be dropped altogether; all three being results to be deprecated.

"It would be wrong in me to wish to dictate in this matter, or to set my opinion against the judgment of those excellent brethren to whom a reduction in price appeared so desirable: but my vote (should I ever have one, which chairmanship forbids) would be—that as the work is now nearly self-sustaining we should let well alone; and content ourselves with requesting our Editor to *enlarge and improve*, and so render the work still more worthy of the cause *as he may be enabled*. So much, indeed, is this my leaning, that, were the sale trebled, I should plead for trebling the book, rather than for a reduction in the price. Smaller and less-priced publications there are and will be; but the *British Millennial Harbinger* should be regarded, not as competing with them, but as being our principal periodical and organ, to give us in greatest as well as richest variety all the newest, most interesting, elegant and thrilling papers from the American periodicals, the choicest original English essays, the most important discussions, solutions of difficulties, displays of Heavenly motives to action, exhibitions and illustrations of Christian security and enjoyment, reviews of influential works, items of church news from all parts of the earth, &c. And in my poor judgment the aim, for this one principal work amongst us should be, as already said, to make it in all respects more and more worthy of our great and glorious cause: and if it thus grow in deep interest as well as in size, I cannot but think its circulation must increase, without in the least affecting the smaller publications or diminishing their usefulness.

"I should not have ventured this opinion had you not requested it: I am willing, for peace sake, to go with the stream in such matters, yet to me the course I have chalked out seems at once that of *safety, utility, and honorable brotherly feeling*.

"Dear Sir, ever yours,

"JOHN DAVIES.

"Mollington, 20th Oct. 1848."

We hope not merely to be able to keep up, but to increase the interest of the

Harbinger, as well as to extend its general usefulness. But, so long as it continues to pass through the Post-office, its size must remain as it is, being already the full weight allowed by law. As far as practicable, however—and to meet the wishes of the brethren—we shall gradually reduce the price, so as to bring it within the easy reach of all parties. Respecting future arrangements, we hope to be able to write more positively in our next. J. W.

ITEMS OF NEWS.

Wigan, October 21.—Dear Brother: we have had three immersions during the last month, and I have no doubt if you could pay us another visit, your labours would be greatly crowned and blessed amongst us. All the brethren are very desirous that you should come again soon. Can you say when? T. G. COOR.

[We spent a very pleasant Lord's day at Wigan on our return from the Glasgow meeting. The brethren there, who were most attentive, appear very united. The whole of the disciples from Leigh visited Wigan, and passed the day in communion with the brethren; as, also, did a brother and sister from Bury. We should be happy to pay another visit to Wigan, but cannot indulge the hope of enjoying it at present. J. W.]

FOREIGN.

The *Millennial Harbinger* for March reports the addition to the army of the Lord to be 1118.

Georgetown, March 31, 1848.—Within the last three months I have, by land and water, travelled about 3000 miles amidst disease, dangers, and death; yet the Lord has preserved me unhurt. We gained 15 additions at Little Rock, and 14 at Vanburen, about 170 miles farther up the river. I visited Fayetteville, 52 miles farther, and organized a church 50 strong, where there were about 7 members before. Among these were 4 fine lawyers, and a Cumberland Presbyterian preacher of the first speaking talents. On my return, 10 miles from Vanburen, I organized a church 40 strong, with the best materials. The church at Vanburen is 30 strong, and at Rock above 100. J. T. JOHNSON.

Wellsville, Ohio, Feb. 8, 1848.—Since I last wrote you we have had 4 valuable additions here, and the same number at New Cumberland, the prospects being still very flattering. E. REGAL.

Leesburg, Ky.—T. H. Stout and myself held a meeting at the mouth of Beech Creek, of four days, and 23 made the good confession; 5 from the Baptists, 1 Roman

Catholic, 1 Methodist; and on a second visit with Eld. S. Rogers, we gained 7 more, 4 from the Baptists. We organized a church on the first visit, which now numbers 33. J. A. McHATTON.

St. John's, N.B.—Since the middle of October, in Halifax, Nova Scotia, there have been upwards of 50 immersed for the remission of sins. W. W. EATON.

Washington County, Penn.—Held a meeting with brethren at Pleasant Valley, in this county, with Brother J. B. Pyatt, for ten days, and the Lord blessed our labours, 52 being added to the church. Praise the Lord all his servants. L. STREETER.

Knex County, O.—10 have obeyed the Lord in the ordinance of baptism during the last year at Milford church, which now numbers 90. D. PATTERSON.

Chancey, Ohio.—At Mountville, Morgan county, Ohio, Brother Parkinson held a meeting and baptized 8; subsequently 8 others have been baptized. J. HARNEX.

Jackson, Miss.—I have immersed several since I wrote you last; 16 have been added by immersion to our little church within the last few months. J. MATHEWS.

Louisville, Ky. April 8th, 1848.—Within a month there have been seven additions to the church at Charleston, at its four stations, 26 in all. W. LEONARD.

THE CHRISTIAN BAPTIST. — We have several copies of this valuable work on hand. It was originally published by A. Campbell in 7 vols; but subsequently revised and stereotyped by D. S. Burnet, the 7 vols being comprised in 1 royal 8vo. vol. of 670 double-column pages, with copious index, alphabetically arranged. The price of this volume was 24s. but it may now be had for a short time, from the Editor only, at 12s. bd. The following notice from the pen of one of the American editors refers to the value of this elaborate work:—

“As to the *Christian Baptist*, who among us can add any thing to its reputation? It is the most valuable, honest, and intrepid pleader for the truth as it is in Jesus, of a literary character, that has appeared among men for the last 1730 years. I will not attempt to say any thing in commendation, lest I should tarnish the lustre of its renown. Its panic stricken opponents can testify its prowess in fight, and their tottering systems scarcely stand, to tell the story of its impetuous and successful combats. All who love the truth and can afford it, we doubt not, will seize the opportunity of possessing a copy of its talented exhibitions. No disciple, who desires to increase in knowledge, would like to be without it; for next to the Sacred Writings themselves there is no book so calculated to open his eyes to the impostures practised upon men, in the name of religion, as the *Christian Baptist*.”

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No. XII.

DECEMBER 1, 1848.

VOL. I.

BACCALAUREATE ADDRESS
TO THE GRADUATES OF BETHANY
COLLEGE, JULY 4, 1848.

GENTLEMEN—You have now attained your literary majority. To this day you have doubtless often looked forward with many a pleasing anticipation as the happy consummation of many an effort made, of many a vigil kept, of many a toil endured in clambering up the hill of science—in conquering the rugged cliffs that mark the steep ascent to that proud eminence where literature, science, and art hold their court, and award their honors to those that seek them with successful industry and persevering toil. But here your horizon only expands, and in the distance you perceive other acclivities to be subdued, other toils to be endured, other honors to be sought, and other rewards to be secured.

The drama of human life is one of many acts and many scenes. The issue of one is but the commencement of another. No sooner have we performed our part in one scene, than assuming a new character or position,

we appear in another. From the nursery we ascend to the grammar school; from the grammar school to the academy; from the academy to the college; and thence we advance into the Inns of a profession and seek for ourselves a theatre for life. Allow me, then, young gentlemen, in conclusion of our present relations, as the last act officially due from me to you, to make a few suggestions with regard to your future course, or the part you are now to act in the great drama in which you are about to appear.

In the first place, then, if you have not already formed, you have now to form a proper view of your relations to the universe. This is essential to your personal safety, honor, and happiness. You cannot take one safe step in life's journey until you have done this. Who can act without an object? And who can act worthily without a proper object—an object worthy of himself and of Him who has given him life, talent, and education.

It is wiser to stand still than to make one wrong step and then to have to retrace it. "It is better to sit
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still," as the adage goes, "than to rise up and fall." To prevent both loss and dishonor, it is, therefore, all-important, to consider well our relations to the human race—to time and to eternity.

I need not again repeat what you have already learned. That *no man lives for himself; and, therefore, ought not to live to himself*, is with you all, I trust, passed into a proverb. Three-fourths of you have most solemnly professed this in assuming the Christian name. All of you admit that man is essentially a social being. He needs society, and society needs him. If man had but the talent to acquire, supreme selfishness would then have been his duty, his honor, and happiness. But he has the power as much to communicate as to acquire—as much the talent to impart as to receive pleasure. It is, therefore, as much his happiness to bless as to be blessed—to do good as to receive good.

Need we ask, To whom? We have relatives, friends, and countrymen. These all have claims upon us. But not any one of them, nor all of them, can present an exclusive claim. Beyond these three lies the great family of man. Christianity, which is the perfection of wisdom and goodness, of justice and mercy, of truth and love, ranks not natural affection, friendship, or patriotism, amongst its virtues. The want of any one of these is, indeed, a vice; but the possession of them all is something less than a Christian virtue. The lion and the tiger, as well as the dove and the sparrow, love, cherish, and protect their young, and defend their precincts from the hand and foot of the intruder. They love their offspring, their friends, and their home; and yet who assumes that these instinctive feelings are either morality or religion? Hence a Christian is not known as a mere friend, or relative, or patriot. He is essentially a philanthropist. A traitor is, indeed, execrable as well as execrated. But a misanthrope is incomparably more execrable than he, and more worthy

to be excommunicated beyond the pale of humanity and sympathy.

Myself, my family, and my country, are but three modes of selfishness. True, indeed, a man must love himself, else he could not love his neighbour. For this reason the great Teacher and Lawgiver of the world has made self-love the measure and the standard of our love to our neighbour. We are only to love our neighbour as ourselves—neither more nor less than we love ourselves. More than this is impossible—less than this is immoral. This is the foundation of the Christian moral system—as supernatural, sublime, and glorious as the miracles by which it was attested and established.

While, then, we are to love ourselves, our relatives, and our countrymen, and to seek our own good and theirs, we must cultivate a higher, nobler, and more divine virtue—the godlike virtue of *philanthropy*. With one of the best of Roman philosophers we will say, *Homo sum et nihil alienum puto quod humanum est*; or, rather, with Paul, "Do good to all men as we have opportunity, especially to the household of faith."

But to give a proper direction to our minds and efforts in the cause of humanity, we must ask ourselves, What is man, and what the love of man? And what is man? A vegetative being? An animal? A soulless, spiritless, perishable entity? Or an intellectual, moral, spiritual being? An emanation, an impress, an image of Divinity—desiring, longing, panting for immortality and his native heaven? Look at the heavens and their shining hosts; the earth, the sea, and their countless tenantry. They will all pass away. The sun will grow old—the moon will wane to wax no more—the starry hosts will grow dim with years—all we see, but man himself, must pass away. He alone, of all things visible, shall live for ever—

"He will flourish in immortal youth
Unhurt amidst the wreck of matter
And the crush of worlds."

In all this there is no freak of imagination—no poetic exaggeration. It does not equal, much less transcend, the theme. Man now, even in his ruins, is yet the noblest work of God—certainly by far the noblest work of God that he either knows or can now know. To redeem, to enlighten, raise, and ennoble him, is only to make him what he was—a bright image of Divinity—the brightest and the best of created beings within the cognizance of time and sense. The best material to work upon for the moral artist, to promote his own glory, God's honor, and man's felicity, is to take out of the dilapidated quarry of human nature a block of this immortal marble, and to form, beautify, and adorn it, by developing its own inherent excellencies, and polishing it by the intellectual, moral, and spiritual instruments and means furnished us from the cabinet of heaven under the direction and aid of the Spirit of wisdom and revelation.

The earth, indeed, and the appurtenances thereunto belonging, is but one grand human manufactory. To create, develop, mature, and perfect man, is but the ultimate end—the final cause of this mundane system.

The hosts of heaven that irradiate and beautify the earth, are but the lamps that cheer and the fire that warms this portico of life, and makes comfortable and joyful the nursery of man. The ocean, with all its seas, and lakes, and rivers, are but the basins and reservoirs that supply the chambers and baths of the great house that God himself built for man's minority. The rugged and lofty mountains, the verdant and fruitful hills, with the deep, and wide, and luxuriant valleys, are but the treasure-houses, pleasure grounds, and gardens allotted to man for exercise, healthful labor, ingenious, useful and tasteful toil, during his boyhood and scholastic days ; but all these for the intellectual, and moral, and spiritual development of man as a being predestined to live for ever.

Whosoever, then, would fill up the grand outlines of his glorious destiny in such a universe as this, under its present remedial administration, in the hands of its liege Heir and Lord, must contemplate himself in the broad, and lofty, and magnificent dimensions of his eternal well-being as a son of God and an heir of immortality.

Such, however, is the present constitution of society, and such the conditions of human existence, that, in the number, variety, and complexity of our relations, our wants and dependencies on one another, there is enough healthfully and happily to busy and employ the whole human race, without a single drone in the hive of humanity, in supporting and protecting the weak, in raising the fallen, in alleviating and consoling the afflicted, in educating the ignorant, in ministering to the innumerable wants of the great family of man, scattered as they are, and alienated withal, by the very causes of their dispersion, over all the varieties of soil, climate, and habitation, which continents and oceans, islands and seas, mountains and valleys, latitude and longitude could create and continue.

To be wise in purpose, successful in enterprize, and happy in execution, we must then, young gentlemen, take the world as we find it ; and wherever in time, place, or circumstance, we happen to find ourselves, by the disposal of Him who gave us being, employ ourselves in the highest scale of usefulness which our birth, education, and circumstances will allow, and an enlightened and well educated conscience will both enforce and approve.

We must ever keep our whole existence and the whole universe in our moral horizon. If we fix our minds on any fraction of it we will mistake the whole. We would laugh or weep, as the case might be, at him who would build a palace on the ice, or found a city on the crater of a burning mountain. We might ridicule him

who launches out into wild and fantastic schemes which a millenarian's years would not have leisure for. Yet, perhaps, as foolish and as inconsistent ourselves—nay, certainly as much at fault, should we act like one whose enterprize and hopes are bounded by his paternal fields, amidst his native hills or plains, and whose sole philosophy of life is summarily comprehended in three grand categories—"What shall I eat, what shall I drink, and wherewithal shall I be clothed?" A bat, a bee, or a butterfly acts much more in harmony with its own philosophy and destiny than such an educated clown, though covered with parchments inscribed with collegiate honors from neck to heel.

Education is *development*, mental expansion, mental culture, and mental direction. It expands the mind over worlds various, and vast, and innumerable; but directs it only and supremely in the proper path of its own destiny. We must again repeat our favorite motto: No man can rationally, virtuously, or religiously live for himself. The universe has need of him—has full as much interest in him as he has in the universe. It follows, then, that just as certain as he fails in his duties to that universe, it will fail in every branch and department of its revenues to him. As in the heavens planets serve their suns if not in the same way, as much in another way as suns serve them; so man imparts to man and to kindred spirits every where what they impart to him; but in this case the necessity is moral, while in the other it is purely and wholly physical and conservative. All rational happiness consists full as much in imparting as in receiving benefits; nay, indeed, much more. So true it is that "it is much more blessed to give than to receive." Hence God is supremely, infinitely, and eternally happy, because he imparts to all; and, in the sense in which he gives, receives from none.

I am not, young gentlemen, on this

occasion, disposed, nor would it be expedient, to direct you in the choice of a particular profession. The world needs many offices, and therefore there are great diversities of talents, tastes, and education. But to whatever calling you devote your lives, your education not merely qualifies you less or more for that particular pursuit, but also gives you a general power and privilege of promoting human happiness to a degree to which, without it, whatever other means you might possess, you could never aspire. *Your greatest and best fortune, I care not what else you may possess, is your education.* It imparts to you a power which wealth cannot give, and of which poverty can never divest you. It gives you an influence, an authority, a power which neither family nor fortune could bestow.

But do you ask, what are you to do with your learning—what use are you to make of your education? I presume you are not to lay it upon the shelf with your Greek and Roman classics, and there to let it mould, or rust, or evaporate in the inverse ratio of the number of the years which you have spent in acquiring it. None of you dream of doing this—none of you think of such an ignoble prodigality; yet remember that many have done so who no more intended it than any one of you. To avoid a temptation to do this, you must think of what the world expects from you—what you could do to serve it—and immediately set about doing it.

Do not think that there is not room for you—a work or a reward for you. The world needs all the service you can render it, and will, more or less, reward you for all you do worthy of yourself and of it. You often hear young men complain that every place is full; that while offices are sought, applicants are tens and aspirants are hundreds. True, indeed, we are not likely soon to have to complain that we cannot find a candidate for the Presidency, the Senate, or the Legis-

lative Halls of the nation. But these are not the only offices or places of public service, of trust, or of honor. They are more than can be numbered. We yet need an immense multitude of educated men. The candidates are not here as tens to units, but as units to hundreds, or thousands compared with the wants of society. We need a hundred truly educated men for one. There are but very few upon the shelf at present; and those few that are there had, for the most part, better be placed under the hammer and be knocked off to the highest bidder. Then we should endeavour to get up a better article.

You understand me, no doubt, to indicate the idea that we must have self-educated men, and that you are now only prepared to become your own tutors. You can now act, and you must act, both preceptor and pupil. Collegiate education can go no farther—never yet went farther than to qualify a man to teach himself. Like an apprenticed youth when he lifts his indentures, you have merely acquired the use of the tools of literature, science, and art. To-day you are enrolled amongst the Bachelors of Arts. Before your espousals with literature and science you may have a courtship of several years, and even then you will not be *old* bachelors. Still I confess I am in favor of early marriages, provided only they are equally and suitably consummated.

Be not alarmed, gentlemen, about places. Say not that electricity and steam will rule the world and vacate the wants of society; or that no new discoveries are yet wanting to raise man to the highest niche he was ordained to fill. In my opinion, neither Galvanism nor Mesmerism, neither Owenism nor Fourierism, neither Homopathy nor Alliopathy, neither rail roads nor electric telegraphs, will regenerate the world or save mankind from ignorance and crime, from disease and poverty. The *Grand Economy* is yet very large. This

may yet be regarded comparatively as a dark age; compared not with the past, but with the future. For my own part, though so much enlightened compared with the past ages, I must regard the present age as dark in my anticipations of the future.

The proportion between educated and uneducated mind is yet really alarming. I fear the responsibility of taking upon me either to estimate it or to express an opinion on the subject. I will, therefore, shield myself, at least in part, from all unfavourable suspicions, by selecting, next to our own, of course, the most enlightened nation in the world, and give you the opinion of her attainments, expressed by one of her most popular, useful, and laborious sons, very generally known to our fellow-citizens; with whom in my late tour I formed a very favorable acquaintance, and of whom I have long cherished a very high opinion. Let us hear what Dr. Dick says of his own Scotland; and, if you please, what the late Frederick, king of Prussia, said of any of the most enlightened nations on the European continent:—

“There is, perhaps, no country in the world where the body of the people are better educated and more intelligent than in North Britain; yet we need not go far, either in the city or in the country, to be convinced that the most absurd and superstitious notions, and the grossest ignorance respecting many important subjects intimately connected with human happiness, still prevail among the great majority of the population. Of two millions of inhabitants which constitute the population of the northern part of our island, there are not, perhaps, twenty thousand, or the hundredth part of the whole, whose knowledge extends to any subject of importance beyond the range of their daily avocations. With respect to the remaining 1,800,000, it may, perhaps, be said with propriety, that, of the figure and magnitude of the world

they live in—of the seas and rivers, continents and islands, which diversify its surface, and of the various tribes of men and animals by which it is inhabited—of the nature and properties of the atmosphere which surrounds it—of the discoveries which have been made respecting, light, heat, electricity, and magnetism—of the general laws which regulate the economy of nature—of the various combinations and effects of chemical and mechanical powers—of the motions and magnitudes of the planetary and starry orbs—of the principles of legitimate reasoning—of just conceptions of the attributes and moral government of the Supreme Being—of the genuine principles of moral action—of many other subjects interesting to a rational and immortal being, they are almost as entirely ignorant as the wandering Tartar or the untutored Indian.

“Of eight hundred millions of human beings which people the globe we inhabit, there are not, perhaps, two millions whose minds are truly enlightened as they ought to be ; who prosecute rational pursuits for their own sake, and from a pure love of science, independently of the knowledge requisite for their respective professions and employments ; for we must exclude from the rank of rational inquirers after knowledge, all those who have acquired a smattering of learning with no other view than to gain a subsistence, or to appear fashionable and polite. And, if this rule be admitted, I am afraid that a goodly number even of lawyers, physicians, clergymen, teachers—nay, even some authors and professors in universities and academies, would be struck off from the list of lovers of science and rational inquirers after truth. Admitting this statement, it follows that there is not one individual out of four hundred of the human race, that passes his life as a rational intelligent being, employing his faculties in those trains of thought and active exercises which are worthy

of an intellectual nature. For, in so far as the intention of mankind is absorbed merely in making provision for animal subsistence and in gratifying the sensual appetites of their nature, they can be considered as little superior in dignity to the lower orders of animated existence.”

The late Frederick, king of Prussia, who was a correct observer of mankind, makes a still lower estimate of the actual intelligence of the species. In a letter to D'Alembert, in 1770, he says. “Let us take any monarchy you please ; let us suppose that it contains ten millions of inhabitants : from these ten millions let us discount, first, the laborers, the manufacturers, the artisans, the soldiers, and there will remain about fifty thousand persons, men and women : from these let us discount twenty-five thousand for the female sex ; the rest will compose the nobility and gentry, and the respectable citizens. Of these let us examine how many will be incapable of application, how many imbecile, how many pusillanimous, how many dissipated ; and from this calculation it will result, that, out of what is called a civilized nation of nearly ten millions, you will hardly find a thousand well informed persons : and, even among them, what inequality with regard to genius ! If eight-tenths of the nation, toiling for their subsistence, never read ; if another tenth are incapable of application from frivolity, or dissipation, or imbecility, it results that the small share of good sense of which our species is capable, can only reside in a small fraction of a nation.” “Such,” continues Dr. Dick, “was the estimate made by this philosophic monarch of the intelligence possessed by the nations of Europe sixty years ago ; and although society has considerably advanced in intellectual acquisitions since that period, the great body of the people, in every nation, is still shrouded in the midst of folly and ignorance.

“Such a picture of the intellectual

state of mankind must, when seriously considered, excite a melancholy train of reflections in the breast both of the philanthropist and the man of science. That such a vast assemblage of beings furnished with powers capable of investigating the laws of nature—of determining the arrangement, the motions, and magnitudes of distant worlds—of weighing the masses of the planets—of penetrating into the distant regions of the universe—of arresting the lightning in its course—of exploring the pathless ocean and the region of the clouds, and of rendering the most stubborn elements of nature subservient to their designs. That beings capable of forming a sublime intercourse with the Creator himself, and of endless progression in knowledge and felicity, should have their minds almost wholly absorbed in eating and drinking, in childish and cruel sports and diversions, and in butchering one another, seems, at first view, a tacit reflection on the wisdom of the Creator in bestowing on our race such noble powers, and plainly indicates that the current of human intellect has widely deviated from its pristine course, and that strong and reiterated efforts are now requisite to restore it to its original channel. Every lover of science and of mankind must, therefore, feel interested in endeavouring to remove obstructions which have impeded the progress of useful knowledge, and to direct the intellectual energies of his fellow-men to the prosecution of objects worthy of the high station they hold in the scale of existence."

I am really sorry, gentlemen, to be constrained to say that such is my own opinion of the present condition of the human race; and so far am I from coming to the conclusion that we have yet a truly enlightened or a truly civilized nation in the world. I must regard our own age and country as merely in the twilight of Christian and philosophical illumination, rather than as basking in the meridian splen-

dors of true science, learning, humanity, and religion. So long as duelling, fighting, and enslaving one another to royal and lordly masters—ecclesiastic, political, and financial, are yet in high esteem, approved, and lauded by men professing to be the sons of civilization and Christian morality; who, that is not beguiled by a false philosophy, can regard a people so thinking, speaking, acting, as yet fully enlightened, civilized, and evangelized by the Christian religion? I have long since and often said, that probably in one, two, or three centuries more, posterity will talk of us as we now talk of the children of the dark ages.

Every thing around is, indeed, in progress—rapid progress. The moral conditions of society alone are stationary or retrograding. If riches, honor, science, and learning, could make the world more virtuous, pure, and happy, we would urge the prosecution of these objects. But unfortunately the history of the world, as well as the developments of the Bible, will not allow us to expect any better fruits from their labors and their results than they have already furnished.

When including science and learning with riches and honor, as not tending to improve the social or moral relations of society, I must define myself.

Science and learning, dissociated from Christian religion and morality, are very different from science and learning associated with them. In the latter case they are a great blessing—in the former case, rather a curse than a blessing. What was the tendency of the science, learning, and talents of a Spinoza, a Hobbes, a Voltaire, a Gibbon, a Hume, or of a Volney, less virulent but more insinuating and dangerous on that account than they. Perhaps I may be censured for associating these men of renown with science at all. Learning they had, but science they had not, say the modern enlightened majority. I will not, however, debate these nice

points. I speak after the manner of men. Talents, learning, and science, falsely so called, they may have had, though they were neither Bacons nor Newtons, neither Lockes nor Stewarts, not one of them a Benjamin Franklin or a Sir Humphrey Davy. Still they had learning and influence to contaminate depraved millions, while a few good and great men can seldom raise and ennoble a few hundreds or thousands of their race. Still, to redeem one of our race, is a greater, nobler, and more divine work and aspiration than to damn a million.

But I have already transcended my prescribed limits, and will only add, that, to work on the moral constitution of man, to raise, reform, and ennoble him, is, in my opinion, the most desirable, useful, honorable, and godlike employment on earth. The agriculturist, the manufacturer, the mechanic, are all useful men. I mean their calling is useful and honorable. They are so in the aggregate: they are so in the detail. Who could dispense with the hatter, the tailor, or the cordwainer? While the hatter takes the heads of men, and the cordwainer their feet under his special care and protection—and the tailor, still more benevolent, the whole body—none of these is either so indispensable, or so useful to society, consequently not so honorable as the schoolmaster. There is a true scale by which we truly appreciate men's standing in society, as well as a false one. "Act well your part—there all the honor lies," is, indeed, a good maxim from a polished poet, who smoothly says—

"Fortune in men has some small difference made:
One flaunts in rags, one flutters in brocade;
The cobbler apron'd, and the parson gown'd;
The friar hooded, and the monarch crown'd.
What differs more, you'll say, than crown or cowl?
I'll tell you, sir—a wise man and a fool!
Worth makes the man, and want of it the fellow;
All the rest is either leather or prunelle."

This being conceded—and who doubts it?—we only ask, do you not, young gentlemen, aspire to usefulness and happiness—to the luxury of doing

good? Whatever, then, be your calling—whether you cultivate the soil or direct the state—whether you spend your days in the profession of science or of some useful art—you must, in all the social relations of life, give all your influence and example in favor of an enlightened understanding, a good conscience, and a pure heart.

But we may advance one step farther, and say, Should any of you, attracted by a celestial magnet and guided by a light from above, ambitiously look into the distance of ages to come, far beyond the limits of earth and time, to a holier and a happier clime, panting after an object full of glory, honor, and immortality, commensurate with the dimensions of your nature and with the grandeur, riches, and glory of the universe; then, and in that case, we say, seize with a firm and unwavering grasp the telescope of faith, and place before your mental vision the grand circles of a blissful eternity—triumphing in the fullness of joy, participating in all the rapturous transports of eternal pleasure, yourself invested with unfading youth, beauty, and loveliness; and then, I doubt not, you will set about forming a class of humble though aspiring candidates for these eternal honors and rewards. If you cannot find them amongst the higher castes of fallen humanity, I know you will seek them wherever you may find them, if not in the palaces of the great and noble of this world, you will find them amongst the fallen outcasts and down-trodden of humanity, even in the sordid huts of cheerless poverty—you will stoop to conquer, and ransomed men will be your prize!

This is sound wisdom and unfading honor. Success in this enterprise is eternal wealth and blessedness. If, then, you have faith, courage, and a holy ambition, an ample field lies before you—Apostles, prophets, martyrs, are your fellow-laborers. If with them you encounter the perils and endure the toils, with them you

will share the reward and wear an unfading crown.

But we must bid you adieu. To hear a good report of you, be assured, young gentlemen, will be to us a pleasure; and, after the toils and the trials of life are over, to meet you in that pure and happy land where none but the great and wise and good shall be admitted, will be to you and us a joy and an honor which we have no power to conceive nor language to express. A. C.

HOW SHALL I ACT MY PART?

BY D. AMBROSE DAVIE.

Shall I be foremost on the field,
The warrior's pur. to play,
And there the gleaming falchion wield,
My brother man to slay?
And thus a reinforcement send
To mourners' ranks to fill,
Then ask my God to be my friend,
And send me blessings still?

Or if at God's altar stand
To breathe a faithless prayer,
And claim that by Divine command
I take my station there,
And tan the Bible with my breath,
To prove my doctrines true—
What will be mine after death,
For work I thus may do?

If I do stand in lordly state
Professor of the laws,
And lift my voice in high debate
To gain the world's applause,
Shall I be able thus to prove
That I am just and true?
Will God look down in kindest love
To witness what I do?

Or with the proud physician's part
I boast of matchless skill,
Professing super human art
In serving whom I will;
While holding thus the mystic charm
To make the wounded whole,
Oh! shall I find the healing balm
To soothe my wounded soul?

Though I am lord of boundless lands,
And countless golden ore,
And grasp in my unworthy hands
The titles of the poor,
And thus I send my name abroad
O'er all the land and sea,
How will it plead my cause with God?
How will it answer me?

O, let me stand as Jesus stood
To act that faithful part?
Let me go out to fight for God,
With pure and perfect heart!
O, let me fight as Jesus fought,
Unyielding till I die!
Yes, let me act as Jesus taught,
Till down in death I lie!

"GOD IS LOVE."

"We love God because he first loved us, and gave his only begotten Son to be the propitiation for our sins."

"There is no respect of persons with God."—ROM. ii. 11.

Respect of persons is preferring some individuals above others.

Person—individual, or particular man or woman."—WALKER.

THE Westminster Assembly's Catechism states, that "God having out of his mere good pleasure, from all eternity, *elect* some to everlasting life, did enter into a covenant of grace to deliver *them* out of an estate of sin and misery, and to bring *them* into an estate of salvation by a Redeemer." This is, indeed, respect of persons—a flat and palpable contradiction of the testimony "that there is no respect of persons with God." Let God be true, though every Assembly be a liar. To get rid of the plain testimony of God in our motto, it is said that here it is meant that there is no respect of Jews more than Gentiles with God. But mark the divine testimony: it refers to PERSONS; as also in Acts x. 34, "Of a truth I perceive that God is no *respecter of persons*." The doctrine of personal election receives a death-blow from these two quotations, for there cannot be greater respect of persons than arbitrarily to choose some to heaven, and leave others to sink into woe. Those who are unable to argue down all the passages which are adduced in favor of the doctrine that God is partial, will find Rom. ii. 11, and Acts x. 34, to be an axe which cuts by the roots limited atonement, personal election, and special influences of the Spirit in order to conversion. The principles on which the world shall be judged are distinctly stated in Rom. ii. 1-16, Mat. xxv. 31-46. Let us all read and consider. Though Calvinism is thus demolished, we shall comment upon a few of the passages most frequently quoted in support of it. Mat. xxii. 14, "Many are called, but *few* chosen." EΚΛΕΚΤΟΣ is the word rendered chosen: it is defined—1st, chosen, elect; 2nd, favored, chosen to peculiar privileges or blessings; 3rd, accepted, approved, excellent. The scope of the passage distinctly proves

that the third definition is the most appropriate: he came in to see the guests, and condemned one for not having on what was provided for him. Acts xiii. 48, "As many as were *ordained* to eternal life believed." TETAGMENOI, here rendered ordained, is defined—1st, determined for, disposed for; 2nd, appointed, ordered; 3rd, placed, or set in order; 4th, destined. The first definition is most agreeable to our text, "There is no respect of persons with God." Rom. viii. 29-30, "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified." Here, say Calvinists, is a golden chain—foreknowledge, predestination, calling, justification, and glorification. Yes, it is more than golden—every link of it is composed of the most precious gems of divine love; but, unfortunately for their theory, the first link in the chain—not in *their* chain—destroys their system. Verse 28, "And we know that all things work together for good to them that *love* God, to them who are called according to his purpose." The character mentioned here is the first link in the chain—"them that *love* God, them who are called according to his purpose." The called according to his purpose are all who, hearing the gospel, believe and obey it." "Whom he did foreknow:" did not God foreknow all the human family? Yes, every individual of it. What foreknowledge does he refer to? To the foreknowledge of those who *love* him, and who are the called according to purpose. "All things work together for good to them that love God, to them who are called according to purpose. For whom he did foreknow," &c. Rom. ix. 11 does not refer to the eternal, but to the present

state. Jacob was the chosen progenitor of the Jewish nation, in preference to Esau. See A. Campbell's preface to the new translation of the New Testament on this passage. The vessels of wrath mentioned in the 22nd verse, "fitted to destruction," were so fitted by themselves, (see chap. ii. 3-10.) The case of Pharaoh is also mentioned in this chapter. Did not God endure him with much long-suffering? He was a blood-thirsty tyrant: he commanded the midwives to destroy all the male children when they were born. Justice called for punishment, but God spared him. Did not God visit him with ten plagues, and remonstrate with him as often by Moses and Aaron? And when the last and most fearful judgment—the slaying of all the first-born of man and beast throughout the land of Egypt—had induced him to let the Israelites go, did not God manifest his indignation against him and his host in the Red sea, for their long-continued impenitence, followed by this fresh act of rebellion? Various views are entertained of the expression, "God hardened the heart of Pharaoh." Very probably all that God did in this matter was the removal of the plague which he sent; and, like many others who profess amendment in trouble, when it is removed, Pharaoh looked at the gains of oppression, and kept hold of his slaves, that he might continue to enrich himself and his subjects by the product of their labor. One thing is evident, that it was subsequent to the address he gave the Hebrew midwives that God hardened his heart. It has been remarked, that God sometimes dements those he intends to destroy. Look at Pharaoh's command, "When ye do the office of a midwife to the Hebrew women, and see them upon the stools, if it be a son then ye shall kill him." God did him no injustice, in treating him as he did, but spared him long in his iniquity. Again, Rom. ix. 15, "I will have mercy on

whom I will have mercy." By this expression we learn that God will have mercy on some, but the whom is here a secret. Isaiah lv. 7 is a key, which shows us the whom, and the wherefore:—"Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, *and he will have mercy upon him*; and to our God, for he will abundantly pardon." The mercy is upon *character, without respect of persons*. Eph. i. 4-5, "According as he hath chosen us *in him*." The saints are here addressed; but to suit the Calvinistic idea, the expression would require to be, according as he hath chosen us to be put or brought into him; as it is, being in him, they are chosen to be holy and without blame before him, &c. Because of *unbelief* the Jews were *broken off*, and the Romans *stood by faith*, (Rom. xi. 20.) Well may all exclaim, "Of a truth I perceive that God is no respecter of persons!" Acts x. 34, "Go ye into all the world, and preach the gospel to every creature: he that believeth, and is immersed, shall be saved, but," &c. Let sinners understand that the gospel consists of three facts:—1st, Christ died for our sins; 2nd, he was buried; 3rd, he rose the third day for our justification unto eternal life. To see the truths of these facts, is the belief of the gospel, which, followed by turning from sin unto God, and succeeded by immersion, secures pardon, introduces into the family of God, and is taking the way to everlasting glory—which way, if walked in, ends in bliss.

LECTURES ON ROMAN CATHOLICISM.

NO. I.

THE GROWTH OF THE MAN OF SIN. THE DEVELOPMENT OF THE MYSTERY OF INIQUITY.

MAN has been gifted with an intense desire of elevation in the scale of being.

It is a glorious gift—the angels share it with him: they, in the evolution of God's providence, seek the wisdom which shall raise them nearer to the throne of God—to the immeasurable vastness of the Divine Mind. And man, too—when God, from love to the being he had made, conversed with him as the evening breeze filled the waving boughs with sweet music—man, too, gratified his soul's desire, for he conversed with the Divinity. And fallen man, when the Divine Being shrouded his countenance in an impenetrable veil, in after ages, has striven to grasp the hidden secrets of time. The Chaldean shepherd, when he gazed on the silent stars,

Gliding, unchecked and calm, along the liquid sky,

strove to wrest from them the secrets of human destiny: he sought from them the power to fathom the depths of the human soul—forgetful or ignorant that God, in mercy to man, had spared him the most hideous of all sights, a depraved human heart;—and yet that lonely watcher of the stars was only seeking the gratification of one of the noblest attributes of humanity. But, alas for erring man! the noblest attributes of his nature, if severed from their relation to the Divine Mind, prove his greatest scourge!—they indeed beat him with many stripes.

The harp that, touched by a master hand, awakens with its soft tones the thoughts of the past, causing memory to unbar the gates of the heart, and giving egress to a shadowy host of sweet and bitter thoughts—if it be struck by one unskilled, has lost its power—the strains which caused our hearts to give a responsive echo, are no longer heard—the heart is shut, and weariness and disgust succeed. And the soul is like that harp. Let the hand of passion sweep over it, and it no longer gives glory to God—its harmony with the Divine Mind has ceased. That glorious attribute—that desire for unending elevation,

when unguided by divine law, has degenerated into ambition. The polestar of man's soul is hidden under thick clouds, and he follows a fiery and a wandering meteor, which at length leaves him in eternal night. He no longer strives to rise to the likeness of his Creator—he desires to rise in comparison with his fellow-men: the applause of man is dearer to him than the blessing of God. How forcibly has the Master Genius portrayed the madness of man, when the fallen Wolsey exclaims—

“Cromwell, I charge thee, fling away ambition,
By that sin fell the angels: how can man, then,
The image of his Maker, hope to gain by it?”

Christ, who, for the glory that was set before him, “endured the cross, and despised the shame,” shows this attribute as consecrated, as in due relation to the Divine Mind. Napoleon, paving with bleeding hearts the way to a gorgeous throne—Attila, trampling down the fairest countries of the world under the hoofs of his Scythian cavalry—Mahomet, propagating his vile doctrines by the edge of the scimitar—these, and the endless train of inquisitors and conquerors, exemplify this faculty as severed from its relation to the Deity. If such be the fruits of one of his noblest attributes, man is indeed fallen!

When Christianity entered the world, it had to contend with four powerful enemies:—the corruption which had been accumulating in human nature during four thousand years, and had then reached its climax—the heathen priesthood—the traditions of Judaism—and the speculations of Grecian and Oriental philosophy. But that the omnipotence of the Divine Mind might be fully displayed, there was one other enemy, despotism; and at the time when the Christian system began its work, the whole civilized world was under Roman sway, for the Roman citizen had been filled with a colossal AMBITION, which for many ages, despised the allurements of wealth and sensuality;

and Sallust reveals to us the reason of this ambition being so energetic and unvarying, when he profoundly remarks, concerning his fellow-countrymen, that they preferred GLORY to WEALTH, because AMBITION approached nearer to virtue than did AVARICE. The absence of divine revelation alone prevented the historian from discerning the use and relation of that element of true greatness. But when the Republic fell, and civil war was succeeded by its off-spring, military despotism, the ambition of the Roman citizen no longer possessed a field sufficiently wide; and Paul, when he surveyed with a prophetic eye the course of Christianity, saw that the Roman whose ambition was restrained and crushed by the despotic rule of the Emperors, would seek for another field of action in the Christian church—that he would be as indefatigable as ever in the gratification of the passion: nay, more so, for he was only enlarging its sphere—he would rule men's souls, and exult in the consciousness of greater power than his despot. The Apostle saw that wide as the rule of Rome—far as the Roman eagle ever flew—so far and wide would be the AMBITION of the Roman convert—that this glorious, yet perverted faculty, when combined with the traditions of the Jew, the speculations of the Greek and the Asiatic, and corrupted human nature, would produce a system so grasping in its rule—so wide in its dominion—so hostile to the purposes of God, and the happiness of man—and yet springing from such small and apparently inadequate causes, that the Apostle aptly designated it as the “MYSTERY OF INIQUITY.”

Paul gave to the disciples of Christ full and complete instruction in every thing regarding the great apostasy—he predicted all the principles of which this apostasy should be composed, in order that the disciples might be provided with an infallible test of recognition. He said, “Now the Spirit

speakeeth expressly, that in the latter times, some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, (or demons) speaking lies in hypocrisy, having their conscience seared with a hot iron, forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them that believe, and know the truth." There is one sign that Paul mentions, deserving our particular attention—"having their conscience seared with a hot iron." It would strike the mind of Timothy with peculiar force, as it referred to a method of curing disease, by extinguishing the vitality of the diseased part by cautery—by the application of red-hot iron, a method practised in England even in the last century. If this expression of Paul's were to be rendered in the English acceptation of the term, it would read thus—"Having their conscience utterly dead." What a fearful portraiture of a lost soul!—dead to all high and holy feeling—having lost all regard for moral law—using any means for the accomplishment of a purpose—ruined past redemption—condemned already! Well might Daniel's soul sink within him when he saw the hideous outline of the Man of Sin! He had been calm and unmoved when at the mouth of the furnace—he had not blenched when in the lion's den—he had seen the hand trace the death-doom of the King of Babylon, in letters of living fire—all this had he seen without dismay; but when he saw this last awful form, he said, "My thoughts much troubled me, and my countenance changed within me."

Such were to be the doctrines of the apostasy; but the Christian's instruction was to be more complete. Paul foretold that all these vile principles would be concentrated—would find an earthly representative in the person of ONE MAN. "Let no man deceive you by any means, for that day shall not come, except there come

a falling away first, and that MAN OF SIN be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God." Such were to be the doctrines, and the representative of apostasy. But the Christian is still further instructed—he is shown the tendency and result of these doctrines:—"Ye have heard that Anti-Christ shall come: even now are there many Anti-Christ's, whereby we know that it is the last time." Yes, these doctrines of apostasy, when combined into one system, shall be Anti-christ, Anti-christian, the enemy of God and the exalted Redeemer! We have thus a perfect knowledge of the system, the representative, and the result of the apostasy. With a lamp lighted at the altar of revelation, we shall now explore the dark mine of human history, to behold its development, confident that the light which could illumine the valley of the shadow of death, will not fail us here.

The "mystery of iniquity" was working in the members of the church at Rome, when Paul addressed his Epistle to them. Ambition was already rearing up its head, as an opponent to all constituted authority; and in consequence of this Paul gave them a positive command, "Let every soul be subject to the higher powers." The Roman convert thought that his admission into the kingdom of Christ absolved him from all allegiance to an earthly king; but Paul allowed no such reasoning. He says that "there is no power but of God—the powers that be are ordained of God." And as a final argument he continues thus:—"Whosoever, therefore, resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation." Paul would not have tolerated any appeal to the "god of battles," or any other rebellion-loving divinity: he said that the punishment of all

disobedience to authorised power, ever was to be "damnation." But he had not yet finished his remarks : he held up to them the mirror in which they might behold the workings of their own souls, divested of all specious self-deception.

"He was a master-spirit : at his spells
The heart gave up its secrets—like the mount
Of Horeb, smitten by the Prophet's rod,
Its hidden springs gushed forth."

He told them that the ambition which prompted them to strive for mastery with the legislature, was a corrupt principle—that the desire to overturn authority did not spring from a love for mankind, but from guilty fear—"for," says Paul, "rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power?—do that which is good, and thou shalt have praise of the same ; for he is the minister of God to thee for good. But if thou do that which is evil, BE AFRAID, for he beareth not the sword in vain ; for he is the MINISTER OF GOD—a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake." The Christian's duty was to have laid the axe to the root of the tree—to have purified his own heart, and have persuaded his fellow-men to purify theirs also, since he might be sure, that if the corruptions of human nature were removed—if every thought and feeling were in subjection to the principles of divine law, all corrupt institutions would inevitably fall—the judicial sword, the prison, the stake, and the cross, would quickly pass away, only to be remembered as things which once were—as the offspring of the iron age.

The warning of the Apostle was given in vain—the same passion which animated the ruined archangel, whispered to the Roman—in the old times

"Princes and accepted men bowed at thy feet!"—serve me, and it shall be so yet again. He listened to the voice of the charmer, and became the earthly symbol of the fallen angel.

While the ambition of the Roman Bishop was gradually unfolding, no bold and daring measures roused the attention of the Eastern and African churches. His plans were marked out and executed—silently : animated by an unquenchable thirst for supremacy, each succeeding Bishop executed and enlarged the plan of his predecessors : when one died, another steadily marched on to the accomplishment of the same great end—universal dominion. These men were gifted with a strange self-denial : it seemed as if they were dead to the passions of our nature. Most men desire to see the fruits of their labors—to reap that which they have sown ; but these men were content to lay the foundation of a grand empire, though they knew that while they were changed into dust, others would enjoy the wealth, the temporal and spiritual power for which they themselves had striven—that the triple crown would be placed on other brows than theirs ; yet, like the Patriarchs and Prophets of the antediluvian age, they saw in the future a dark and shrouded figure, whose giant stature and vast proportions showed them that their labors would not be in vain—and they died contented.

And how consummately prudent were their first measures ! The Roman Emperor had linked the church with the state, in order to make the former a useful and submissive servant. There was no open objection made, but instead, a mental resolve to bow the Emperor into submission to the church.

The bishops of the churches were wont to assemble in General Council—a practice essentially anti-christian, for they thus usurped authority over faith and conscience, whereas the only province of the Councils was expediency. The Roman Bishop made no objection to them at first : he attended himself, or sent representatives. If they passed decrees opposed to his wishes, he did not openly wage war—

fare against them—he simply declared that he was not bound to follow the decrees of those Councils—that he was irresponsible to any power but God—a masterly manœuvre, yet it appears a simple one. But the Roman Pontiff estimated its value, not by the reputation he gained for generalship, but by its ultimate results. He who was not responsible in his procedure to any but God, was above all earthly power, either of the church or state. He assumed this position, and left the RESULTS to time, and the MEANS to his own intellect and energy; for he knew that men could not long behold a series of Spiritual Rulers, uttering such bold doctrines, without giving them some credence. Like Romulus, he offered an asylum and protection to every one who, by his ambition or his crimes, had disgraced his Christian profession. Had any bishop a dispute with his metropolitan, or was he expelled his office for any gross offence, he appealed to the Roman Bishop, and by that act of appeal personally acknowledged the supremacy of his see. Nor did the Pontiff neglect to answer those appeals, for he thus drew around him all the proud, energetic, and turbulent spirits of the age. His servants were bound to him by the two potent ties of fear and self-interest; and the “mystery of iniquity” grew apace, for spiritual darkness was fast covering the world. The “man of sin,” “the mystery of iniquity,” was like the monstrous plants of the Eastern climes, which grow only in the dark and silent night.

But though ambition was the dominant feeling of the Roman Bishop, there were others who felt its power. The Roman Emperor—the astute and wily Patriarch of the East—the African churches, and many of the Western Bishops, who were equally aspiring as the Roman one, were not unaware of the nature and tendency of such a system of policy, and they resorted to a plan which men have often tried, and will try again—they

sought with *unsanctified* means to produce a *pure result*. It is true, their intentions were good; but that made no difference, except in making their folly more apparent. As a natural consequence, they effected mischief—they instituted a General Council of the Churches. It was held for the first time at Nice, A.D. 315, with the concurrence, and under the express patronage of the Emperor Constantine; and 318 Bishops, in full assembly, passed a series of canons, of which the fourth reads as follows:—“It is especially requisite that a bishop be appointed by all the bishops in the province; but if this be difficult by reason of any urgent necessity, or through the length of the way, three must by all means meet together, and when those who are absent have agreed on their votes, and signified the same by letters, then let the ordination take place; but in every province the ratification of what is done must be allowed to the metropolitan.” (Labbé Council. ii. 29.)

The evidence of this canon is very very valuable, inasmuch as it shows the constitution of the church, at that time, and also the means by which, the Roman Bishop became an autocrat in his own diocese. It is manifest that there was a bishop in every city; that if any bishop died, or was otherwise removed, the election of a successor devolved on those remaining, and this choice was ratified or annulled by the metropolitan, or patriarch, who was the superior of all. It is evident that the Roman Bishop had been usurping authority by appointing his own partizans to vacant bishoprics, without the previous consent, or contrary to the previous decision of the other inferior bishops; so that in time, all the bishops in the Roman diocese, having been chosen by the Roman Pontiff alone, his triumph over the privileges and authority of the bishops of the cities was complete; and the existing bishops of the cities would not dare to reclaim their

lost right of election, because their own appointment had been in direct violation of that right. And thus, in the course of a few score years, the Roman Bishop obtained despotic rule over his own diocese, and consequently was free, and able to commence external aggression. His forces were not widely distributed, but they were united, compact, and well-disciplined: they moved as one man at the command of their superior.

"Still as the breeze, but dreadful as the storm"—

they were fit instruments with which to commence a crusade against the rights, the liberties, and the happiness of mankind.

Nottingham.

J. G. L.

(To be continued.)

THE PROHIBITED SATIRE.

The following extract from a letter of M. Roussel, in the *Archives du Christianisme*, will explain a very little piece of work, which that witty controversialist has just produced, but which the government prohibits him from publishing in France:—

"Paris, January 7, 1848.

"How unlucky I am. If I publish a tract, I am summoned before the king's attorney. If I open a place of worship, they prosecute me. If I write a letter to the priests, they send me before the grand jury. This time I wished to do as little as possible for me. I insculled a picture, and they refused me license to publish it. Here is the fact.

"I caused the interior of a Roman Catholic church to be engraved, with all the apparatus of confessionals, statues, pictures, chaplets, &c. No harm, thus far, thought I, in the eyes of our most Catholic government. Afterward, I attached to each of these objects a biblical sentence. Who could complain of this without condemning himself? Nothing, therefore, appeared to me more innocent than a church in which, on all sides, is inscribed the Word of God; the more so, because I endeavoured to put each inscription in connection with the object which it accompanied. On the statue itself I engraved, "Thou shalt not make unto me any graven image," (Ex. xx.) On the picture of the Virgin interceding, I put, "There is but one intercessor, namely, Jesus Christ." On the box in behalf of souls in purgatory, this exclamation of St. Peter, "Thy money perish with

thee, because thou hast thought that the gift of God may be purchased with money." The priest saying mass in Latin, walks on these lines in the form of a stair, "I had rather speak five words in the church so as to be understood, than ten thousand in an unknown tongue." A placarded door has for caption—a mandate concerning Lent, and for the Order. "Whatsoever is sold in the shambles eat, asking no question from scruple of conscience." Further the tariff of prices, which is this, "Freely ye have received, freely give." At the other extreme, a man is counting his beads, kneeling on a bench on which is this inscription, "When ye pray, use not vain repetitions, as the heathen do." The tabernacle containing some dozen of Jesus Christs, presents on its door these words of the Saviour, "If any man say unto you, lo, here is Christ, believe him not." "Whom the heavens must receive until the times of restitution of all things." But this I imagine will be sufficient to give you an idea of my engraving, and to show you that my passages are well chosen. I shall even own to you, that I have the weakness to look upon my work as a little *chef-d'œuvre*.

"Well, would you believe it? The engraving, containing but the simple interior of a church, and some sentences from the Bible, was not allowed to be published."—SELECTED.

LETTERS FROM EUROPE.

NO. XX.

MY DEAR CLARINDA—While on the subject of the Literary Institutions, of England, I must not forget the ancient, and venerable, and long celebrated University of Oxford. My visit to it was, indeed, but a call; but while on the spot and its environs, I was diligent to ascertain so much of its past and present condition as I could gather from the best sources of information. In looking especially into the condition and history of Merton College, one of the most ancient and reputable, I learned that this institution was as old as the earlier part of the 13th century; and, like Cambridge, owed its origin to the policy or benevolence of the Roman Catholic community, then in possession of the Western Roman Empire, with but a small reservation. Merton College was removed from Surrey to Oxford in 1274. The University of Oxford, governed

by two Houses—that of Congregation and that of Convocation ; and, like Cambridge, sending two members to the British Parliament, is a corporation of nineteen Colleges and five Halls. "Colleges are all endowed with estates, and are incorporated bodies. Halls are not so, although some of them have "exhibitions" towards the maintenance of certain students. The Principals or Heads of the Halls receive annual rents for the chambers inhabited by the students, who live at their own expense. The Chancellor of the University has the disposal of the Headships of all the Halls except that of St. Edmund Hall, which is in the appointment of the Provost and Fellows of Queen's College. With respect to every academical privilege, the members of Halls stand precisely on the same footing with those of the Colleges. Their discipline, course of studies, length of residence, examinations, degrees, dress, and expenses, are the same as the Colleges.

Every College and Hall has a governor, whose nominal distinctions vary. They are called in different Colleges, Dean, Rector, Provost, Warden, President, Master, and Principal. The Heads of Halls are called Principals."

"The members of the University may be divided into two classes—those on the foundation, commonly called Dependent Members ; and those not on the foundation, termed Independent Members. The Dependent Members derive emolument from the revenue of their societies, and on some of them the management and discipline of the whole body devolve.

"The Independent Members consist of such persons as repair to the University for their education and degrees ; but who, as they have no claim on the estate of the society to which they belong, so they possess no voice nor authority in its management ; and during their residence in a College or Hall, they are supported at their own expense.

"The Dependent Members, or Members on the Foundation, are as follows :

"The Head of the College, the Fellows, (called Students at Christ Church) the Scholars (called Demies at Magdalen, and Postmasters at Merton) Chaplains, Exhibitioners, Bible Clerks, and Servitors.

"Under the head of Members on the Foundation, may also be included the College Officers, who are chosen from among the Fellows ; and some of the servants hereafter mentioned.

"The Head of a College (except in the instance of Christ Church, where the Dean is nominated by the Crown ; and Worcester, where the Provost is appointed by the Chancellor of the University) is chosen by the Fellows, from those who are or have been Fellows of the Society.

"The qualifications for Fellowships vary in almost every Society. The Fellows are, according to the statutes of the College, or the will of the Founder, elected from certain public schools, and admitted on their arrival in Oxford ; or they are young men, who, having studied and distinguished themselves in other colleges, offer themselves as candidates, and are selected by the votes of the Fellows. In some Societies they are confined to the natives of particular counties, or elected from the Scholars ; and in others, the kindred of the Founder have peculiar privileges. The Fellows, in conjunction with the Head of the College, are, in all cases, the directors of the internal regulation of their Society, and the managers of its property and estates ; and from among this body the Church Preferment attached to every College, is distributed, according to seniority, as a vacancy occurs."

The Scholars are, in a few Colleges, Probationary Fellows ; although, in some others, the attainment of a Scholarship is attended with no other beneficial consequence than the receipt of a stated annual sum towards the education of the person who holds it. Strangers are often perplexed with the terms Scholar and Student, and sometimes apply them indiscriminately to all members of the University. For their information we repeat, that by a Scholar is meant the person who holds the rank above mentioned ; and that a Student is one of the 101 members of that name at Christ Church, whose rank is similar to that of Fellow of other Colleges.

"The Chaplain has a stipend, and generally chambers and provisions in his College. His duty consists in the performance of divine service in the chapel.

"A Bible Clerk performs a different duty in various Colleges, and his stipend, and the fund from which it arises, differ in like manner. He is required to attend the service of the chapel, and to deliver in a list of the absent undergraduates to the officer appointed to enforce the discipline of the college.

"Exhibitioners, although not on the Foundation, may be reckoned amongst the Dependent Members, as they receive from particular schools, from the bequest of private persons, or from the colleges themselves, a stipend, which assists in supporting them during the collegiate residences. Many of the London Companies have Exhibitions of this description in their gift.

"The Servitors also may be considered as Dependent Members, having certain emoluments from their Society, whilst they enjoy all the benefits of a collegiate education.

"In each college one of the Fellows is appointed to superintend its management during the absence of the Head: he takes his title from that of the governor of the college, Vice-President, Sub-Rector, &c.

"The Tutors undertake the directions of the classical, mathematical, and other studies of the junior members; they prepare them for the public examinations, and furnish them with advice and assistance in other respects; many of the Undergraduates have also private tutors.

"The office of Dean, (or Censor of Christ Church,) consists in the due preservation of the college discipline. He also presents the candidates for degrees in Arts, in the House of Convocation.

"The Bursar receives the rents from the estates and other property belonging to the college; he disburses all sums necessary for the expenses of the Society, and pays the stipends of the Fellows, Scholars, &c. He is generally assisted by another officer, entitled Junior Bursar.

"In colleges that have choirs, the singing clerks, choristers, and organists, may also be reckoned among the Dependent Members.

"The established college servants are the Butler, who has the care of the books in which the names of the members are entered, the college plate, &c. and who delivers out bread, beer, butter, and cheese; the Maniciple, who purchases the provisions; the Cook, and the Porter; also, the Barber, or Tonsor, who was formerly of considerable consequence; so much so, that to this day the Vice-Chancellor and Proctors entertain the Fraternity, which is an incorporated company, with an annual supper at their apartments. No barber nor hair-dresser can practise his trade in the University unless he be matriculated; that is, unless his name be entered in the book of the University, before the Vice-Chancellor, when he takes the oath of matriculation. Every Member of the University, and every person who enjoys the privileges of that body, matriculated. The Member, at his entrance, appears before the Vice-Chancellor, describes his rank in life: that is, whether he be the son of a Nobleman, a Baronet, a Gentleman, or a Plebeian, and pays a matriculation fee accordingly. He then subscribes to the XXXIX Articles, and swears to observe all the statutes, privileges, and customs of the University; and, if he be 16 years of age, takes the

oaths of allegiance and supremacy. The oath at the matriculation of a privileged person, not a member of any College or Hall, is as follows:—You shall swear to observe all statutes, privileges, and customs of this University. You shall further swear, that you will never sue in any cause of yours before the Mayor and Balliffs of this town, nor answer before them as your Judge, as long as you continue to enjoy the privileges of the University.

"The Independent Members are Noblemen; Gentlemen Commoners, (at Worcester College called Fellow-Commoners); and Commoners.

"The Noblemen are Peers and sons of Peers of England, Scotland, and Ireland. In proceeding to their degrees, they submit to the same forms, and undergo the same examinations as every other member of the University.

"Gentlemen Commoners are young men of family and fortune, who are educated at their own expense. The fees, &c. of a Nobleman and Gentleman Commoner are higher than those of a Commoner.

"A Commoner is a young gentleman who resides in the University at his own expense.

"It may be proper to observe, that all members of the University are placed on the same footing with regard to discipline, and that neither rank nor riches can, in the slightest degree, tolerate any infringement of the statutes, nor advance their possessors to academical distinctions, in the absence of the real substantial claim of literary merit."

"UNIVERSITY DEGREES.—The first degree taken in the University is that of Bachelor of Arts: for this a residence of sixteen terms is necessary, Michaelmas and Hilary Terms requiring six weeks, Easter and Trinity three weeks residence, according to the regulations of the University; for the colleges vary as to the time they require their own members to reside; but in no case can it fall short of the period prescribed by the University. As the term in which any one is matriculated, and that in which he takes his degree, are excepted, and two more are dispensed with by Congregation, the residence may, in point of fact, be stated at twelve terms. The sons of the English, Scotch, and Irish Peers, and the eldest sons of Baronets and Knights, when matriculated as such, and not on the Foundation of any College, are allowed to have their degrees after having completed three years. Previously to admission to this degree, it is necessary to undergo two examinations: the first termed Responsions; the second, a Public Examination. Responsions must be performed from the sixth to the ninth term inclusive, when the Examination is in the Classics and Logic, or the Elements of Euclid. After entering the fourth year of residence, the candidate must be publicly examined in the rudiments of religion, including a knowledge of the gospels in the original Greek, the Classics, Rhetoric, Moral Philosophy, Logic, and Latin Composition, to which the candidate may add

Mathematics and Natural Philosophy. If the candidates distinguish themselves, they are placed, according to their merit, in the first, second, third, or fourth class, and their names published. The list which is alphabetical, points out whether a candidate excelled in the *Literæ Humaniores*, (Classics, &c.) or in the *Disciplinæ Mathematicæ et Physicæ*, (Mathematics and Natural Philosophy,) and it is by no means a rare case to find the same name placed in the first class of both the honorable columns. The fifth class consists of such as have not distinguished themselves in their examination, and their names are not published. The examinations take place in the Schools, before the Examining Masters, who are always gentlemen eminent for their learning. A Bachelor is entitled to his degree of Master of Arts twelve terms after the regular time for taking his first degree, without any further examination. One term of intermediate residence, comprising one and twenty days, is all that is requisite.

"A Student in Civil Law undergoes the same examination as that for Bachelor of Arts, previously to his being admitted Bachelor of Civil Law. The number of terms to be kept for this degree is twenty-eight, which, by dispensation, may be reduced to seventeen.

"A Bachelor of Divinity receives his degree 7 years from the time of his Regency, which is taken out the first Act after his Master's Degree. The Act is the first Tuesday in July. No one is entitled to vote in the University until he has taken his Regency.

"A Doctor of Divinity, four years after his degree of Bachelor of Divinity; a Doctor in Civil Law, five years from his Bachelor's degree; a Bachelor in Medicine, one year from his Regency; a Doctor in Medicine, three years after his degree of Bachelor. If the time be completed, the degrees of Bachelor and Doctor may be taken on the same day.

"For the degree of Bachelor and Doctor of Music, no examination in the Schools is necessary, as for other degrees; but the candidates prepare a composition, which, being previously examined and approved by the Professor of Music, is publicly performed in the Music School, before the Vice-Chancellor, and other officers of the University, with such of the members as think proper to attend."

UNIVERSITY DRESSES.

"Graduates—The Doctor in Divinity has three dresses: the first consists of a gown of scarlet cloth, with black velvet sleeves and facings, a cassock, sash, and scarf. This dress is worn on all public occasions in the Theatre, in public processions, and on those Sundays and Holydays which are marked thus (*) in the *Oxford Calendar*. The second is a habit of scarlet cloth, and a hood of the same color, lined with black, and a black silk scarf: the Master of Arts' gown is worn under his dress, the sleeves appearing through the arm-holes of

the habit. This is the dress of business; it is used in Convocation, Congregation, at morning sermons at St. Mary's during term, with the exception of the morning sermon on Quinquagesima Sunday, and the morning sermons in Lent. The third, which is the usual dress in which a Doctor in Divinity appears, is a Master of Arts' gown with cassock, sash, and scarf. The Vice-Chancellor and Heads of Colleges and Halls have no distinguishing dress, but appear, on all occasions, as Doctors in the faculty to which they belong.

"The dresses by Graduates in Law and Physic are nearly the same. The Doctor has three; the first is a gown of scarlet cloth, with sleeves and facings of pink silk, and a round black velvet cap. This is the dress of state. The second consists of a habit and hood of scarlet cloth, the habit faced, and the hood lined with pink silk. The habit, which is perfectly analogous to the second dress of the Doctor in Divinity, has lately grown into disuse; it is, however, retained by the Professors, and is always used in presenting to degrees. The third, or common dress of a doctor in Law or Physic, nearly resembles that of the Bachelor in these faculties; it is a black silk gown, richly ornamented with black lace. The hood of the Bachelor of Law (worn as a dress) is of purple silk, lined with white fur.

"The dress worn by the Doctor of Music on public occasions is a rich white damask silk gown, with sleeves and facings of crimson satin, a hood of the same materials, and a round black velvet cap. The usual dresses of the Doctor and of the Bachelor in Music are nearly the same as those of Law and Physic.

"The Master of Arts wears a black gown, usually made of Prince's stuff or crape, with long sleeves, which are remarkable for the circular cut at the bottom. The arm comes through an aperture in the sleeve, which hangs down. The hood of a Master of Arts is black silk, lined with crimson.

"The gown of a Bachelor of Arts is also usually made of Prince's stuff or crape. It has a full sleeve, looped up at the elbow, and terminating in a point; the dress hood is black, trimmed with fur. Noblemen and Gentlemen Commoners, who take the degrees of Bachelor and Master of Arts, wear their gowns of silk.

"Undergraduates—The Nobleman has two dresses; the first, which is worn in the Theatre, in processions, and on all public occasions, is a gown of violet figured damask silk, richly ornamented with gold lace. The second is a black silk gown, with full sleeves; it has a tippet attached to the shoulders. With both these dresses is worn a square cap of black velvet, with a gold tassel.

"The Gentleman Commoner has two gowns, both of black silk; the first, which is considered as a dress-gown, although worn on all occasions, at pleasure, is richly ornamented with tassels. The second, or undress gown, is ornamented

with plaits at the sleeves. A square black velvet cap, with a silk tassel, is worn with both.

"The dress of Commoners is a gown of black Prince's stuff, without sleeves; from each shoulder is appended a broad strip, which reaches to the bottom of the dress, and towards the top is gathered into plaits. The square cap of black cloth and silk tassel.

"The Student in Civil Law, or Civilian, wears a plain black silk gown, and square black cap, with silk tassel.

"Scholars, and Demies of Magdalen, Postmasters of Merton, and Students of Christ Church, who have not taken a degree, wear a plain black gown of Prince's stuff, with round full sleeves, half the length of the gown, and a square black cap with silk tassel.

"The dress of the Servitor is the same as that of the Commoner, but it has no plaits at the shoulder, and the cap is without a tassel."

UNIVERSITY OFFICERS DISTINGUISHED BY

THEIR DRESS.

"The dress of the Chancellor is of black figured damask silk, richly ornamented with gold embroidery, a rich lace band, and square velvet cap, with a large gold tassel.

"The Proctors wear gowns of Prince's stuff, the sleeves and facings of black velvet; to the left shoulder is affixed a small tippet. To this is added, as a dress, a large ermine hood.

"The Pro-Procutor wears a Master of Arts' gown, faced with velvet, with a tippet attached to the left shoulder.

"The Bedels are those who walk before the Vice-Chancellor in processions. There are three called Esquire Bedels, and three Yeomen Bedels. The Esquire Bedels, who carry the gold staves, wear silk gowns, similar to those of Bachelors of Law, and round velvet caps. The Yeomen Bedels, who bear silver staves, have black stuff gowns, and round silk caps.

"The dress of the Verger, who walks first in processions, is nearly the same as that of the Yeoman Bedel. He carries a silver rod.

"The Vice-Chancellor seldom walks out without being preceded by a Yeoman Bedel, with his staff.

"Bands at the neck are considered as necessary appendages to the academic dress, particularly on all public occasions."

Such are the authentic regulations of the great University of Oxford, of which his Grace the Duke of Wellington is Chancellor.

While we accord to these institutions of Oxford and Cambridge, much that is wise, and judicious, and venerable, we cannot but think that there is something that savors of weakness, or prejudice, or superstition, if not of all three, in some of their laws and customs. Their literary and religious

taste and costume are very similar—but whence, we must ask, the *beau ideal* of all this consecrated and by-law-established foppery? Can we find it in the canonicals of the ancient schools of the prophets and philosophers—in the sacred vestments of the high priest Melchisedec, or in those of the house and lineage of Aaron? Or are these the meretricious decorations of the mystic lady of the Papal throne, who was "clothed in *purple and scarlet*, and adorned with *gold and precious stones*, and *pearls*, bearing a golden chalice in her hands!"

I blame not Kings and Queens for royal robes and vestments—the bridegroom or the bride for a wedding garment; but to see students of nature, of the philosophy of the great universe—Bachelors and Doctors of Divinity, in apparel so theatrically vain and foolish—scarfed and cassocked, gowned and tasseled, hooded and sashed, caps the climax of learned folly and sainted pride. With the change of fortune into learning, one might say with Pope of these University fashions—

"Learning in men has some small difference made:
One flaunts in rags, one flutters in brocade;
The cobbler apes'd, and the paragon gown'd;
The friar hooded, and the monarch crown'd.
What differs more, you'll say, than crowning cow?
I'll tell you, friend—a wise man and a fool!
You'll find, if once the monarch acts the monk,
Or, cobbler-like, the paragon will get drunk.
Worth makes the man, and want of it the fellow;
All the rest is either leather or prunello."

These great seminaries commenced, one might say, in the dark ages, when men venerated robes, titles, and livery, more than wisdom, learning, or grace. They were in good keeping with the spirit of the Popedom—with its grimace, genuflections, and gorgeous ceremonials during the 12th and 13th centuries.* They were, indeed, Papal institutions, and the Protestant Reformation laid its corrective hand upon them as lightly as possible.

* Alfred the Great, we learn, coming to the throne of England, and finding the nation sunk into the greatest ignorance and barbarism, not being able to find one man south of the Thames who could interpret the Latin service, invited scholars from all parts of Europe, and established sundry schools; and if he did not absolutely found, certainly repaired and invigorated Oxford College in the last quarter of the 10th century.

Their sympathies with their mother have, therefore, always been in harmony with the spirit of the fifth commandment. Hence the reverence and veneration of some of her greatest masters for the secular glory and mystic theology of Rome, are all predominating in some of her colleges, and indicate a strong desire to return to the Holy Mother. The "Oxford Tracts" are, therefore, all backward toward the gates of the mystic city.

True, the spirit as well as the forms of the English hierarchy, so far as it is a state or secular religion, are more Papistical than Protestant, and savor much more of Rome than of Jerusalem. And yet no one can obtain any honorable degree, from Bachelor of Arts to Doctor of Divinity, at either of her Universities, who does not vow a *bona fide* allegiance to her doctrine, discipline, and government!

How illiberal, exclusive, and proscriptive the spirit of a University that knows no merit, that recognizes no genius, no moral worth, no literary eminence, no public service outside the pale of Queen Victoria's church! True to herself alone, she engrosses all the chartered powers; and while indebted to the government of the whole empire for protection and support, she honors and rewards ecclesiastically only according to her Thirty-nine Articles and her Rubric.

Bishop Wilberforce, son of the great philanthropist, who, by the way, is likely to be an Archbishop—a very respectable lecturer, though a very insipid, monotonous, and uninteresting speaker, addressed a most imposing audience, last summer, at the University, on the necessity of humility in the pursuit of science. On hearing of this discourse, pronounced in the presence of such an audience, I could have wished that his Lordship had applied the doctrine to that portion of his hearers that advocate the engrossment of all literary and scientific honors to *bona fide* subscribers to the royal creed.

But the Lord Bishop who addressed the Cambridge clergy and literati at its grand commencement last July, gave a very conclusive reason for this provision. His sermon had but three points—1st. *England is the greatest nation in the world.* 2nd. Its greatness is founded upon its Protestant Hierarchy. And in the 3rd place, its Protestant Hierarchy is founded upon its Universities—especially upon the single University of Cambridge, that of Oxford having gone back from its once Protestant faith. Therefore, the practical application of the subject was; England and its church must look well to the prosperity and glory of the University of Cambridge.

This is as good philosophy as was that of another Bishop, who, when asked on what did the heavens rest, answered, "On the earth;" and when asked on what did the earth rest, answered, "On the back of a huge tortoise." A third question brought him to his senses—And on what does the tortoise rest? Answered, "I presume upon itself." I am disposed to think (and I hope there is nothing in it either irreverent or disrespectful) that His Grace the Lord Bishop, if asked on what did the University of Cambridge rest, must have been as much perplexed as the philosopher who builded his universe upon a mere presumption; for certainly he would not say that the University was founded upon the Church, or upon the State, being the basis of both. As little could he say it was founded upon itself.

We American citizens think that England would be much more glorious and respectable if she would abolish her hierarchy and spiritual Lords, and divorce her Colleges and Universities from their present irrational, proscriptive, and intolerant attitude, and thus make them national and popular, rather than aristocratical and hierarchical institutions.

I visited a much more rational and useful institution at Huddersfield than

either of these mammoth institutions, in view of its age and patronage, of which I may say something again. Meantime I presume I have been sufficiently copious in my notices of the two great English Universities ; and shall for the present say, Adieu !

Affectionately your father, A. C.

[*Letters from Europe*, by Brother Campbell, will extend far into, if not entirely through, the next volume. We feel desirous of completing the series, as some of them present, in a condensed form, descriptions of matters and things, that prove both interesting and acceptable to many of our readers ; although, in this instance, they may not prove so to the Universities of Oxford and Cambridge.—Ed.]

CHRISTIANITY IN ITS AFFINITY WITH NATURE.

PRELIMINARY.—This article is designed to be in part a continuation of our previous essay on Natural Theology, and in part a breaking up of original ground. “By faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.” This is a passage pregnant with divine philosophy, which is always both expansive and genial. “Things which are seen”—from the great stellar worlds down to the pebbles on the ocean shore—from the mountains whose peaks are in the storm-clouds, down to the shrubs of the valley—the sublime ocean, with its organ anthem of praise—the vales of Eden, spangled with living flowers—the wild heath, flushed with purple glow, and orange bloom—all the glorious landscape of existence, empyrean and earthly, was originally created without material.

Creation without material is received by faith in divine testimony, and we rest upon it by moral necessity. It was not elaborated from the crucible of Nature by the watchful agency of Reason. There is no page in visible creation which narrates such a mysterious work, or suggests such a startling idea. Man is often called a maker or creator, but always

in a secondary or modified sense. He has so much rude matter, or raw material before him, which, by the appliance of skill and labour, he fashions into diversity of form, for purposes of life and pleasure. But when the Great Spirit of Universal Life resolved to diffuse the evidence of his eternal power and beneficence, the matter, the very material, was to be called from non-existence into being. To avoid this some contend for the eternity of matter ; but such a theory only makes the stone of mystery heavier and more rugged. The creation of matter, like the existence of an uncaused being, is another difficulty in the way of Natural Theology. It is evident that our convictions concerning God and his work were not originated by the induction of reason, but by the realization of faith. Nevertheless, after divine testimony has furnished us with spiritual foundations to repose upon, we find most solemn harmony between the works and the revelations of God.

In tracing for a short time the analogies of the moral and material worlds, we will range our exposition under the following heads :—1, Development ; 2, Concealment ; 3, Benevolence ; 4, Law ; 5, Penalty ; 6, Counterpoise.

I. DEVELOPMENT.—From Geological science we understand that great revolutions have transpired in the structure and productions of the earth. The rude organic mass, though working in darkness, was working by law, and chaos itself was the willing slave of order. Light and order gradually dawned on the primeval waste, as the aspects of nature, and her forms of animated life advanced nearer towards perfection. Manifestation came when the features and races of creation were ready to be revealed. Countless ages rolled onward, while oceans and continents, rivers and mountains, light and darkness, life and death, wrestled and prevailed in succession. From the Gneiss formation to human ex-

istence, the periods of time demanded are so immense, that we are not at present prepared to represent geological changes by astronomical time. Man is but a recent inhabitant of our planet. Yet the science which has excavated and partially lighted the sepulchre of ancient majesty—the Herculaneum and Pompeii of remote antiquity, affixes another divine seal to the volume, already authentic and resplendent with fundamental truth and spiritual radiance. First, by revealing no human remains among the gigantic and grotesque animals that once bellowed in the primeval deserts, or sported in the estuaries with plenitude of dreadful life. Thus we perceive the trustworthiness of that book which merely indicates the transition periods, but begins in earnest with the moral history of man in the epoch of consolidated order. Second, the same data unambiguously points out the dignity of man in connection with the beneficence of God. He whom we adore was for ages measureless by human calculation, building a sublime temple, decorating it with divine sculpture and ethereal painting; and when it was finished in magnificence and symmetry, man, the crowning labour, came from the hands of God. The Creator had been preparing him a country, an inheritance, a temple, and a throne; and in the ripe time he arranged the bodily framework and mechanism, breathed into the silent tabernacle his own inspiring breath, and man became a living soul and a spiritual being. Unsullied in material beauty, mighty in mental power, and glorious in moral consecration. The Divinity, whose image he was, took him by the hand, and amid the inaugural solemnities and festal triumphs of a glad earth, invested him with regal and sacerdotal robes, as the monarch of creation, the great high priest of nature. To collect the grace and glory, the lustre and majesty of all created things in his own spirit, and then offer all in

the pure flame of sacrifice to the Supreme Father in heaven—this was man's duty and privilege. We need not be surprised to find the spiritual world unfolded progressively. Though the moral ages moved onward more rapidly than the material had done, yet cycles of development still contained the pleasure and wisdom of God. Redemption must advance in starry glimmer, grey dawn, and noon-tide glory. Prophets and angels appear before the eternal word is manifest from the bosom of the Father. Types and shadows, laborious temple service, and a carnal state church, before substantial sacrifice, spiritual liberty, celestial grace, and perfect morals. The preparation was immense, and the purpose of God grew in distinctness with advancing ages. All were doing the work of heaven consciously or blindly, in love or in fear, in chains or in divine freedom. The altars smeared with the blood of sacrifice—the fires of holocaust blazing heavenward—the prophets weeping with precious seed, valiant in the resistance of evil—the kings, gorgeous in purple and silver mail—the armies that met on the crimson field with flaming banners and tempestuous passions—the thrones, buried or raised—the races that perished in weakness and dishonor, or arose in power and warlike glory—the factions that revelled their day in anarchy and crime—the philosophers that contemplated and speculated in silence and solitude—and the poets, who leavened the mass with creative passion and informing imagination—all were in the hands of the Eternal, subserving the great purpose, and marshalling the *fulness of the time*. Jesus appeared as the keystone of the great arch, binding and uniting all, so that men might walk beneath with gratitude, wonder, and security.

Before leaving this subject, we may observe that the development manifest in the early periods of the earth's history, was not the wild sceptical

dream of one race, gradually putting off old forms and attributes to become another ; but a series of distinct creations, each demanding the original power of God—not the *mediate* power of law, but the immediate creative energy of the Ancient of Days.

II. CONCEALMENT.—We have first an order of development in the mind of God in his works and dispensations in creation and redemption. On this we have already spoken. But we have afterwards an order of development in the human mind, as man overtakes the perfections of the divine work. Man pursues the path of discovery, not of creation. He is not a lawgiver, but a law-finder. The earth to which he belongs is established by law—the universe to which it belongs has a settled constitution. The human mind has its organic structure and radical functions. Christianity has dogmatic foundations, everlasting laws, and uniform principles. From the granite floors to the starry roofs, all the buildings of God are finished. No human builder can add a stone or an ordinance to the temples of divinity. Man's work consists in the gradual expansion of his intellect by earnest inquiry and revering contemplation. "It is the glory of God to conceal a matter, and it is the glory of man to find it out." Hence in digging deep for hidden riches, and rising high for a pure atmosphere, the toil of man is fruitful and sanctified. From mines of darkness the ore of gold and silver reaches the day, and the strong patient diver brings up pearls along with sand and gravel. There is dilation for the spirit while the horizon grows wider, and the purified, strengthened vision discerns other suns lighting up other systems. The magnificence of creation, and the marvel of redemption, penetrate the soul as light penetrates the earth—expanding, harmonizing, and softening, until there is within the depths of the heart tranquillity and lustre.

Alphonso of Castile imagined that

if he had been of God's privy council when he created the universe, he could have given better advice. The profane wretch knew not how to govern his own petty empire, and yet he could dream of improving the work of the Eternal ! Most of those who manufacture creeds and schemes of policy for the life and organization of churches are in spirit the disciples of the blaspheming monarch. They would not employ his formula of speech, but they carry his idea into a more sacred province—into a higher and richer field than yon argent expanse which is spangled with rolling worlds.

Man's education and life, both in the kingdom of nature and in the spiritual monarchy, must consist in patiently searching for the mind and will of the Lord. "He that believeth shall not make haste." He will reverently seize that fact, or discharge that duty, which lies nearest to him ; and while so engaged, another link in the chain of consequence will soon be manifest. Large discoveries are always made in proportion to our reverence and obedience. They who love truth better than life are sure to find it, and they who linger and thirst after righteousness will certainly be filled with divine life.

III. BENEVOLENCE.—The only difficulty here consists in the immensity of the field. The arrangements and productions of nature minister an amount of pleasure far beyond the necessity of life. So various and rich are the sources of enjoyment, that in our space compression is demanded: The grain, the fruit, the flower—the runlets, rivers, and lakes—the valleys, groves, and hills—are all witnesses: There are so many elements of this beautiful and the sublime appealing to the imagination through the eye—so many perfumes to scent the air with fragrance—such diversity of animating melody to revive the spirit through the ear—that all the senses may be regaled. There is evident provision for exuberance of happiness,

that life may be full and joyous. Although streams of penal fire flash through to remind us that we are in a fallen state, yet benevolence is ascendant, and the goodness of our God pourtrayed without ambiguity. Who can conceive what a creation would be if built and furnished by a malignant power?

What curses might be rained down from an inclement sky!—what sights and sounds of terror thicken around us!—what sickening productions spring from an accursed soil! The elements and the growths of nature might sustain life, and yet life be a continual disease and torment, without any spring of solace and alleviation.

But we bless God for his pity, notwithstanding our sins. He gives rain from heaven, with fruitful seasons—filling us with food and gladness. And though disease and pain must come, yet the medicable herb, and the ministering love which sweetens it, are always to be found.

In the domain of revelation or redemption, benevolence predominates still more conspicuously. "When we were without strength, in due time Christ died for the ungodly." "Peradventure for a good man some would even dare to die. But God commendeth his love to us in that, while we were yet sinners, Christ died for us. Much more, then, being now justified by his blood, we shall be saved from wrath through him. For if when we were enemies we were reconciled to God through the death of his Son, much more, being reconciled, we shall be saved by his life." The pathos and the argument of this are equally irresistible. Surely the greatest gift includes the smaller ones. He who has bestowed the transcendent boon will never withhold inferior blessings. They are all comprehended in him. Therefore, we joy in God through our Lord Jesus Christ, by whom we have now received the reconciliation.

Our joy swells out in triumph—"Who shall separate us from the

love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" "Nay, in all these things we are more than conquerors through him that loved us." We are persuaded that no power, human or infernal—no creature, visible or invisible—no agent of this, or the world to come—can forcibly separate us from the love of God, which is in Christ Jesus our Lord.

IV. LAW.—Order prevails in the visible creation. Crystalization, electricity, galvanism, the flow and ebb of tides, the growth of dark crags and mountain ranges, the change of seasons, the revolution of worlds, the stages of life, all depend upon invariable conditions, all are regulated in their march by the measured music of law. Without such uniformity of law there could not have been either science or miracle.

If similar causes did not every where produce similar effects, and the same conditions lead to the same result, there could be no inductive philosophy forming general conclusions from the accumulation of particular instances. The experience of past generations would be no serviceable inheritance for the present age. Landmarks would be continually shifting, and knowledge would have no certitude. Nor could the supernatural have any power amid disorder and fluctuation, for it would only appear as another diversity amid phantasmagoria. Before miracle could have any commanding influence over man, there behoved to exist a grand order in the heavens above, in the earth beneath, and in the laws of human existence. Then the immediate working of the Divinity, flaming out in contrast with the operation of ordinary law, quickened the spirit of man to listen for the footsteps and the voice of his Creator. But surely those who admire uniformity of law in the material universe, should not be stumbled if they find it in the spiritual. Stumbled or not, it is and

must be so. The spiritual laws and ordinances of that Redeemer who died and rose again, are unchanged and unchangeable. And it is solemnly certain that the blessings to be enjoyed by obedience to divine law, cannot be secured by the substitution of will worship. Our own laws will yield no solid satisfaction. Let us not drop buckets down into empty wells, or sow the wind to reap the whirlwind.

V. PENALTY. — If we may, in an accommodated sense, speak of nature as a being, we may declare that, bland and serene as she is in her common radiant aspect, she is likewise stern, austere, and terrible in her seasons of retribution, and her agencies of penalty. The unbeliever marches on the sacred ground of revelation, as if it were a blasted continent. He looks into the high field of miracle and redemption with a shudder and a haggard face. Because he meets there dreadful visitations of punishment and destruction, he rushes out headlong as if possessed with a demon. He flees like one escaping from a wanly-lighted heath, where malignant wizards and fierce old crones are stirring the cauldron, and speeding the incantations of hell. But on reaching the region of nature, where his spirit is cheered, and his pale face glows again, is all unclouded and brilliant? Does one eternal spring, or perpetual summer, steep the earth in beauty? Are there no indications, dim or distinct, of law *violated*, and law *vindicated*? Is there neither whisper nor thunder of penal agency, accountability, judgment, and execution? Has creation no criminal code, no dungeon of duration, no halls of justice, or ministers of vengeance? Let nature answer. We will speak of the earth which we know by experience and by testimony. Of course the deist is at liberty to describe his own world and his own experience. If he has found a voluptuous summer clime, where no rude blast enters, and no contagion prevails, he has freedom to paint his pa-

radise, and prove its universality. Have we not blights from the atmosphere and the soil which rot the grain, and blacken into corruption the golden harvest? Do not millions of beings, in different regions, pine and famish, from season to season, by such dread visitations? Have we not swamps and morasses, where malaria nurses the fever which burns out human life? Have we no swollen torrents that mingle and roll in confluent mass over the pastures and gardens of industrial power, until pauperism and despair reign among thousands who were once exulting in hope? Is there no such thing as the avalanche which descends from the ice-rocks of hoary majesty with tremendous power, smiting with final blow, cities of fame, with all their life, joy, and splendour? Did the earth never hear the voice of an earthquake—first booming with a hollow murmur of warning, then crashing with a noise of meeting worlds—the solid framework rends—the ancient mountains disappear—the deep-seated rocks spring into the air with galvanic life—the abyss yawns fearfully—down go into darkness million beating hearts and living souls, with all the accumulated evidence and manifestation of their wealth, intellectual glory, and moral aspirations? In this great Eden, was there never the sweep of the choking siroco, or the awful pomp of the purple simoom? How many thousands have suddenly expired amid sulphery wind and burning sand, leaving their bones to bleach in the savage wilderness? Has this paradise of ours no mouths of fire? Are there not thousands, some silent and some audible, yet all have spoken, and all have spoken in wrath and devastation. First a sullen roar from the central magazine—then a sudden crash of near thunder, and lo! the lava torrent seethes and rushes on as a river of hell, kindling with lurid and livid flame the shrinking and ghastly scenery. Towns contiguous are buried in a sepulchre of fire, and

covered with a monumental slab, on which future generations will build and propagate, repeating the tragedy, comedy, and mystery of life. From facts like these let us learn to bow with reverence before the punishment which revelation apportions to the wrong-doer.

VI. COUNTERPOISE. — A comprehensive survey of the material world might teach men reverence in the examination of spiritual things. It is generally the absence of knowledge and reflective power which leads some profanely to declare that certain things in the testimony of God are discordant. As the poetic artist worded it long ago,

“Fools rush in where angels fear to tread.”

Have we not, under our own eyes, a warfare which produces stability between the *aqueous* and the *igneous* agencies? The one with humid influences sapping the rocks, wearing down the mountain bulwarks, and washing away the solid ground to the engulfing ocean: the other with its huge central fire raising up islands in the sea, elevating the sunken valleys, and heaving crags and hills upon the level earth.

In the compass of that great law of matter which binds the worlds and systems to each other, and to the throne in the centre, have we not the *centripetal* and *centrifugal* forces, one driving from, and the other drawing towards, the ruling orb, and thus by antagonism producing eternal harmony? In the higher mystery of human life, we have *chemical action* urging a fierce assault which looks like unwearied vindictiveness, but valiantly resisted by the *vital action* within. The mystical war preserves peace, and secures during appointed years the vigour and joy of existence.

In like manner, the justice of God, austere and unbending, is compatible with the most profound love; and awful punishment is in solemn concord with unfailing benevolence. So the

prescience which embraces all the future, discerning the end from the beginning, is in perfect harmony with the voluntary agency, the entire freedom of men and superior beings. So the grace which dispenses pardon to the ungodly, sinking transgression in the infinite ocean of mercy, is in strict accordance with the grand requirement which demands that man shall work out his salvation with fear and trembling, entering the city of God in the beauty of holiness.

Alike in the material and the spiritual world, the wheels of mechanism may revolve in opposite directions, but they have one spring of motion—one regulating power, and are working out one result. The opposition is in semblance—the agreement is in truth, reality, and perpetuity. Discord we cannot find, for a God of light and love reigns through all and over all, accomplishing his sublime purposes by marvellous machinery, alike perfect in conception and construction. His unsearchable wisdom, eternal power, and boundless love, are all in affluent and congruous operation.

CONCLUSION.—The destiny of the earth is twined with that of man. The intellectual monarch and his material inheritance cannot be separated in weal or in woe. Hence if man has again to put on his crown and his spangled robes of office, we know where the throne will be reared, and the dominion established for ever. The inspired man of God powerfully unfolds the matter when he is writing to Rome. He speaks of that creation which was made subject to vanity, not willingly, but by reason of him who hath subjected it in hope. Not being a moral agent, it could have no will of its own, but must participate in the doom of its ruler. Hence by a moral painting, which lives on the canvas, we have nature personified, groaning and travailing in pain and pollution, from the period when the malison of God fell upon it, for man's sake, even to the present time. Yet

that deep heart, or living soul of nature, which is bared before the Eternal in complaining anguish, is not unvisited by gleams of transporting hope, and voices prophetic of latter day glory. The earnest expectation of the creation waiteth for the manifestation of the sons of God. Yes, when the children of God come out of the wilderness, and are manifest in spiritual liberty and immortal lustre, the primeval curse will be repealed, and creation spring exultingly into more than the beauty of its virginal glow. When the purchased possession is redeemed, and the grave-opening, life-inspiring trumpet of jubilee is sounded, that the ransomed may return home, what deep and undying melodies will sweep over the lyre of nature. The triumphant joy of that period will be wafted in every gale, will swell with the music of every gathering stream, and roll with every mountain torrent. The reign of a glorified people on a renovated earth, is the salient point of the coming age. It stands out clear and commanding as a column of jasper—the centre of light, holiness, and power. From that continent blows the salutary gale of life which announces paradise regained. It is the spirit, the pure ethereal flame which streams and flashes on the ground of prophecy. As a great and wide river of pure molten gold, it flows majestically between the banks of the happy land, revealing and adorning all the surrounding scenery.

G. GREENWELL.

PROPHETIC DEPARTMENT.

THOUGHTS ON THE BINDING OF SATAN,
AND THE RESURRECTION OF THE
MARTYRS OF JESUS, REV. XX. 1-7.

To have a just apprehension of what is meant by the binding of Satan, it will be necessary to keep in view what is narrated in the end of chap. xix. There we have a complete

victory obtained over the Beast, the Kings of the earth and their armies, the false Prophet with his dupes, &c. by the army of the faith, commanded by the King of Kings, with the sharp sword.

In taking an estimate of what may reasonably be considered as gained by the war, we may put down the following items:—1st, An exposure of the falsehood and wickedness of the whole Anti-Christian system. 2nd, The emancipation of mind from the bondage of error. 3rd, The enlightenment of the public understanding in the knowledge of the true science of government, and of a large class in particular in the knowledge of *the truth as it is in Jesus*. 4th, The consequent voluntary and intelligent surrender of numbers formerly the vassals, dupes, and abettors of the above-mentioned powers, to the government of him who “sits upon the floods, who sits King for ever,” the sceptre of whose kingdom is a right sceptre.

Next it will be necessary to form the same judgment of that diabolical system thus exposed and put down, and its author, which the unerring Spirit of God does. To ascertain what that is, we quote from 2 Thes. ii. 7—“For already the mystery of iniquity secretly works, only till he who now restrains be taken out of the way; and then shall that lawless one be revealed, whom the Lord Jesus will consume by the spirit of his mouth; with the brightness of his coming he will indeed utterly destroy him, whose coming is according to the energy of Satan, with all the deceit of unrighteousness among the destroyed.”

Here, then, we think there is sufficient evidence to conclude that that malignant being, styled the Old Serpent, the Devil, and Satan, is the originator of that pernicious system by which the truth of God has been corrupted, his ordinances changed, the authority of the King of saints presumptuously supplanted, and a great

portion of mankind deceived and ruined over all Christendom, during the currency of seventeen centuries.

Regarding, then, the Anti-christian system as the grand engine of Satan, through which he works in his perverse way, with implacable hatred against God, with intent to mar his works and counteract his benevolent designs toward man—when this deep laid scheme, which has worked so successfully and so long against God, against Christ, and his cause and people, is obviated in its own naked falsity and corruption, and rendered unworkable by the beaming forth of the light of the truth, Satan, consequently, may in truth be considered "*bound*"—being deprived of his arms in which he trusted, is rendered powerless for mischief from henceforth by that arch device. His agents have deserted him, and have turned to be his enemies. The mystery of his power has been found out—he is shorn of his strength and prostrated. Strong as he is, One Stronger than he has come upon him, "bound him, and taken from him his goods" and cast him helpless into the abyss, "and set a seal on him," so as to have no power to avail himself of this once so popular and extensive an enginery any more!

This, then is what we would understand to be the *binding of Satan*. It is a view in harmony with the context, and in good keeping with the divine government. "With God is strength and wisdom; the deceived and the deceiver are his. He leadeth counsellors away spoiled, and maketh the judges fools. He looseth the bond of kings, and girdeth their loins with a girdle. He leadeth princes away spoiled, and overthroweth the mighty. He discovereth deep things out of darkness, and bringeth out to light the shadow of death. He disappointeth the devisers of craft, so that their hands cannot perform their enterprize. He taketh the wise in their own craftiness; and the council of the froward is carried headlong."

To imagine that there is, in the *binding of Satan*, only the putting forth of physical power in arbitrary sovereignty, as some would speak to restrain *by violence* the working of the adversary—is to entertain a view of things highly derogatory to the character of the Great Supreme, whose wisdom and council require no such supplementary aid. Neither would it be in harmony with Messiah's kingdom, and the nature of his administration, who said, standing before Pilate, "My kingdom is not of this world: if my kingdom were of this world, my adherents *would have fought to prevent my falling into the hands of the Jews*:" "but my kingdom is not hence." To have recourse to *violence* to carry a cause, is the *dernier resort* of earthly kings, and which, indeed, proclaims their impotency, and places all of them in humiliating contrast to him who is perfect in wisdom, and whose ways are past finding out. Were it so that physical power was to be used against our adversary, the Devil, and he restrained and overcome by superior strength of that description, he could boast of being the vanquisher, not the vanquished, and be left in his pride to say—

"Our better part remains

To work in close design, by fraud or guile
What force effected not; that he no less
At length from us may find, who overcomes
By force hath overcome but half his foe."

But the ground of boasting never will be afforded him who must yet learn by experience, that wherein he has been wise to do evil, by a deeply conceived scheme of fraud and falsehood—He, with whom he has to contend, is above him, and will prevail, and make all his mischief recoil upon his own head. However, though thus overcome and foiled in his designs, his implacable malignity and cunning remains; though compelled to give up working by the agency of the Anti-christian system and its votaries, he sets to work in sullen disappointment to hatch some new device, but before

he can get his new scheme brought into working order, a thousand years have run their rounds : which shews us the difficulty he will have with all his cunning and unabated zeal, to get up another such scheme of mischief ; for even Satan, with all his gigantic powers, is yet but a created and limited being, and must, in the end, perish in his own corruption, that others " may know the heavens do rule."

The binding of Satan thus disposed of, we approach the resurrection of the martyrs, chap. xx. 4—"And I saw thrones, and they sat on them ; and judgment was given to them ; even the souls of them who had been beheaded for the testimony of Jesus and for the word of God, and who had not worshipped the beast, nor his image, and had not received his mark in their foreheads, and on their hands ; and they lived and reigned with Christ a thousand years ; but the rest of the dead revived not till the thousand years were accomplished ; this is the first resurrection, on such the second death shall have no power : but they shall be the priests of God and of Christ ; and they shall reign with him a thousand years." Premising our observations with this remark, that the events foretold in this book, at least as far back as we have gone, viz : to the overthrow of Babylon, all seem to be connected with, and rise out of each other. Thus the overthrow of Babylon resulted in the unity and return of the congregation to her rightful husband. The re-union of the congregation with herself and with her Lord results in victory over all enemies, symbolized by the beast, the kings of the earth, and the false prophet. This victory results in the binding of Satan, the prime counter-worker of the Christian king ; and from the binding of Satan results a resurrection of saints, who reign in peace and joy with Christ a thousand years. From this concatenation of causes and consequences, it will be seen that the fulfilment of the prophetic

word requires no miracle, for no agent operates, no event occurs, but in harmony with the established laws under which the whole are placed : consequently we are in a good measure prepared, by understanding any one of the preceding events, to know and understand what will naturally follow. Well, what may be expected as naturally to come to pass, after the congregation becomes united, the mystery of iniquity obviated and removed, impediments and obstructions of unrighteous governments all out of the way, and a fair field given for the loyal and true hearted followers of Jesus to occupy with the ancient and uncorrupted gospel in their hearts, and made manifest in all the purity, loveliness, and power of its native tendencies in their dispositions and actions ? What a renovation of the moral wilderness of this world—a return of spring after the chilling damps and killing frosts of a long and dreary winter—"when the flowers appear on the earth, and the time of the singing of birds is come"—and the whole face of nature is renewed ? What, but the restoration and extension of primitive Christianity, fitly expressed by a "*resurrection*" from the dead, an increase of converts innumerable as crystaline drops ("from the womb of the morning thou hast the dew of thy youth.") And these all brought into newness of life in Christ Jesus, under circumstances to give them the very best type of character, even after such as were beheaded for the testimony of Jesus, who bowed not the knee to worship the beast, or his image, and received not his mark on either their heads or their foreheads ?

What has thus been stated as likely naturally to result from causes which will then be in effective operation, carries in it, we think, a strong presentiment that this is what is meant by the first resurrection.

To have a concentrated view of the whole of what is annunciated in the

context, we shall state it thus : 1st, a resurrection of saints at the commencement of the millennium ; 2nd, a resurrection of sinners called "the rest of the dead," at the end of it. "Happy and holy is he who has part in the first." But not so he who has part in the second. The death of anti-christianism, and the imprisonment of Satan, its prime mover, are *the life and expansion* of true Christianity. The liberation and success of Satan, are the resurrection and multiplication of sinners ; or these events synchronize with each other, and make it apparent what is intended by the Spirit to be shewn forth.

But, besides the argument of harmony with the scope of the place and natural cause, we shall proceed to adduce others both of a negative and positive character, to prove that a literal resurrection from the dead is not here intended. And 1st, because the time here referred to is not *the last day*, which, by other scriptures, is affirmed to be the time when the dead shall be raised literally. John vi. 30, "Now this is the will of him who sent me, that I should lose none of all he has given me, but raise the whole again at the *last day*." Verse 40, "This is the will of him who sent me, that whoever recognizes the Son, and believes on him, should obtain eternal life, and that I should raise him again at the *last day*." Verse 44, "Jesus answered, murmur not among yourselves : no man can come to me, unless the Father, who has sent me draw him ; and him I will raise again at the *last day*." 1 Cor. xv. 52, "At the last trumpet, for it shall sound, and then the *dead shall be raised incorruptible*." Now the *last day*, when the *last trumpet* shall sound, does not fall due at the beginning of the millennium, nor at the end of it ; but at a period remote from both, after Satan has been loosed from his confinement, and gone forth to deceive the nations a second time. Then, after that day, says John, Rev. xx. 11,

"I saw a great white throne, and him who sat on it, from whose face earth and heaven fled away ; and there was found no place for them. And I saw the dead, small and great, stand before God. And the dead were judged out of the things written in the books, according to their works." John xii. 48, "He who despises me, and rejects my instructions, has that which condemns him. The doctrine which I have taught will condemn him at the *last day*."

2nd. Because, if literal, it proves too much. If a literal resurrection is to take place at the commencement of the millennium, a literal resurrection of sinners must take place at the end of it ; for the rest of the dead were to revive when the thousand years should be accomplished. This must just be as true as the first—both are affirmed by the same authority. Not only so, but if the resurrection of the saints is to be attributed to Christ, the resurrection of the rest of the dead must be attributed to Satan, as it evidently takes place by his liberation. And who ever heard that Satan could raise the dead ?

3rd. The resurrection in question cannot be literal, because, if literal, it would involve an incongruity, by mingling resurrected saints with immortal, heavenly, glorious, and spiritual bodies, in society with men having bodies of flesh and blood, mortal, weak, and animal—of the earth earthy, and subsisting on earthy products. Paul says, "Flesh and blood cannot inherit the kingdom of God ; neither can corruption inherit incorruption." Congruity, adaptation, and order characterize all God's works. Our present constitution is wisely adapted to external nature, and external nature to our constitution and organs of sense. He surrounds us with an atmosphere in which we live and breathe, and has given us lungs to separate and absorb their appropriate element. He sheds on us the light of the sun, and has adapted

the eye to behold objects with pleasure in the light of his modified brilliancy. But with our present eyes we could not bear the glory of the heavenly state, or be at all fit companions for angels and glorified saints. Were any of the inhabitants of heaven to appear amongst us in their native splendour,

“Those heavenly shapes
Would dazzle now this earthly with their blaze
Insufferably bright,”

and render us as dead men. And hence, in anticipation of this, provision is made in the divine economy against such an incongruity. “When Christ, our life, shall appear, then you shall also appear with him in glory.” “It is sown in dishonor—it is raised in glory: it is sown in weakness—it is raised in power.” And those who are alive on the earth when the Lord comes, we are informed “shall be changed. For, as we have borne the image of the earthy (Adam) we shall also bear the image of the heavenly,” and so fitted “to be for ever with the Lord.” But in the passage under consideration no incongruity of the kind is referred to, nor any provision made to meet it. So we conclude that it is not a literal resurrection of the bodies of saints that is here to be understood.

4th. Well, what is it? It is a recovery from that state of depression and death, in which the congregation is held during the reign of the beast. We are informed, Rev. xiii. 7, “And there was given to it to make war with the saints, and to *overcome them*; and there was given to it power over every tribe, and tongue, and nation.” Agreeing with Dan. vii. 21, “I beheld, and the same horn made war with the saints, and *prevailed against them*.” But now the beast itself is a captive, and they are at liberty. From being beneath, they are raised above; from being oppressed by unrighteous governments, they are advanced to “thrones,” and have the dominion.” “Know you not that the saints are to

judge the world.” Dan. vii. 18, “But the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever.”

5th. Fitly called a resurrection, because of the many who at that time will be converted from darkness to light, from the power of Satan to God, from death in trespasses and sins to newness of life in Christ Jesus. Doubtless this must be the time, too, of Israel's restoration, “who, because of unbelief, are broken off,” but are to be grafted in again. However, this cannot be expected so long as the congregation of Christ is in such a divided state as at present. But when united, as it will be when this vision is fulfilled, the truth will be presented with such overwhelming power of evidence, as to break down their prejudices, and turn them to the Lord. And when brought in, “what shall the receiving of them be but *life from the dead*,” and Ezekiel's vision of the dry bones realized? Then, though a literal resurrection be not here, glorious things are spoken of that shall befall the congregation of God, the followers of the Lamb, ere all is finished in this world, and day and night come to an end. And this is told us by the spirit of wisdom and revelation, to incite those who have understanding to co-operate with Providence in carrying forward the gracious intentions of “Him who is Head over all things to the congregation,” “by whom, and for whom, all things were made.” So we shall conclude as we began, by a quotation from Isaiah, who gives us a strikingly interesting picture of the church in her latter day glory, coincident with this in Rev. xx. as we think. Isaiah liv. 11, “O thou afflicted, tossed with tempest, and not comforted! Behold I will lay thy stones with fair colors, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. And all thy children shall be taught of the

Lord ; and great shall be the peace of thy children. In righteousness shalt thou be established ; thou shalt be far from oppression, for thou shalt not fear ; and from terror, for it shall not come near thee. Behold they shall surely gather together, but not by me ; whosoever shall gather together against thee, shall fall for thy sake. Behold I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work ; and I have created the waster to destroy. No weapon that is formed against thee shall prosper ; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord ; and their righteousness is of me, saith the Lord."

Then, though a literal resurrection may not take place till the last day, glorious things are certainly in reserve for the congregation ; and as all the evil of which the Spirit gave notice has come upon her, so certainly shall all the good. "The word of the Lord endureth for ever." In the meantime, let no one despairingly insinuate that the plan put in operation when Jesus sent forth the twelve to disciple all nations, has *proved a failure*. "Heaven and earth may pass away, but my word (said Jesus) shall never pass away."

J. D.

THE SECOND COMING OF CHRIST.

WILL the second coming of Christ be *personal* or *spiritual*? The affirmative is assumed of the coming as *personal*. In that assumption, the scriptures, as a whole, and given by inspiration of God, are regarded as our rule of judgment. "To the law, and to the testimony : if they speak not according to this word, it is because there is no light in them." The Old and the New Testament were indited by the Holy Spirit, as it were, upon the minds of the prophets and

the apostles, and by them committed to writing, for our instruction and salvation. It is the privilege and the duty of every teacher, therefore, to "preach the word," according as the Apostle Paul gave instruction to Timothy ; and to preach that word in opposition to those who "prophecy out of their own hearts," without qualification, commission, or sanction from the Great Head of the Church.

A second rule to be observed is, that to preach the word truthfully, it must be preached in harmony with itself. This is the apostolic method. By this they demonstrated the mind of the Spirit with power and efficiency. They spake the truth, or preached the gospel, "not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, *comparing spiritual things with spiritual*."

A third rule to be observed and faithfully considered is, that the *New Testament is the key* of inspiration, whereby the door of the Old Testament predictions, and promises, and threatenings—at least such as apply to the present and the future age, or the latter days—is to be opened, and its treasures unfolded, understood, applied. As a proof of this, we need but to mention the frequency with which Christ and the apostles appealed to those scriptures, in the vindication of certain alleged truths or facts, or the teaching of some important doctrine : and the testimony of Peter, in his address to the church "throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia," that "the prophets did minister UNTO US the things reported," concerning the sufferings and the glory of Christ.

Every preacher, indeed, professes to preach the word ; but few are careful about the apostolic rule of so comparing spiritual things with spiritual, as to secure an infallible conclusion on the harmony of its testimony, and many neither use nor know the New Testament as a key to the Old. By this means the Scriptures are made

to contradict themselves—they cease proportionately to be “the power of God unto salvation to Jew and Gentile”—error is diffused for truth—the shades of darkness gather around—professed teachers of the gospel are convicted of false testimony—and the judgment of God consequently hovers and approaches, though still it lingers.

These two latter rules of judgment show how the first, or the Scriptures as a whole, is to be understood, and rendered “profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect.” They are each necessary as regards the whole truth; and taken together, as they must be, they will surely detect and expose error, and all such as teach falsely.

It would seem as if the Lord had made especial provision for the carrying out of this second rule, and through it the understanding of the entire word, in the conception and arrangement of the various Concordances, especially Cruden’s, whereby we may so readily compare every part of the divine testimony on any given topic, and ascertain also whether any new notion started has its foundation therein at all. Herein possibly we have an advantage superior to what was possessed by the apostles themselves.

These things premised, we pass on to the proposition before us, that

The second coming of Jesus Christ will be personal.

Before we can proceed to the direct proofs of this declaration, we should note its importance. Let no man presume to regard it as a mere speculation, as uninteresting and unimportant, as out of time and place, now to be discussed. It is either a matter of revelation, according to the obvious sense of the proposition, or it is not. If it be not, it can be ascertained and rejected. If it be, the Lord has revealed it, and “all scripture given by him is profitable,” and, because profitable, important to be known and understood. Indeed, the subject is not

only important as a revealed truth, but, according to the sense thereof assumed, it is vitally so; it is, therefore, needful to discuss, and defend, and earnestly contend for it, as an article of faith delivered to, and received and propagated by, the Christ himself and his apostles.

It is not a truth which we can take for granted. There are many whose notions are extremely vague upon the matter—many have no such expectation as that our Lord will ever come again in person to this earth—many misunderstand and misconstrue it—others misplace it, and nullify its practical utility—whilst others deny *in toto* that the Lord will ever come again to the earth in person. To each of these ideas there is a class of persons. But, on the other hand, there are many whose judgment is fixed, and formed upon certain evidences, which enables and induces them to affirm without hesitation, that our Lord will verily come again in person; and these are ready to give to every man who asks, their reasons for the hope which they entertain, with meekness and reverence.

We shall, if the Lord permit, present some of those reasons or proofs in our next. MINIMUM.

[NOTE.—We are not aware of any contributors to the pages of the *Harbinger*, who do not believe in the literal, personal coming of the Lord Jesus Christ, to judge the world in righteousness. This is not the controverted point; the question is, will the Lord descend from the Father’s right hand in heaven, to reign in literal Jerusalem, and sit on David’s literal throne, for one thousand years prior to the termination of this guilty and perishing state? The Saviour is already in the world by his Holy Spirit—or he spiritually dwells in his truth and institutions, and in the hearts of his disciples. Nor do we expect, nor are we taught to pray, for any further outpouring of that heavenly and divine agent, prior to the

coming of the Lord. It is true, we are expecting that both the church and the world will hereafter witness such a practical exhibition of all the fruits of the Holy Spirit, and in so large a degree, that it will with propriety, and in prophetic style be said, the knowledge of the Lord covereth the earth as the waters do the channels of the deep. Will our friend "Minimum" please to bear in mind the question under consideration, and if he have any original arguments to present in support of the literal reign, let us have them, *multum in parvo*; after which we shall be happy to receive some practical essays on the gospel of Christ, and the Christian religion, in all their redeeming and sanctifying power.—
J. W.]

"I WILL COME AGAIN."—JESUS.

OUR Saviour once more upon earth shall appear,
In person as literal as when he was here—
The clouds are his chariots, and glory his throne,
Whilst myriads of angels his majesty own.

Ten thousand bright saints with the Lord shall descend,

Their strains of hosannahs the heavens shall rend:
Whilst the angels who sung the glad song of his birth,

Shall gather his saints from the ends of the earth.

The kingdom shall come, and the grave shall give way,

And his saints be redeemed from their prison of clay;

For the trumpet shall sound, and the dead shall come forth,

From the east, from the west, from the south,
from the north.

All the nations of men are before him conveyed:
His bar of tribunal in justice arrayed—

Each tongue shall confess—whilst the judge on the throne

Shall the wicked condemn, and acknowledge his own.

Each eye shall behold him in awful attire—

The saints shall be glad, and their Saviour admire:
Whilst those who condemned him to die on the tree,

Shall wail when that glorious Messiah they see.

'Twill comfort the saints, to reflect on the day
When sorrow and sighing shall vanish away—

When they shall be crowned, and ascend to the skies,

And all tears shall for ever be wiped from their eyes.

Their bodies, though vile, shall be fashioned
aright, and clothed in glory and light:

And robed in a costume of glory and light:
With songs of thanksgiving they'll rise in the air,

And dwell with our Saviour eternally there.

The world shall be burned, and nature dissolve,

And the earth on its axis shall cease to revolve:

Whilst the heavens rolled up, shall depart as a scroll,

And the stars into regions of darkness shall fall

Creation, convulsed to her centre, shall quake,

And His voice the foundations of heaven will shake:

The sun and the moon shall grow dim and decay,

And the earth from his presence, shall vanish away.

But celestial heavens and earth shall be made,

All garnished with glory; that never shall fade:

The redeemed shall rejoice in that blessed abode,

Where sorrow shall never their pleasure corrode.

Unpolluted by sin, and unhurt by disease,

With their ensign of triumph unfurled in the breeze—

A crown of bright glory they ever shall wear—

A palm-wreath of honor triumphantly bear.

A convoy of angels, and chariot of love,

Shall escort them safe home to that city above:

Transformed like the Saviour, secure from all pain,

In his glorified presence for ever to reign.

But the wicked shall sink into darkness and gloom,

Everlasting destruction their sentence and doom:

From the presence of God and the Lamb they shall flee,

And the glory of heaven they never shall see.

The remedial kingdom shall come to an end,

And the sceptre of pardon no longer extend:

Death, spoiled of his trophies, all vanquished shall fall—

The saints saved in heaven, and GOD ALL IN ALL.

From "Universalism against itself."

LITERARY NOTICES.

NEW TRANSLATION (TESTAMENT.)

THE pocket edition of the new translation of the New Testament, by A. CAMPBELL, has just been published, in a cheap form, by Messrs. Simpkin, Marshall, and Co. London. It contains a general preface, embodying an apology for a new translation of the Sacred Oracles, as well as a preface to the Gospel of Matthew, Mark, Luke, and John; and also distinct prefaces to the Acts of the Apostles, and each of the Epistles addressed to the first congregations of the Lord. By careful and repeated examination of each preface, the reader

is greatly assisted in comprehending the design of these component parts of the New Testament. The following extract, in which the writer indicates the state of mind essential to a fair, candid, and impartial translation, is taken from the General Preface:—

If the mere publication of a version of the inspired writers requires, as we think it does, the publisher to have no sectarian object in view, we are happy in being able to appeal to our whole course of public addresses, and to all we have written on religious subjects, to show that we have no such object in view. We have disclaimed, and do again disclaim, all affection or partiality for any human system, creed, or formulary under heaven. The whole scope, design, and drift of our labours, is to see Christians intelligent, united, and happy. Believing that all sects have gone out of the way (for Christianity is in its nature hostile to each and to every sect) we will not, we cannot, we dare not do any thing for the erection of a new one, or for assisting any now in existence in its human appendages. As to any predilection or preference to any now existing, we have none, farther than they hold the traditions of the apostles. As far as they hold fast these, we hold with them; and where they desert these, we desert them. Besides, we have no aversion to, or umbrage against, any one more than another. We oppose those most, who most oppose and depart from the simplicity that is in Christ. I do most solemnly declare, that as far as respects my feelings, partialities, reputation, and worldly interest as a man, I would become a Presbyterian, a Methodist, a Quaker, a Universalist, a Socinian, or any thing else, before the sun would set to-day, if the apostolic writings would, in my judgment, authorize me in so doing; and that I would not give one turn to the meaning of an adverb, preposition, or interjection, to aid any sectarian cause in the world. Whether every reader may give me credit in so declaring myself, I know not; but I thought it due to the occasion, thus to express the genuine and unaffected feelings of my heart. May all, who honestly examine this version, abundantly partake of the blessings of that Spirit which guided the writers of this volume, and which in every page breathes "Glory to God in the highest heaven, peace on earth, and good will among men."—A. CAMPBELL.

Our second extract forms the concluding part of the preface to the Acts of the Apostles:—

Of the New Testament historians Luke is the most eminent. He gives us one continued history, from the commencement of the Christian era down to A.D. 63 or 64. He records in his testimony concerning Jesus, and in his Acts of Apostles, all the grand and important events and transactions connected with the establishment of the Christian religion in Asia,

Africa, and Europe. This book is the grand link which connects the previous histories with the apostolic epistles, and constitutes a key to the right interpretation of them; without which they would have been in a great measure unintelligible. An accurate acquaintance with the history of the people which composed most of the congregations to which the apostles addressed letters, with the time and circumstances of their conversion, and with their customs and questions, found in this book, greatly facilitates our proficiency in the knowledge of those letters, which explain the meaning and bearings of that one glorious fact on which the Christian superstructure is reared.

From it alone we learn by what means that great moral and religious revolution was accomplished which eventuated in the destruction of polytheism and idolatry in the best portions of the world: which desolated so many Pagan temples, and caused millions of altars to moulder down to dust, notwithstanding the wisdom and learning of philosophers, the sword of the civil magistrate, and the superstition of the common people, were allied in maintaining them, and in suppressing this "wicked and odious heresy," as the Romans called it.

From it we also learn what true Christianity is, and how far the modern exhibitions of it have degenerated from the ancient and apostolic order of things; we discover what was the character and design of their religious meetings. In the book of Acts we see how the church of Christ was formed and settled. The apostles simply proclaim the truth of God relative to the passion, death, resurrection, and ascension of Christ; and God accompanies their testimony with the demonstration of the Spirit. What was the consequence? Thousands acknowledge the truth, embrace Christianity, and openly profess it, at the most imminent risk of their lives. The change is not a change of merely one religious sentiment, or mode of worship, for another; but a change of tempers, passions, prospects, and moral conduct. All before was earthly, or animal, or devilish, or all these together; but now all is holy, spiritual, and divine: the heavenly influence becomes extended, and nations are born to God. And how was all this brought about? Not by might or power; not by the sword, or by secular authority; not through worldly motives and prospects; not by pious frauds or cunning craftiness; not by the force of persuasive eloquence: in a word, by nothing but the sole influence of truth itself, attested to the heart by the power of the Holy Spirit. Wherever religious frauds and secular influence have been used to found or support a church, professing itself to be Christian, there, we may rest assured, is the fullest evidence, that that church is wholly anti-christian: and where such a church, possessing secular power, has endeavoured to support itself by persecution, and persecution to privation of goods, of liberty, and of life, it not only shows itself

to be anti-christian, but also diabolic. The religion of Christ stands in no need either of human cunning or power. It is the religion of God, and is to be propagated by his power: this the book of the Acts fully shows; and in it we find the true model, after which every church should be builded. As far as any church can show that it has followed this model, so far it is holy and apostolic. And when all churches or congregations of people, professing Christianity, shall be founded and regulated according to the doctrine and discipline laid down in the book of the Acts of Apostles, then the aggregate body may be justly called The Holy, Apostolic, and Catholic Church.

THE PEARL OF DAYS, or the ADVANTAGES OF THE SABBATH TO THE WORKING CLASSES. By a LABORER'S DAUGHTER.

THIS unique volume is dedicated, by special permission, to her Majesty the Queen, and presented to the public in an elegant English dress—the paper, printing, wood engravings, and cloth binding, being severally of superior style. It is well known to many of our readers, that, at the close of the year 1847, a gentleman offered prizes of £25, £15, and £10, for the three best essays on the advantages of the Sabbath, to be written by laboring men, and to be sent in by the end of March, 1848. This proposal excited great interest, and although the time allotted for writing was so brief, yet we are happy to know that the astonishing number of 950 compositions were sent in, as the result of this offer—the manuscripts of which, after the award is made, are to be deposited in the British Museum, as a memorial, and for the inspection of future generations. Amongst the essays received was one from a female, accompanied by a modest and appropriate letter, inserted at the conclusion of the introductory remarks. The sketch of the author's life will be read with much interest, and cannot fail being productive of good to all, but especially to females who desire faithfully to discharge their important obligations to society. We select from this sketch the following paragraph:—

“I firmly believe, that the only safety from temptation, in this world of sin, in this state of weakness, is to have our heart full of the love of God, our understanding enlightened by the truth of God, and our hands actively engaged in whatever useful employment the providence of God places within our reach: never sighing over our limited opportunities of doing good—never repining that we are not placed in situations, and endowed with talents, to do and suffer

great things for the cause of Christ, or fretting because our opportunities of improvement are so few and small. This has been my most besetting sin, and the most powerful temptation to which I have been exposed; and so far as it has prevailed, it has lessened my usefulness, and retarded my improvements. Could we comprehend how great is the blessedness of being fellow-workers with God, we should not thus trifle with the opportunities afforded us of doing what we can; but, feeling that we are called to an honor and felicity far above anything we can deserve, eagerly seize the slightest, if it be but to whisper a word of truth in the ear of the poorest child—to lure on and assist some ignorant one to spell out and understand a passage, a phrase, or even a word of the book of God, or even to minister to the comfort and happiness of those around us in the things of this life. Thus our Father in Heaven stopped to lavish kindness and care upon man's mortal frame, to throw the sweets of summer at his feet, and hang the luxuries of autumn overhead—to enamel the field, to paint the flower, to carve the leaf. And shall we disdain to lay hold of every opportunity of ministering in the slightest degree, or in the humblest way, to the comfort and enjoyment of those around us? And yet, how often are opportunities of doing small acts of kindness and usefulness let slip, while we are sighing over our narrow sphere and our limited means of serving God, or benefiting man?”

The following appropriate extract we cannot withhold from our readers:—

“When men meet together on the first day of the week to break bread, to surround the table of their Lord, to pass from hand to hand the cup of blessing, to hear the words and study the character of Him, who, when he was reviled, reviled not again—when he suffered, threatened not, but committed himself to Him who judgeth righteously: when they, as the children of that God who is by his love manifested in the gift of his well-beloved Son, subduing the enmity of his enemies and reconciling them to himself—meet thus together on the first day of the week, not to hear the words of a human orator, nor to attend to the words of a fallible instructor, but to gather around the Scriptures of truth, the word of the living and true God, to learn his will, that, with willing heart and ready feet, they may run in the way of his commandments—when they study his character, as he there reveals himself, that their moral nature may become assimilated to his—that they may be like their Father in heaven, who maketh his sun to shine upon the evil and the good, what must be the result? Who will hesitate to say, were working-men all to meet weekly, thus to keep the Lord's day as appointed by himself, that soon the oppressor would cease out of the land—that intemperance, ignorance, vice of all kinds, with all the poverty,

disease, and wretchedness, inseparably connected with them, would be for ever banished, and peace, descending from the skies, whither sin had caused her to take her flight, again dwell with redeemed man?

"And ever as we approach nearer and nearer to such a use of the weekly rest—and ever as the circle widens, of those who feel it not their duty only, but their dearest, choicest privilege, thus to spend and enjoy this day—do we approach more nearly to the long-predicted age of the millennial glory, to the dawn of the great Sabbath of the world—that Sabbath of rest from sin and suffering, strife and oppression, when the Lord himself shall judge the nations in righteousness, where the lofty looks of man shall be humbled, and the haughtiness of man shall be brought low, and the Lord alone be exalted.

"The Lord's day can never be trifled with but at our peril. Like every appointment of our benevolent Creator, it was instituted for the benefit of his creatures, wisely adapted to fulfil its purpose; and he who sells its privileges for gain, or barter them for pleasure, makes a poor bargain indeed. Selfishness—narrow, ungenerous, short-sighted selfishness—generally outwits itself; and this is especially the case with employers who, regardless of the comfort, health, or morality of the employed, engage them in labor on this day, and thereby deprive them of its benefits. The interests of employers are inseparably connected with the well-being of the employed. The labor of a healthy, steady, honest, intelligent workman, is of double value to that of him who cannot be depended upon, whose moral principles are unsound, or his habits are irregular—whose mind is uncultivated, or his body debilitated by disease. And those who engage men in labor or business upon the first day of the week, may blame themselves if, in a few years, they find it difficult to have their work well performed, and discover that their property is far from being secure."

Without-intending to be officious, we recommend the authoress to publish a people's edition of this work, provided a few pages be added, in allusion to the great and marvellous facts which transpired on the first day of the week, and which have given the divine sanction to its consecration as a day of rest and of worship for nearly two thousand years, and will be held sacred by the disciples of the Lord till he come again. What so marvellous and stupendous as the resurrection of Christ from the dead—his ascension to the Father's right hand in power and great glory—the outpouring of the Holy Spirit—the speaking in various languages—the conversion and free forgiveness of three thousand sinners in one day, the whole of whom were baptized into the name of the Father, of the Son,

and of the Holy Spirit. On this day—the "Pearl of Days"—the spiritual kingdom of Christ was set up—and the new dispensation commenced the preparation of a people for the Lord, who, at his return, will gather his redeemed, obedient, and sanctified people together in one body, and so shall they ever be with the Lord. Well might the primitive disciples be steadfast in the apostles' doctrine, the fellowship, the breaking of bread, and in prayers, in obedience to the command of their absent Lord!

UNIVERSALISM AGAINST ITSELF; OR
AN EXAMINATION AND REFUTATION OF THE
PRINCIPAL ARGUMENTS CLAIMED IN SUPPORT
OF THE FINAL HOLINESS AND HAPPINESS OF
ALL MANKIND. BY ALEXANDER HALL, Loydes-
ville, Ohio. (Printed for the author: the twenty-third thousand.)

Such is the title of a book of 480 pages, demy 8vo. stereotyped, and published in Cincinnati, and of which, in comparatively a few months, the amazing number of 23,000 copies have been sold. The author, who is one of our brethren, is ardently engaged in promoting the spread of primitive Christianity. During the last month we have received five hundred copies of this popular work, and we recommend it to the notice of all our readers, but especially to those who are unsettled in mind with reference to the subjects on which our brother elaborates.

THE AUTHOR'S PREFACE.

"Gentle reader—You need not expect that I am going to weary your patience, or my own, by giving you a lengthy preface, or formal apology; and, as for introduction, I will hereby introduce you to the body of the work, and let you read for yourself. But, before you commence, I have one word of friendly admonition to give you, and that is this—please to do yourself the favor, and your humble servant the justice, to read the book through carefully—examine every subject thoroughly—scrutinize every position rigidly—measure every sentence critically—weigh every argument fairly—decide every point impartially—and act upon the whole matter honestly; and if you are a believer in Universalism, you will throw that doctrine away—and if you do not believe in it, there is no danger that you ever will."

INDEX OF CHAPTERS.

Chapter 1—Proof-texts of Universalism examined, page 5 to 134; 2—Coming of the Lord, 135 to 170; 3—The General Judgment, 171 to 233; 4—Twenty-five distinct arguments in proof of the conditionality of Eternal

Life, 234 to 251; 5—Personality of the Devil, 252 to 261; 6—Forgiveness of Sins, 262 to 283; 7—Compunctions of Conscience, 283 to 301; 8—Testimony of the Hundred Witnesses, 302 to 316; 9—A Debate on the Perfection and Attributes of Deity, 317 to 423; 10—A brief Review of the Pro and Con. 424 to 465; Conclusion, 466 to 480.

No individual can peruse this work without deriving much instruction therefrom. The author has received the thanks and eulogies of different denominations in the United States, for the publication of his able work—to the views entertained in some parts of which country it is peculiarly adapted, the principles of Universalism extensively prevailing in the States.

PROTESTANT DISSENTERS' ALMANACK FOR 1849. (SNOW, London.)

This annual visitor, which embodies matters of great interest, calls upon Protestants to prepare for a moral conflict with great and powerful antagonistic principles. It contains 64 pages of closely printed matter, which, in addition to the regular tables, present a vast amount of information, highly interesting to the Non-conformist. Our space forbids us to give more than a few brief extracts:—

CONGREGATIONALISTS.

THE Union of Congregational Churches and ministers throughout England and Wales is founded on a full recognition of their own distinctive principle, namely, the scriptural right of every separate church to maintain perfect independence in the government and administration of its own particular affairs. The Union, therefore, does not assume legislative authority, nor is it to be regarded as a court of appeal. The Union consists of associations of congregational churches and of individual churches severally adhering to the Union. The qualification of a church for membership, is connexion with an association; or, where no association is accessible, recommendation by the three ministers already in the Union residing nearest to the applicant church. Every church connected with the Union is required to make an annual contribution to its funds; neglect of which for two successive years forfeits membership. The tutors of the theological colleges of the Independents, and the officers of their general public societies, being members of Congregational churches, also ministers and deacons in fellowship with churches eligible for connexion with the Union, may become personal members of the Union by payment of an annual subscription of not less than five shillings.

The objects contemplated in the formation of this Union, are—

1. To promote Evangelical religion in con-

nexion with the Congregational denomination.

2. To cultivate brotherly affection and sincere co-operation in everything relating to the interests of the associated churches.

3. To establish fraternal correspondence with Congregational churches, and other bodies of Christians throughout the world.

4. To address an annual or occasional letter to the associated churches, with such information as may be deemed necessary.

5. To obtain accurate statistical information relative to the Congregational churches throughout the kingdom and the world.

6. To inquire into the present method of collecting funds for the erection of places of worship, and to consider the practicability of introducing any improved plan.

7. To assist in maintaining and enlarging the civil rights of Protestant Dissenters.

To promote the accomplishment of these objects, and the general interests of the Union, an annual meeting is held, with such adjournments of the same as may be deemed expedient, in London, or some other principal city or town. These assemblies are to consist of the pastors of churches connected therewith, of delegates deputed by those churches—of whom each church may depute two; and each church consisting of more than 100 members, three; or, one additional delegate for every additional 100 members—and of personal members of the Union. No persons not belonging to one of these three classes have a right to vote in the assemblies of the Union.

There are no statistics of the number of members composing the denomination, or of the increase or decrease during the year 1848.

BAPTIST DENOMINATION.

The present number of Baptist churches may be stated at 1911. The total number of churches reporting their state to the Union, was 964; and the result of the returns was as follows:—

Increase.	Decrease.
By profession . . . 4848	By death 2006
By letter 1797	By letter 1804
By restoration .. 749	Withdrawn 733
	By exclusion . . . 1526

Total	7394	Total	6069
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Total clear increase in 964 churches, 1325; being an average clear increase of each church, less than one and a half. From the list of Associations it appears that there are thirty-five Associations, containing together 997 churches, and 84,262 members, being an average of 116 members in each.

Besides the regular chapels of the denomination, there are about 783 village stations, where preaching and other religious exercises are steadily conducted. 92,034 children are collected in Sunday schools, and receive instruction from 11,548 teachers.

GENERAL BAPTISTS.

From the minutes of the Seventy-ninth annual Association of the New Connexion of General Baptists, held at Boston, in June, 1848, it appears that the number of churches in the association is 130; stated ministers, about 118; occasional preachers, not named. The total number of members in these churches is 18,282; being a clear increase since the year preceding of 356. Chapels, 174; preaching stations, 96; Sunday scholars, upwards of 23,000; Sunday-school teachers, upwards of 4000.

WESLEYAN METHODISTS.

Total number of members under the care
of the British and Irish Conferences .. 459,454
Last year 464,215

Decrease 4861
Deduct transfer to the Canadian Conference 1987
Total decrease 2874

The number of regular ministers and preachers on trial, and those who are supernumerary or superannuated, is as follows:—

In Great Britain 1195
In Ireland 163
On Foreign Stations 368

Total 1726

To these must be added, as a chief source of supply for a very large portion of the smaller chapels and preaching stations, about 15,000 "Local Preachers," gratuitous labourers, whose names are published in the "Lists of appointments" in the respective circuits in which they reside. About 30,000 of the older and more experienced members, fill various offices, as class leaders, prayer leaders, &c. No return is made of Day and Sabbath Schools, or of teachers and scholars.

Besides the above, the Minutes report a number of members under the care of the Wesleyan Conference in Canada, in connexion with the British Conference, namely 23,842; and the number of ministers belonging to the same, 177.

METHODIST NEW CONNEXION.

On a comparison of the number of members reported at the Conference in 1847, it appears that, after making up for deaths and removals, there was a clear increase of 453; of these, 326 had been added in the English circuits, and 173 in Canada. In Ireland there had been a decrease of 46 members.

NUMBER OF CHAPELS.—The number of places of worship built and supported by the voluntary efforts of British Nonconformists, is as under:—England, 10,729; Wales, 2270; Scotland, 1989; total, 15,080.

All who desire to render themselves more familiar with the contents of the Almanack, may do so for the small sum of three pence.

QUERIES AND REPLIES.

Bath Gate, September, 1848.

QUERY.—Is the fellowship mentioned in the Acts of the Apostles, *iii.* 48, the only collection which the New Testament authorises the disciples of Christ to make on the first day of the week, and from which not only the wants of the poor are to be supplied, but also all other necessary expenses connected with the church are to be paid—such as paying for bread and wine used at the Lord's table—the labors of evangelists—purchasing bibles and tracts for distribution—rent and cleaning of the meeting-house, support of Sunday schools, &c.? Or ought there not to be a distinct and separate collection for each of these necessary objects? R.M.

ANSWER.—We read that the first disciples continued steadfast in the apostles' doctrine, in the fellowship (contribution), in the breaking of bread, and in prayers. The injunction of an apostle is as follows:—"Now, as I commanded the congregation in Galatia, so do you. Upon the first day of the week, let every one of you give as the Lord hath prospered him, putting it into the treasury," *1 Cor.* *xvi.* 1-2. We are commanded to "do good to all men, especially to the household of faith." Personally we are advocates of one fellowship, or collection on the first day of the week, and only one. This is to supply all the necessities of the church collectively in which it is made: and if the rich and poor would all be obedient, and voluntarily devote of their substance as the Lord had prospered them, there would be, in most churches, more than sufficient to meet every demand. But should a sister church require aid from her brethren, or should unbelievers, by reason of famine, &c. be suffering from want—we would, as a matter of expediency and of duty, advocate calling the church together some evening in the week, to make a special collection for that temporary and occasional demand. If one such meeting be not sufficient, it could be easily repeated at any subsequent time. If the New Testament point out a better and less objectionable plan of a church discharging her obligation to society, perhaps some brother will present it for our consideration and adoption, if needfull.

Buckingham, September, 1848.

Please answer the following query—How does the Spirit help our infirmities, as spoken of in *Rom.* *viii.* 26? T. H.

Nottingham, September, 25.

In what way can the Holy Spirit of God be said to intercede for the saints, with groanings which cannot be uttered? *Rom.* *viii.* 26. W. S.

ANSWER.—These queries, originating with two different parties, but referring to the same subject, are, of course, placed together. By the term infirmities, we understand bodily weaknesses, and nothing more. The sufferings of

this present time are not worthy to be compared with the glory that shall be revealed in our glorified body. The phrase Holy Spirit is not in the text; nor do we think the apostle had in his mind any such incongruity as is apparent in the passage which represents that divine agent making intercession with groanings which cannot be uttered. Then, again, if there be two intercessors between God and man, one must be in heaven, and the other in the heart of the disciple. The Spirit in man may make intercession with God in sighs and tears which cannot be fully expressed in words; but the Saviour, who searches the heart, knows what is the mind of the Spirit, and, according to the will of God, maketh intercession for the saints:

“He knows what sore temptations mean,
For He has felt the same.”

For the edification of our new subscribers, we may probably repeat, in our next number, the remarks published in 1837, from the pen of Brother Campbell, on this subject, commencing with the 18th verse of the chapter. Want of space alone forbids its introduction at this time. (See Christian Messenger, vol. i. page 270, old series.)

J. W.

Bulwell, October, 1848.

Does a Sunday school, so named, constitute any part of the church of Christ? If not, is it right to appropriate a fellowship of the saints for its support?

J. R.

ANSWER. — There remains much to be said, especially to our own brethren, regarding Sunday schools, the particulars of which we cannot enter upon at the present time. For many years past we have been unable to discover the propriety of a father of a large, or even of a small family, leaving his wife and children, on the first day of the week, to spend his time in one of these popular seminaries, particularly if he have but little leisure during the week for the improvement of himself and his household. His first obligation is at home. It is not true that the man who blesses, or waters others, shall himself be blessed, if he neglect his own family and friends, while making an attempt to bless others. It is said of Abraham, the father of the faithful, “I know him, that he will command his children and his household after him; and they shall keep the way of the Lord, to do justice and judgment, that the Lord may bring upon Abraham that which he hath spoken of him, that all the nations of the earth shall be blessed in him.” But the inquiry is, do Sunday schools form any part of the church of Christ? The answer must be in the negative—that they do not form any such part. But there is no valid reason why there should not be a Sunday school in connection with the church. We are commanded to do good to all men; yet all men do not form part of the church of Christ any more than Sunday schools. We would not oppose even the popular Sunday schools of the

day, notwithstanding it is an acknowledged fact that they have not realized the expectations of their benevolent supporters, in reforming the state of society. We hope to see the day when, whatever others may do, the disciples of Christ, if they must have schools on the first day of the week, will collect together, in separate classes, the young from ten to sixteen years of age, under the tuition of intelligent brothers and sisters of the church. Perhaps it was for some such purpose as this, that so many elders were ordained in every church, when competent to teach others—those well acquainted with the history, facts, testimony, and morality of the Bible. Such a course would enable the church to impress the young and tender mind with the only work containing the power of God to the salvation of every one that believes. In this way much good might be done, and many saved from the snares and pollutions of this guilty world. As to the disciples of Christ devoting two or three hours of their time on the first day of the week in teaching children the alphabet—when it can be done six days in the week, in almost every town and village throughout the country, for 1d. or 2d.—appears to us little better than a waste of time. We cannot, however, pursue the subject further this month.

J. W.

The following, being unanswered, are open to the brethren to forward replies:

“Is there not much good done amongst the poor by what are designated ‘Dorcas Societies?’—and ought there not to be something of the kind connected with every congregation of disciples?”

FAMILY WORSHIP & GOVERNMENT.

Dear Sir—In reading the article on “Family Worship and Government,” in your valuable periodical, the following questions were suggested to my mind:—

1. Where is the Scripture (i. e. New Testament) command for “family worship,” if it be a DUTY? Or where is the Scripture precedent, if it be a matter of EXPEDIENCY?

2. Some persons say that the morning and evening sacrifice of the Levites, was the type of Christian family worship; if so, where is the antitype?

3. If family worship be either a matter of duty or expediency—as the Christian wife is, by the New Dispensation, the equal of the husband (in the family, though not in the church)—is she not the representative of the husband, and as such, the person appointed to lead the family worship in his absence?

4. Some persons say, that as the eldest son of the Jew, in the absence or death of the father, was the representative of the Jewish family, so the eldest son, if in a Christian family, is the representative of the family likewise. Is not that an irrational opinion, as, under the Christian dispensation, the eldest son has no

superiority over the junior members of the family, but is actually in subjection to the mother as well as the father?

As the friend who sent the article on family worship is a reader of the Harbinger, he would, probably, send the number containing these questions to the writer of that article, and they will very likely call forth a satisfactory answer, one way or the other. The mention of these questions, would greatly oblige,

A CHRISTIAN BROTHER.

To the Editor of the Harbinger.

ITEMS OF NEWS.

NEWCASTLE-ON-TYNE, OCTOBER 25, 1848.

—Our infant community at Howden continues to increase. On Thursday, October 12, after proclamation, two men rose and confessed the Son of God, avowing their purpose of walking in obedience to his commands; and early next morning they were both baptized into Christ. I am happy to state that our audience also increases; indeed, were it possible to bestow continued labour on this locality, I have little doubt of a rich harvest. To me it has been a source of great encouragement, and of continued gratitude to our Sovereign Lord. As may be anticipated their knowledge is very limited, but their desire for progress is pleasingly evident, and their disposition to use what they do possess. You perceive that I am at present laboring in the vicinity of Gateshead, the Newcastle church having rented a Primitive Methodist chapel for a few weeks. As I pass to and fro, I am more than ever impressed with the awful condition of the world and the church. "Woe unto them that laugh now," said our blessed Lord, in a day of religious lawlessness and hypocrisy, remarkably typical of the age in which we live. Is it not mournfully true that there is more of the spirit of carnal mirth, than of sympathy with the Man of Sorrows—more of the spirit of commerce, of accumulating earthly treasure, than of the spirit of him to whom it was more blessed to give than to receive; or of him who had "continual sorrow and heaviness of heart for his brethren according to the flesh." To surround themselves with the comforts and luxuries of life—to "dwell in ceiled houses, while the temple of the Lord lay waste," was a crime which excited the holy indignation of the God of Israel. Alas! alas! amid the desolations of the Christian temple, who shall claim exemption from guilt? I often feel as though our people have acted prematurely in crying reform.—Yours in the hope of better days,

W. MACDOUGALE.

LEIGH, NOVEMBER 12.—While there is rejoicing in the presence of the angels of God over one sinner saved, so there should be by the saints on earth. Help us, then, to rejoice in the Lord, that another has been added to our little

company, having been translated out of the kingdom of darkness into the kingdom of God's dear Son. The sister referred to went with us to Wigan, and heard you speak in the evening; she was slain by the power of the truth, and would have made her confession that evening, but there was not opportunity. However, she did so shortly after, and on the 25th instant was buried in a grave of water, to rise with her Lord to newness of life. The individual whom I named to you, also came to see us at Leigh; he has been a Mormon 5 or 6 years, having visited Navoo, and had personal interviews with Joseph Smith. After thoroughly examining and investigating the claims of Mormonism, both as to its principles and operation, he renounced it as a complete system of iniquity and delusion. The book of Mormon is a craft invented to get money, and the doctrine of the priesthood is all a deception. He approved of our order, teaching, &c. but is too much bewildered with spiritualism to receive and practice the simple truth. May we learn of Christ, and practice what we know, that we may come up to the measure of the fulness of Christ.—Your brother in Christ,

WILLIAM TURNER.

RHOSLLANERCHRUGOG, DENBIGHSHIRE, N. WALES, NOV. 9.—Since I wrote to you before, we have received into the church of Christ, 3 from the Baptists, 1 from the Methodists, 1 from the Independents, and 1 from the Free Thinkers. Our meeting-house is well attended. We number now 24 brethren, and 22 sisters, all in love and union. We have also baptized 2 to the church at Cefn Mawr, and also 1 from the Baptists.

EDWARD CLARKE.

WIGAN, NOVEMBER 19.—Brother Henry Perkins and myself made an engagement to visit a brother and sister who left this town some six or eight months ago, for the benefit of their health; they are greatly improved, and I believe are now spending their strength to promote the cause of the blessed Redeemer. The place of their abode is called Whittle Hills, or New Southport, which is 11 miles from Wigan, 6 from Preston, and about 8 or 9 from Southport. There is a useful arrangement of baths, and in the course of a year or two it is likely to become a popular visiting place. We arrived there about half-past ten, and spoke to the people in the open air; in the afternoon, we met for the purpose of establishing a Christian church. An individual present with whom our brother had been acquainted some time, desired to join in worship with us: he said he had been baptized eight years ago by the "latter-day saints," who afterwards urged upon him the book of Mormon, and several other things, to which he objected; as long as they held to the Bible he would go with them, but no further—so he left them. He expressed a desire to follow the teaching of Jesus and his apostles. We had a most solemn and refreshing meeting,

most of the hearers being in tears. After attending to the apostles' doctrine, the fellowship, the breaking of bread, and the prayers, five men made the good confession, and desired to be baptized. Brother Perkins baptized them into Christ, for the remission of all their past sins, and they went on their way rejoicing. Two of them had been connected with the Wesleyan Methodists, and the other three had not previously made any profession of religion.—Yours in love,
T. COOP.

BANFF, NOV. 15.—I am very glad that the meeting at Glasgow went off well, and that good will be done by the resolutions come to by the brethren. Since that time we have had a meeting of the north district, including Aberdeen, Frasersburgh, Turriff, Pitsligo, and Banff, convened at Pitgair, about six miles from Banff, which was more central. The meeting was a good one, great harmony prevailing among the brethren, who seemed to be fully alive to the important position we occupy, as the living among the dead. We were unanimous in coming to the resolution, that as there was great need for some effort on the part of the brethren in our district, we would unite together, assisting and encouraging one another in the good work, of spreading the knowledge of salvation among our fellow-men. We appointed a committee of four, to consult and correspond with the committee at Nottingham, which will be conducted by Brother Morrison, of Mill Craighton, who is Secretary to the Committee. We will do what we can for the Harbinger. We are standing still at present, but I have no doubt if we could have a few week's labour of an efficient evangelist, much good might be done. The impression made by Brother Campbell is still alive, and will result, I trust, in maturity, salvation, and joy.
A. CAMERON.

RICHMOND, (U. S.) OCT. 24.—Dear Sister: Your welcome letter came to hand about twenty days after its date, and gave me great pleasure. I am now writing to my Brother George, and shall mail yours with his. I have been thinking that perhaps you would attend the Co-operation meeting in Scotland. I fear the result of that meeting, because of the ill-temper and conceit of many of our people. These meetings are sadly misnamed. They are rather distraction than co-operation meetings. Instead of uniting to work together, they unite to talk against each other, and then go home to oppose each other with all their might. I pray that this may not be the misfortune of the meeting in Scotia. I hope they had great peace and concert of action. Many have been added to the Lord in Virginia this summer. I was at a meeting two weeks ago, when twenty-three were immersed; and in the same week I immersed five at another meeting. At another place, forty miles off, forty were added in one week, about a month ago. I have given the Richmond

church notice that I cannot be their evangelist for 1849. I shall probably travel in Eastern Virginia, which I much prefer to being stationary; I have been here eleven years, which is quite long enough. I may go to New York, but at present am not sure. The good Lord, who has kindly watched over me all my life long, will, I trust, make the way before me, so that I shall still be useful in the world.

J. HENSHALL.

OBITUARY.

HUDDERSFIELD, NOVEMBER 8.—The voice of lamentation has once more been heard in the midst of us. Our beloved Sister Howorth, estimable for domestic graces and Christian virtues, has been suddenly removed into the spirit land. She has left a number of sweet young children, for ever destitute of that sanctified solace—a mother's love—though still with the consolation remaining which they may feel now, and understand afterwards, that they have one Father upon earth, and another in heaven.

Our sister was delivered of a daughter on the 14th of October, and the promise of recovery was bright for a few days. But, alas! inflammation began, severe and rapid in its ravages. She expired on the 21st, and was buried on the 23rd, embalmed—not with spices—but with the tears and sadness of those who were drawn towards her by the meekness of her spirit, and the purity of her walk.

We are happy to state that her confidence in God was unshaken, and her hope of eternal life, through a risen Saviour, illuminated the face of the angel of death.

We may well say, with the ancient Hebrew monarch, when spared a little longer—"The grave cannot praise thee; death cannot celebrate thee; they that go down into the pit cannot hope for thy truth: the living, the living, he shall praise thee as I do this day. The father to the children shall make known thy truth."

Yes, we respond to this moving appeal! It strikes the proper chords. The living! the living! are called with double emphasis to be alive in earnest—to live as the heirs of eternity and God may be expected to live. O thou, who hast been the refuge of thy people in all generations, help us to live the life of faith in thy dear Son; and bring us at last to thy kingdom and glory, by our Lord Jesus Christ.

G. G.

CONCLUDING REMARKS.

IN concluding the present number of the *HARBINGER*, which terminates the volume, and is the twelfth of our humble endeavours to persuade men to embrace the principles and practices of Primitive Christianity, we may, with propriety take a glance at the past, the present,

and the future prospects of this generation.

The year 1848, with all its busy scenes—marvellous and eventful occurrences, foreign and domestic, public and private—will soon be mingled with those of the antediluvian age, not to be recalled until the day of final retribution breaks in upon the attention of a slumbering and guilty world.

It was anticipated by the wise and good in the kingdom of Christ, long ago, that the middle of the nineteenth century would be fraught with revolutions and changes, unheard of and unparalleled, throughout the civilized world. So it has come to pass. The progress of these revolutions, both moral and political, within the last few years, but more especially during the last twelve months, has been extensive, rapid, and surprising, beyond all calculation.

Now, as “coming events cast their shadows before,” many and greater reforms have yet to be accomplished in the mysterious future; and these, by the arrangement of Divine Providence, are to be brought to perfection by the agency of man. Our intention is, therefore, still to take some humble part in carrying forward the conflict of renovation and reform.

To be associated with the moral and spiritual, rather than with the physical and political movements in society, is our fixed determination. The former will move on, and the latter cannot stand still. Every man in his own order. Happiness is the chief good—the supreme desire of all. But this heavenly boon can only be realized by imparting happiness and comfort to others. Hence if, from love of the truth, we water others, the blessing of peace is by this means assuredly secured to ourselves. Who, then, proposes to be selfish, indolent, or lukewarm, in the midst of the struggles and groans of a miserable and dying world?

In reviewing the contents of the volume which is now closed, we see much that is calculated, in future days, to instruct and edify the candid inquirer after truth and good order, and, by repeated perusal of which, the essays, in their intrinsic value and importance to society, will rise in the estimation of our readers.

An expression of gratitude is due to all our friends, contributors and patrons—more especially for their promise of continued support and co-operation, which we hope duly to appreciate and reciprocate.

In the ensuing volume, commencing with January 1st, 1849, we hope to be punctual and persevering; and to preserve a select, methodical, interesting, and acceptable arrangement, to its completion.

We have this month presented 16 pages of a new and modern type, purchased entirely for the *HARBINGER*: so that, although we are confined to a particular weight of paper by the Post Office authorities, yet an extra quantity of small type, equal to several pages of matter, can always be employed. And now, all that is required to give us stability and spirit in carrying forward

in this part of the world, the diffusion of that pure truth which has made such rapid advances in the United States—is an increase of circulation. This we hope to realize at the commencement of the forthcoming volume.

J. W.

NEVER DESPAIR.

THIS motto I give to the young and the old,
More precious by far than a treasure of gold;
’Twill prove to its owner a talisman rare,
More potent than magic—’tis “never despair!”

No! “never despair,” whatso’er be thy lot,
Though Fortune’s gay sunshine illumine it not;
Midst gloom, and despite its dark burden of care,
If thou canst not be cheerful, yet “never despair.”

O what if the sailor a coward should be,
When the tempest comes down in its wrath on the sea,
And the mad billows leap like wild beasts from the lair,

To make him their prey if he yield to despair!

But see him amid the fierce strife of the waves,
While around his frail vessel the storm-demon raves,

How he rouses his soul up, to do and to dare,
And, while there is life left, will “never despair.”

Thou too art a sailor, and Time is the sea,
And Life the frail vessel that upholdeth thee;
Fierce storms of misfortune will fall to thy share,
But, like thy brave prototype, “never despair!”

Let not the wild tempest thy spirit affright;
Shrink not from the storm, though it come in its might;

Be watchful—be ready—for shipwreck prepare:
Keep an eye on the life-boat, but “never despair!”

WESLEY’S LIBERALITY.—Perhaps no Englishman, since the days of Barnard Gilpin, has given so much away as did John Wesley. When his income was thirty pounds a year, he lived on twenty-eight and saved two pounds for charity. Next year he had sixty pounds, and still living on twenty-eight he had 32 to spend. A fourth year raised his income to one hundred and twenty pounds, and steadfast to his plan, the poor got £92. In the year 1775, the Accountant-General sent him a copy of the Excise Order for a return of plate. “Rev Sir: as the commissioners cannot doubt but you have plate, for which you have hitherto neglected to make entry,” &c. to which he wrote this memorable answer—“Sir, I have two silver tea spoons at London and two at Bristol. This is all the plate which I have at present; and I shall not buy any more while so many around me want bread.”—J. WESLEY.

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